Towards Defining "Made in Africa Evaluation"

Oladayo Omosa

Dissertation submitted to the faculty of the Virginia Polytechnic Institute and State University in partial fulfillment of the requirements for degree of

Doctor of Philosophy
In
Agricultural, Leadership, and Community Education

Thomas G. Archibald
Kim L. Niewolny
James C. Anderson
Max O. Stephenson

February 20, 2019
Blacksburg, VA

Keywords: Made in Africa Evaluation, Culturally Responsive Evaluation

Towards Defining "Made in Africa Evaluation"

Oladayo Omosa

ABSTRACT

As part of the neoliberal 'development project' and the spread of capitalism across Africa, most evaluation in Africa is rooted in dominant Western paradigms and approaches. This creates a two-pronged problem. First, imported Western evaluation methods and approaches may in fact lack validity, and thus be leading to wrong conclusions and bad development outcomes. Second, Western evaluation approaches may reinforce subjugation and cultural hegemony through neo-imperialism and the 'colonization of the mind.' This problem has been addressed in recent years through development of the concept of Made in Africa Evaluation (MAE). As a relatively nascent concept, there remains a need to define better and operationalize MAE. Chilisa's (2015) synthesis paper moved the field towards conceptualizing MAE to prevent it from becoming an empty buzzword. However, Chilisa's efforts fell short of offering a concise definition around which some consensus may arise. Given the current state of development of this increasingly influential concept, the purpose of this study is to contribute further to the conceptualization of MAE. Theoretically, this study is informed by the literature on a postcolonial critique of the neoliberal development project, along with literature on decolonizing and indigenous methodologies. Methodologically, I used the Delphi technique to solicit informed opinions from expert evaluators working in Africa systematically. I interviewed an additional two experts to provide an extra layer of validity to the findings. Further, through a document analysis of six illustrative evaluation reports, I pilot test the newly developed definition of MAE, and finally, through a survey filled out by the same experts, I prioritize the next steps that are important and feasible in advancing the concept. I posit that MAE is Africa developed approach to evaluation, using African worldviews and methods in the evaluation process.

Towards Defining "Made in Africa Evaluation"

Oladayo Omosa

GENERAL AUDIENCE ABSTRACT

As part of the neoliberal 'development project' and the spread of capitalism across Africa, most evaluation in Africa is rooted in dominant Western approaches. This presents two problems. First, Western evaluation methods and approaches when used in Africa may in fact lack validity, and lead to wrong conclusions and bad development outcomes. Second, Western evaluation approaches may encourage subjugation of African culture through neo-imperialism and the 'colonization of the mind.' These problems have been addressed in recent years through the development of the concept of Made in Africa Evaluation (MAE). As a relatively nascent concept, there remains a need to define better MAE. Chilisa's (2015) synthesis paper moved the field towards defining MAE to prevent it from becoming an empty buzzword. However, Chilisa's efforts fell short of offering a concise definition around which some consensus may arise. Given the current state of development of this increasingly influential concept, the purpose of this study is to contribute further towards the definition of MAE. The theoretical framework for this study is informed by the literature on a postcolonial critique of the neoliberal development project, along with literature on decolonizing and indigenous methodologies. To achieve my purpose, I used the Delphi technique to solicit informed opinions from expert evaluators working in Africa systematically. I interviewed an additional two experts to provide an extra layer of validity to the findings. Further, through a document analysis of six illustrative evaluation reports, I pilot test the newly developed definition of MAE, and finally, through a survey filled out by the same experts, I came up with the next steps that are important and feasible in advancing the concept. I conclude that MAE is Africa developed approach to evaluation, using African worldviews and methods in the evaluation process.

ACKNOWLEDGMENTS

I want to appreciate my loving wife, Toluwalope, for her support and encouragement. I also want to express my sincere gratitude to my committee members Drs. Thomas Archibald, Kim Niewolny, Max Stephenson, and James Anderson. I completed this dissertation due to their unwavering support and commitment.

The presence and the support of many persons made this work possible. I want to acknowledge my parents, sister, brothers, and friends for their love and support. Special thanks also go Dr. Fiona Cram. I met and interacted with Fiona at the 2017 edition of the American Evaluation Association (AEA) conference in Washington, DC. Then, I was writing my dissertation proposal, and I was at a crossroads about the next steps in my dissertation. Fiona counseled me and shared relevant journal articles which were very useful.

I completed this research with important collaborations and I want to thank the experts who were part of my Delphi panel and also those who were my interviewees. They gave their time, counsel, and insights which ultimately improved the quality of this research. Finally, I want to thank my dear friend, Aanuoluwapo Ojelade for his support throughout the process of writing this dissertation. I am sincerely grateful.

Table of Contents

List of Tables

List of Figures

CHAPTER ONE

Introduction

"Before we start talking, let us decide what we are talking about."

−Socrates, in Plato's Phaedrus

Background

The field of evaluation in Africa is at a critical juncture as it faces new scrutiny and questions about the role of evaluation practice that is responsive to context and the needs of the continent. Many efforts have been exerted to respond to these questions and concerns. An example is a forum held in 2012 by African thought leaders in evaluation, in Bellagio, Italy to discuss what is meant by African-rooted and African-driven evaluation (Chilisa, 2015). Further, there have been research studies conducted and reports written by some evaluation thought leaders in Africa, such as Chilisa, Cloete, Ofir, and many more that address what constitutes African-rooted and African-driven evaluation.

This introductory chapter argues that if program evaluation practice across the continent is going to reflect African culture and history, with minimal influence of Western hegemony, and is going to help evaluation commissioners and others have more clarity about responding to contexts and needs of the continent, there is a need to ascertain the current state of African-rooted evaluation. African-rooted evaluation is being championed today through the concept of "Made in Africa Evaluation" (MAE), which is described as the promotion and adaptation of an African-rooted evaluation framework by identifying and developing a uniquely African approach to evaluation (AfrEA, 2007). In particular, there is a need to define the concept of MAE and examine the extent to which it is gaining acceptance and prominence among evaluators on the continent. Theoretically, this study is informed by (1) the development concept of neoliberalism;

(2) postcolonial critiques of the development project; and (3) decolonizing and indigenous methodologies.

Statement of Problem

Chilisa (2015) moved the field towards conceptualizing MAE to prevent the proliferation of different conceptualizations of the idea. Using Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis as her methodology, Chilisa (2015) explored the history, meaning, and practice of the concept by examining the consensus (and dissensus) among some expert evaluators in the field. However, Chilisa's effort stopped short of offering a concise definition of MAE around which some broader consensus could arise.

Program evaluation—defined by Fournier (2005) as, "an applied inquiry process for collecting and synthesizing evidence that culminates in conclusions about the state of affairs, value, merit, worth, significance, or quality of a program, product, person, policy, proposal, or plan" (pp. 139-140) is an increasingly important aspect of the international development landscape (Mertens & Wilson, 2012). To ensure that program evaluation meets these demands, it is essential that evaluators employ models and practice evaluation that is contextually relevant as much as possible. This will only be possible when evaluators draw from worldviews and paradigms that are well aligned with contexts to inform their practice and ultimately contribute to the development and well-being of individuals (Chilisa, 2015). Some evaluation scholars and practitioners are beginning to question Western hegemonic worldviews that dominate evaluation across the globe. This is coupled with the global call for Africans and other indigenous populations to generate their own evaluation models that will be appropriate and well suited for their context; evaluators all over the world are beginning to consider the importance of adapting to different settings in the course of their work in order to do better quality, more valid

evaluation (Chilisa, 2012; 2015; Cloete, 2012). Given this argument, indigenous populations are the authentic people of a land who have been or currently marginalized by colonizers. They are the colonized group (Minh-Ha, 1995).

Evaluation is increasingly important in Africa. Governments, non-governmental organizations (NGOs), and bilateral development mechanisms all require evaluation of their programs, policies, and interventions. As part of the neoliberal 'development project' and the spread of capitalism across Africa, most evaluation on the continent is rooted in dominant Western paradigms and approaches (Chilisa, 2012; 2015). The positivist, post-positivist, and interpretive paradigms are the most dominant Western epistemologies (Chilisa 2012, Clark, 2011; Creswell, 2009). The positivist and the post-positivist paradigms are anchored in the belief that only scientific methods can be used to establish valid knowledge of scientific reality. For example, the positivist will conclude that "Ogun" the God of iron among the Yorubas in Nigeria, does not exist, because scientific methods do not produce any tangible evidence of the existence of "Ogun." In positivism or post-positivism, the belief is that there is a single and tangible reality that is constant across time and a researcher endeavors to discover this reality. This reality is objective and measurable (Chilisa, 2012; Clark, 2011; Creswell, 2009). For the positivist, the purpose of research is to test theory and find the magnitude of relationships between variables or cause-effect relationships. In the positivist paradigm, knowledge consists of facts that can be tested empirically to be true or not true. It is hard data that is independent of the researcher's feelings (Chilisa, 2012; Clark, 2011; Creswell, 2009). Also, situated in the positivist paradigm is the thinking labeled empiricism. Empiricists believe that the senses and empirical data are the only sources of truth and reality. According to empiricists, if it cannot be seen, touched, heard,

smelled, and observed, if there are no data to support it, it does not exist (Chilisa, 2012; Clark, 2011; Creswell, 2009).

The interpretive paradigm is significantly different from the positivist paradigm based on assumptions of what constitutes knowledge, the sources of knowledge and nature of reality. In this paradigm, knowledge is socially constructed. Hence, there exist many intangible realities because different people construct them (Chilisa, 2012; Clark, 2011; Creswell, 2009). For example, any individual can believe that "Ogun" the god of iron exists among the Yoruba people of Nigeria. It is a personal reality, limited to context, space, time, and the individual.

In the face of these ontological and methodological pluralities that characterize the African worldview, Western evaluation methods can face a two-pronged problem. First, imported Western evaluation methods and approaches may in fact lack validity, and thus lead to wrong conclusions and bad development outcomes (Kirkhart, 2013; Chilisa, 2012). Kirkhart (2013) contends that we can have valid measurements of evaluands only when we consider culture in every part of the evaluation framework and also through an intentional commitment to conducting Culturally Responsive Evaluation (CRE). The argument is that multicultural validity is influenced by culture and context and is affected by threats and justifications. Second, such approaches may reinforce subjugation and cultural hegemony through neo-imperialism and the 'colonization of the mind' (Chilisa, 2012; Fanon, 1965). By way of responding to these potential problems and making sure African-rooted evaluation gains prominence in the African evaluation landscape, attempts have been made in recent years by some African evaluation scholars to address these problems through the development of the concept of 'Made in Africa Evaluation' (MAE).

MAE has been described as the promotion and adaptation of an African-rooted evaluation framework by identifying and developing a uniquely African approach to evaluation (AfrEA, 2007). MAE is based on the idea that evaluation standards and practices should be rooted in African values and worldviews to foster and develop the intellectual leadership and capacity within Africa. With this, MAE will be able to guide and develop evaluation theories and practices within Africa (Chilisa, 2012; Cloete 2012). Chilisa (2012) argues that the MAE approach should include philosophical assumptions that inform ways of perceiving reality, value systems, methodologies, and ways of knowing upon which it is situated. Further, with the proper conceptualization of MAE, she expects that it will inform development planning and outcomes. Most times, the challenge is that over-reliance on Western evaluation models and techniques is inadequate and limited in the assessment of interventions in Africa and it often leads to wrong choices and flat evaluation models (Jang, 2012). In African development, MAE can be a tool in articulating theory and practice that defines an agenda that prioritizes evaluation for development supported by evaluation techniques that are entrenched in African worldviews (Chilisa, 2012).

MAE has some conceptual and practical overlaps with a similar development in evaluation in North America and elsewhere internationally: Culturally Responsive Evaluation (CRE). CRE is the development of program standards, criteria, and measures in a way that is relevant, credible, valid, and individually tailored for groups and communities (Hopson, 2009). Also, Hood, Hopson, and Kirkhart (2015) position CRE as a way to improve evaluation outcomes and find what works in the field of evaluation. According to Hood, Hopson, and Frierson (2015), "in being responsive, an evaluator begins with the human and the vulnerable process of being self-reflective and addressing internal characteristics that can ultimately influence the manner in which evaluation is conducted" (p. 7). As described above, CRE is very

similar to the concept of MAE as both endeavor to produce credible and valid data that are

contextually relevant and lead to actionable conclusions to inform policies. As a relatively

budding concept, there is a need to promote, define, and operationalize MAE better.

Chilisa (2015) moved the field towards conceptualizing MAE to prevent the proliferation

of different conceptualizations of the idea. Using Strengths, Weaknesses, Opportunities, and

Threats (SWOT) analysis as her methodology, Chilisa (2015) explored the history, meaning, and

practice of the concept by examining the consensus (and dissensus) among some expert

evaluators in the field. Chilisa's (2015) landmark synthesis paper yielded notable results, one of

which was the identification of potential ways forward for the MAE concept in Africa. Further,

Chilisa's (2015) work posited that MAE should challenge the current practice of designing

evaluation tools that do not pay attention to contexts in Africa and to recognize and promote

African diversity manifesting itself through different cultures, customs, languages, histories, and

religions. MAE must challenge the current evaluation practice that leaves stakeholders

wondering how exactly the community is benefitting from evaluation. It must challenge the

evaluation that shows great successes of an intervention while the reality on the ground is

entirely different. It must also question the marginalization of African data collection tools like

storytelling, folklores, talking circles, music, dance, and oral traditions.

Going further, she asserted that MAE must be a tool for development. It should address

the gap between the way we think development works and the way evaluation is done. To

address this, evaluators should be more open about African peoples' beliefs and values about

what constitutes development in Africa (Chilisa, 2015). Another view from Chilisa's findings is

that MAE has knowledge contribution from African history, Political Science, Anthropology,

Sociology, African Philosophy, African Oral Literature, and African Knowledge Systems. This

makes it a transdisciplinary concept. Her study also established that most evaluation experts interviewed agreed that worldviews and paradigms about the nature of reality, knowledge, and values of the African people should constitute MAE methodology.

Additionally, her study argued that it does not matter who practices evaluation in Africa, as long as the evaluation subscribes to the tenets of MAE as being African centered and African led. Evaluators using the MAE concept must not be only Africans and professionals because it is apparent that not all African evaluators may subscribe to the concept of MAE. As such, the goal of MAE is to explore what evaluation can do to better Africa (Chilisa, 2015).

Evaluation dominated by Western evaluation theory and practice is considered evaluation in the least indigenized approach (Chilisa, 2015; Chilisa & Malunga, 2012), but further arguments have shown that there are no standards of measurement to determine whether an evaluation approach is least indigenized. The question is, how much is sufficient indigenization? What are the required standards for sufficient indigenization? To put this in perspective, a study in Northern Ghana that examined the various participatory tools and methods of development evaluation used by the Center for Development of People (CEDEP) to explore the extent to which CEDEP makes sure stakeholders involve themselves in development evaluation shows that context was not adequately considered. Hence, outcomes were not relevant to stakeholders and beneficiaries (Nurudeen, 2012). In the light of this, indigenization involves incorporating stakeholders' views on sacred issues (for example, sacred groves, gods, and taboos) in the program. Also, participatory research tools include community meetings and mapping which can be used to portray development interventions that the community needs (Chilisa, 2015).

Additionally, Chilisa's (2015) work brought to the fore the diversity within Africa. The argument is that Africa is too diverse to have just a monolithic worldview just like there is no

Australian, European, or American approach to evaluation. To address this, and taking America for example, there are different models of evaluation that have emanated from American and other Western cultures. Take, for instance, Michael Patton's utilization-focused evaluation model that is based on the premise that evaluation should be judged on its usefulness its intended users (Chilisa, 2015). Hence, she concluded that evaluation approaches should be strengthened and promoted around African diversity. Beyond the successes reached in Chilisa's study, there is also disagreement concerning the MAE concept. From her research, some expert evaluators interviewed in Africa (who are among the minority) believe that it is unrealistic to name an evaluation MAE. They believe that a good evaluation should be mindful of the local context. Chilisa argued that evaluators expressing this view are wary of marginalization from the international evaluation discourse (Chilisa, 2015). Chilisa opined that the argument is unfounded because the international community is often waiting on African evaluators and other marginalized indigenous groups to contribute to the discourse on the production of knowledge globally (Chilisa, 2015).

Finally, Chilisa (2015) proposed twelve actionable items (which were presented as a way forward for the MAE concept) to promote the mainstreaming and conceptualization of the MAE concept further. These included: (1) Creating a team to promote MAE; (2) Establishing research groups on MAE and publishing scientific articles and results of assessments that use MAE; (3) Organizing international conferences and seminars on MAE and funding presentations to international organizations of papers on MAE; (4) Funding research on MAE and evaluation that may be used as a test case for MAE; (5) Creating partnerships to fund African academic institutions to engage with evaluation that is inclusive of MAE; (6) Creating course/curricula on MAE and funding short courses on evaluation; (7) Developing strategies for MAE to influence

national and regional evaluation policies; (8) Creating strategies for MAE to influence regional and national policies; (9) Setting up evaluation review boards; (10) Reviewing AfrEA guidelines in the light of the MAE approach; (11) AfrEA should engage other African organizations such as the African Union (AU), Southern African Development Community (SADC), Council for the Development of Social Science Research in Africa (CODESTRA), and other global partners; and (12) AfrEA should develop strategies to strengthen its government to enable engagement with partners (Chilisa, 2015).

Having laid this groundwork, Chilisa stopped short of offering a concise definition of MAE around which some consensus could arise. As such, building on Chilisa's foundational work, the purpose of this study is to contribute further to MAE's conceptualization and to ascertain the extent to which it is gaining acceptance and prominence as a mainstream concept in the African evaluation landscape. Theoretically, this study is informed by a postcolonial critique of the development project and neoliberalism, along with concepts drawn from work on decolonizing and indigenous methodologies.

This theoretical lens positions MAE as an alternative to the Western-centric epistemologies and ontologies that characterize neoliberalism and 'the development project.' Postcolonial critiques of the development project examine the failure of the neoliberal economic ideology and other development models in Africa through the lens of postcolonialism as a way of resisting Western dominance in former colonies. Further, decolonizing and indigenous methodologies presents a post-structural worldview, through which postcolonial indigenous theory deconstructs truths and norms that have been presented as normal and natural, thereby presenting them as biased (politically and socially inclined). Informed by these theoretical framings, this study addressed the following research questions:

1. How do thought leaders in African evaluation define Made in Africa Evaluation?

2. How are MAE principles operationalized and presented in evaluation reports?

3. What next steps do African evaluation thought leaders prioritize to advance the MAE concept?

Significance of the Study

By addressing these research questions, this study hopes to make contributions to the evaluation community and those outside of it on several levels. First, this study provides a working definition of MAE. This can be of primary interest to evaluation researchers who can use it as starting point to design research studies intended to understand better how the MAE concept develops and plays out in different contexts (at the individual, programmatic, organizational, and social levels). Also, researchers from other disciplines might adapt frameworks in an effort to study related concepts in their respective area of study. On the one hand, these research efforts can stimulate additional empirical work and on the other hand, improve practice in evaluation and other fields as well.

Additionally, because the concept is being used without proper definition, this study hopes to make a conceptual contribution by addressing a gap in the literature, whereby MAE is often used as a concept (sometimes as a buzzword) but is rarely, if ever, clearly defined. The study stands to make a practical, applied contribution by helping evaluators, evaluation commissioners (i.e., funding agencies), and others have more clarity about what MAE is and how it may be operationalized, which can support them in their stated efforts to practice and promote the construct.

Further, findings from this study can be used to improve evaluator training and education, especially in Africa. Postsecondary institutions (both degree-granting and certificate-oriented)

will have the opportunity to use results from this study to improve their curricula, syllabi, and consequently develop their evaluation-related programs. Ultimately, this will ensure that the next generation of evaluators produced in the continent is conscious of African-rooted and African-centered evaluation models and approaches.

More importantly, this study will serve as a catalyst for the African evaluation community in moving the discipline towards the goals of building a sound body of actionable research and the ability to translate conceptual ideas into researchable and operational constructs. Altogether, this study fills a critical gap in the evaluation knowledge base, and it stimulates critical dialogue about what MAE is within the evaluation community, which will ultimately lead to a more reflective and rigorous practice among evaluators in Africa and beyond.

Reflexivity Statement

I am a young Nigerian male, from the Yoruba tribe who was born and raised in Nigeria in a middle-class family. Currently, I am a Ph.D. candidate in the Department of Agricultural, Leadership, and Community Education, Virginia Tech where I am also a Graduate Research and Teaching Assistant. My experience with African culture dates back to Nigeria while growing up in a close-knit family in the city of Akure in Ondo State. As a young child in my formative years, my parents taught me (and my siblings) to subscribe to the principle of 'ajobi' which is the strong kinship ties that bind siblings and family together. This principle is ingrained in the cultural fabric of the Yoruba people of Nigeria.

More recently, as an international student in the United States who has taken classes in Critical Indigenous Theory where colonialism, postcolonialism, imperialism, and other neocolonial tendencies were taught, I began to critically question some Western hegemonic assumptions and beliefs that I had accepted as a result of my Western education in contrast to my

upbringing in Nigeria. For example, being exposed to the Western system of education has made me begin to prioritize egalitarian above hierarchical societies which is the culture of most African societies.

The effects of colonialism in Africa and current postcolonial influences of the former colonial masters in Africa (which are evident in the spread of capitalism and neocolonial principles across Africa) can influence the public worldview to Western dominance. I experienced the negative effects of these influences while growing up in Nigeria where different regimes of government implemented Structural Adjustment Programs (SAPs). Under the SAP policy of the federal government, there was a reduction in government spending in order to give power to the private sector. For example, the government removed the crude oil subsidy, and the citizens had to pay more to fuel their cars, their generating plants, and much more. This had negative impacts for the citizens and led to different civil unrests from the mid-80s until now. A recent example is the 'occupy Nigeria campaign.' As such, I belief that Africa must be allowed to govern itself because each African country knows their problems more than any outsider.

Lastly, as a graduate student researching evaluation in Africa, I hold the belief that indigenous knowledge and worldviews must be given precedence over Western worldviews in evaluation work in Africa because we know our problems and we should be allowed to address them using our models and methods. I believe that social phenomena are as a result of perceptions and consequent actions of social actors concerned with their existence. As such, I believe that knowledge is socially constructed and there are many intangible realities because they are constructed by different people. These beliefs colored my approach to this study and influenced my writing on this subject.

CHAPTER TWO

Literature Review

MAE is a nascent concept in the African evaluation landscape. Only a limited number of texts address it, as such, the body of literature on this topic is underdeveloped. Based on that, to frame the current study, this literature review draws from a broad range of areas. Specifically, I reviewed literature from other fields including economics, sociology, and anthropology in order to lay a good groundwork for the concept. I then turned my focus to thinking and reasoning specifically in the field of evaluation, focusing on what is known concerning comparable concepts (like culturally responsive evaluation) elsewhere internationally. Finally, I conclude with a description of the state of MAE in evaluation in Africa, as far as the literature base makes apparent.

Theoretically, this study is informed by (1) scholarship on the development project and neoliberalism; (2) a postcolonial critique of the development project; and (3) decolonizing and indigenous methodologies. This theoretical lens is based on responding to and rejecting the negative roles of imperialism, colonization, and globalization, especially their language and literature and their use in the construction of knowledge, with an emphasis on the resistance people give to an imposed framework of knowing (Chilisa, 2012; Cloete, 2016; Fanon, 1965; Tiffin, 1995).

Evaluation in Africa, Yesterday and Today

African researchers and policy analysts played a critical role in resisting colonial rule and policies. They did this by providing a different focus and judgment of the impacts of Western powers on African developmental efforts, especially concerning the history of the evaluation of "structural adjustments" policies (Cloete, 2016; Mouton, Rabie, De Coning, & Cloete 2014).

Oosthuizen (1996) concluded that there were historical influences on evaluation work in Africa. Between 1957 and 1980 when most African countries began to gain independence from Western colonial rule, what was regarded at that time as the first triumph of Pan Africanism, there were also two significant problems associated with this. First, most of the African countries that gained independence could not consolidate to form a united continent because of weak economies, financial dependence on colonial countries, and a lack of requisite capital. As such, it became apparent that the independence of these countries was in 'name' only (Oosthuizen, 1996). As a result of this, African countries began to make an effort to unite and cooperate to whittle down the influence of their former colonizers. In 1963, African countries formed the Organization of African Unity (OAU) so that they could cooperate economically. However, while the OAU, the Economic Commission for Africa (ECA), and the United Nations (UN) have an intergovernmental focus, and a moderate view of Pan Africanism, the majority of these newly independent countries put their interest and sovereign independence first (Oosthuizen, 1996). As such, most African countries formed alternative structures to express their viewpoint. The OAU, ECA, and the UN could not accomplish much in making these newly independent countries achieve independence (Oosthuizen, 1996).

Second, another major concern was that after the power transfer, new governments used existing state structures from the colonial system to develop their administration. As a result, the opponents to this new political system of government from colonial masters had to resort to alternative ways and structures to express their independent evaluative views−with minimal influence of the colonizers (Cloete, 2016; Mouton et al., 2014). In April 1980, after the first Extraordinary Economic Summit in Lagos, Nigeria, African countries came up with a resolution called the *Lagos Plan of Action*. This was a direct response to different policies being imposed

by Western countries. Prominent among these policies were the Structural Adjustment Programs (SAPs). The central argument for the Lagos Plan of Action was that Africa and different African regions should develop their policies instead of routinely accepting Western policies (Cloete, 2016; Mouton et al., 2014). This emphasized the creation of economic trade blocs and agreements within the African continent to strengthen regional economic independence and regional policy capacity building. These trade blocs currently serve as countermeasures to hegemonic Western policies by the liberalizing trade between member countries. Examples of these trade blocs are, the Economic Community of West African States (ECOWAS), the Preferential Trade Area for Eastern and Southern Africa (PTA), and others (Mouton et al., 2014).

Further, the Council for the Development of Social Sciences Research in Africa (CODESRIA), which was also established during this period, adopted a goal: "indigenization is not the notion of African leaders to create their own idiosyncratic 'indigenous' ideologies and then insist that research efforts be harnessed to give respectability and coherence" (CODESRIA, 1993; p. 19). CODESRIA is a research and policy capacity development agency in Dakar, Senegal, and is one of many organizations established to engage in policy evaluation to serve as a countermeasure to the spread of SAPs in Africa. The focus of these organizations (CODESRIA, ECA, PTA, and many more) is to develop resources for local researchers so that they can do independent policy evaluation and research. These organizations give priority and credence to Knowledge of Africa (Cloete, 2016; Mouton et al., 2014). As such, this formed the base for African-driven evaluation.

Following this period was the start of systematic evaluation in Africa. In 1977, the United Nations International Children's Emergency Fund (UNICEF) formed a network of practitioners in Nairobi Kenya, to improve evaluation capacity building and evaluations undertaken across

East Africa. This initiative led to the creation of the indigenous African evaluation capacity (Cloete, 2016; Mouton et al., 2014). During the period of the development of systematic evaluation in Africa, many agencies and organizations helped to strengthen evaluation capacities in Africa. In 1988, the Organization for Economic Cooperation and Development (OECD) published a summary of an earlier discussion between their organization and Development Assistance Committee (DAC). The report titled, "Evaluation in Developing Countries: A Step towards Dialogue" focused on the need to convene a series of seminars at different regional levels within African and other developing countries to discuss evaluation problems unique to each region (Cloete, 2016; Mouton et al., 2014).

The African Development Bank (AfDB) and the World Bank Operations Evaluation Departments (WB) were also active in the development of evaluation capacity building in Africa during these formative years. More specifically, in 1998, the AfDB in Abidjan, Ivory Coast hosted a conference on strengthening African evaluation capacity building. Some of the objectives included: (1) providing an overview of the status of evaluation capacity building in Africa; (2) sharing lessons of experience about evaluation capacity development concepts, approaches, and models in Africa; (3) identifying strategies and resources for building Monitoring and Evaluation (M&E) supply and demand in African countries; and (4) creating country networks for follow-on work (Cloete, 2016; Mouton et al., 2014).

In September 1999, as a brainchild of Mahesh Patel of UNICEF, the African Evaluation Association (AfrEA) was formed in Nairobi, Kenya during a pan-African conference of evaluators. Mahesh Patel was also elected as the first president of the new Organization (Cloete, 2016; Mouton et al., 2014, Ofir, 2013). The goals of AfrEA were to: (1) share information and build evaluation capacity; (2) promote the formation of national evaluation associations; (3)

promote knowledge and use of an African adaptation of the program evaluation standards; (4)

form an Africa-wide association, promoting evaluation both as a discipline and as a profession;

and (5) create and disseminate a database of evaluators (Cloete, 2016; Mouton et al., 2014).

Also, the association provided a platform for networking for everyone interested in regular M&E

practices on the African continent, and it has successfully organized eight international

conferences, the last being in Kampala, Uganda, in March 2017.

In the early 2000s, as a result of the momentum built from the establishment of AfrEA

the previous year, there was a sharp increase in the formation of evaluation networks and

organizations, and this increased the profile of evaluation as a profession on the continent. An

example of this is the formation of Voluntary Organizations for Professional Evaluation

(VOPEs). The birth and the activities of AfrEA since its formation has been instrumental to the

emergence of evaluation as a profession in Africa (Cloete, 2016; Mouton et al., 2014; Ofir, 2013;

Segone & Ocampo, 2006). As of 1999, there were only six national African evaluation bodies.

However, by 2002, these national organizations have grown to fourteen, promoted by evaluators

in those countries. At the end of 2013, there were twenty-six evaluation associations and

networks in Africa (Cloete, 2016; Mouton et al., 2014; Segone & Ocampe, 2006).

According to Ofir (2014), in order to develop evaluation into a profession in Africa that

will help in accelerating the development of the continent, evaluation must be based on processes

understood or owned by the continent. She argued that for decades, foreign teams flew into the

continent to evaluate programs using standards, measures, and processes that are often not

understood or owned by Africa. Ofir (2014) used the term "colonization of evaluation" to

describe this situation. She further argued that even though much is still being learned from

international agencies and committed international evaluators who have the interest of the

continent at heart, evaluation practice in Africa should be shaped by local evaluators. To break new ground in evaluation in Africa, and to produce evaluation owned by Africa, the Bellagio conference was convened in Bellagio, Italy in 2012. It was a conference of African evaluation thought leaders. The conference produced the report in 2012 known as the Bellagio report on the "African Thought Leaders Forum on Evaluation and Development: Expanding Leadership in Africa." The conference led to a formal statement encouraging Africa to "Make Evaluation their own." This was later transformed into MAE by AfrEA (Chilisa, 2015; Cloete, 2016; Mouton et al., 2014; Ofir, 2014).

A review of the current status of evaluation in Africa shows that it is still primarily commissioned by international and development agencies that are primarily non-African stakeholders in evaluation (Ofir, 2014). Based on this, local evaluators in Africa have to compete effectively with their counterparts in the Northern hemisphere by improving on their visibility in conferences and other international events in other to effectively commission evaluation in Africa (Ofir, 2014). Currently, considerable effort by African evaluation thought leaders is being put into strategizing ways to integrate African knowledge and practices effectively in Africa and across the globe. It became clear to these thought leaders in recent years that evaluators need to recognize more explicitly the African context within which evaluation in Africa takes place. Also, there is a need for African-rooted evaluation designs and methodologies employed across the African continent (Chilisa, 2015; 2012; Cloete, 2016; Mouton et al., 2014; Ofir, 2014). Specific strategies to achieve this include: (1) Developing capacities for innovation in African evaluation and at the same time respecting the principles of capacity development as an endogenous process; (2) expanding the pool of evaluation in Africa by increasing knowledge

generated about evaluation in Africa; and (3) catalyzing a strong movement towards 'thought leadership' that can enhance the evaluation profession in Africa (Mouton et al., 2014).

The *African Evaluation Journal* (AEJ) that had been in the pipeline for many years was launched at the 2014 AfrEA conference in Yaounde, Cameroon. Also, currently, most African countries are establishing VOPEs to stimulate and support evaluation capacity building on the continent; taking the lead on the establishment of these voluntary organizations are countries like South Africa and Ghana (Mouton et al., 2014; Ofir, 2014).

The Development Project and Neoliberalism

Given that, as the African evaluation commentators cited above posit, MAE is needed as an alternative to the Western-centric epistemologies and ontologies that characterize neoliberalism and 'the development project,' this study was framed with a critical analysis of both neoliberalism and development. Elucidating on these constructs will help to put in proper perspective why MAE should be the mainstay of evaluation framework in Africa. In other words, to arrive at a good understanding of the MAE concept, it is imperative to elucidate two additional key concepts that are central to this discourse, namely, "neoliberalism" and "development." There are many philosophical arguments on how properly to conceptualize neoliberalism. According to Harvey (2007), "neoliberalism is the theory of political and economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets, and free trade" (p. 22). Scholte (2000) situates neoliberalism as an ideology based on the belief that market forces will deliver prosperity, liberty, democracy, and peace to the whole world.

Combining both conceptualizations of neoliberalism above, Osimiri (2013) positions neoliberalism as a "political, economic philosophy and posits that the optimal economic system is achieved by giving free reign to market participants, privatization, free trade and the shrinking of the government intervention in the economy" (p. 87). Further, according to Osimiri (2013), based on the definition above, neoliberal discourse brings the following notions to the fore: First, a global economic agenda that market forces are supreme. Second, its emphasis on liberalization and free trade means that government institutions will remove all imposed limitations and reduce the bottle-necks, and other methods of protectionism in the movement of goods and services among countries. This creates an open, borderless world economy which, according to Osimiri (2013), "incorporates both the advanced industrialized countries of the world and the developing nations of the third world" (p. 87).

Having briefly reviewed neoliberalism, the concept of 'development' is a more complex and contested one. Development practitioners are deeply divided on how to position the concept. There have been arguments and counter-arguments of the definition of development. Osimiri (2013) has argued that the mainstream understanding of development is that it is economic growth which has the prospect of enhancing human lives. While on the other hand, Tucker (1991) has stressed the imperial tendencies of development. According to Tucker (1991),

> the development discourse is a part of an imperial process whereby other peoples
> are appropriated and turned into objects. It is an essential part of the process
> whereby the 'developed' countries manage, control and even create the third
> world economically, politically, sociologically, and culturally. (p. 1)

For this study, I delved further into Tucker's (1991) definition and conceptualize development as an imperialist project in which 'advanced' countries dominate, control and sometimes create the

third world economically, politically, and culturally. This conceptualization of development as an imperial concept is particularly apt in understanding the consequences of neoliberalism in Africa.

Though it has origins as far back as the early twentieth century, neoliberalism gained prominence as a theory of economic development following the increase in oil prices in the 1970s, which caused economic downturn and eventually recession in the economy of the global north and the world at large (Harvey, 2005; McMichael, 2008; Simon, 2013). The ripple effect of this recession led to debt crises in most countries in the global south in the 1980s. Neoliberalism describes an economic form of regulation to deregulate markets as much as possible in order to bring about free trade. This method of addressing the economic downturn became the economic ideology of the global north which was consequently exported to the global south via bilateral and multilateral aid to combat southern countries' rising debt profiles (Harvey, 2005; McMichael, 2008; Simon, 2013).

A major assumption that undergirds neoliberalism is that individuals are economic agents that are rational decision makers. Under this assumption of rationality of humans, which is seen as an economic approach to human behavior, it is argued that individuals evaluate and make rational decisions in all areas of their life based on cost-benefit analysis. It supports maximizing economic freedom for individuals and minimizing the influence of state intervention in transnational movements of goods and capital (Brown, 2009; Hermes 2012). Neoliberalism assumes humans pursue their self-interests, the "me-first" thinking that makes them a rational and efficient consumer without a sense of social responsibility and empathy for others. It is based on the consumerist and individualistic lifestyles (Brown, 2009)

Going further, According to Brown (2009), neoliberalism positions humans as rational entrepreneurial actors who are calculative in providing for their own needs and servicing their individual ambitions. The aim of this rationality under neoliberalism is that humans bear the consequences of their rational decisions no matter how severe. Brown (2009) specifically put it this way, "The model neoliberal citizen is one who strategizes for her- or himself among various social, political, and economic options, not one who arrives with others to alter or organize these options" (p. 42)

Another major assumption of neoliberalism is linearity. The argument behind this assumption of linearity is that humans are presented with the same set of problems everywhere in the world as and as such, those problems could be addressed by adapting the same policy everywhere (without specific concerns of one's time and space). According to Osimiri (2013), it is assumed that neoliberalism has the capacity to make all nations who adhere to its policies and dictates prosperous. This was the argument behind the exportation of the policy to African countries, imposing neoliberal policies on the heavily indebted countries in Africa. The idea behind this was that if it works in Western countries, then it will work in African countries. This assumption does not give credence to the uniqueness and peculiarities of individual contexts and countries.

Structural Adjustment Programs (SAPs) are a direct policy result of neoliberalism which aims to reduce the expenditure of the government and reduce the rate at which the government intervenes in the economy (Harvey, 2005; McMichael, 2008; Simon, 2013). SAPs promoted international trade and liberalization. SAPs were supported by the International Monetary Fund (IMF) and the WB on the premise that they would help developing countries pay back their debts. According to Simon (2013),

SAPs comprised four main elements: 1) the mobilization of domestic resources;
2) Policy reforms to increase economic efficiency; 3) the generation of foreign
exchange revenue from non-traditional sources through diversification, as well as
through increased exports of traditional commodities; and 4) reducing the active
role of the state and ensuring that this is non-inflationary. (p. 87)

Going further, many African countries in the 1980s were faced with rising debt as a result of the downturn in the world economy. Hence, for the government to address this, the government subscribed to the ideals of neoliberalism in the form of SAPs to meet the demands of Western countries and gain aids and businesses (Harvey, 2005; McMichael, 2008; Simon, 2013). For example, SAPs under the military regime in Nigeria in the 1980s reduced the influence of government in bringing about development and transferred much of such responsibilities to the private sector. The private sector comprises mostly NGOs and Financial Institutions (FIs), INGOs, and IFIs. These organizations and institutions funded most of the community development projects and interventions in Nigeria. For example, the World Bank and the African Development Bank has been funding some developmental projects in Nigeria. Consequently, because these organizations wanted to justify these huge investments, have committed a lot to the evaluation of these projects in Nigeria (Idowu, 2014).

Further, those that argued in justification of neoliberal policies in developing countries persistently opined that the reduction in the role of the state, coupled with the ability of the competitive market to stabilize domestic economies, would ultimately result in the social well-being of the people (Harrison, 2010; Hoogvelt, 2001). However, a decade after SAPs were introduced in Africa, it became apparent that the policy has not yielded the desired result. On the contrary, performance indicators showed that SAPs have had negative impacts on African

countries by exacerbating poor economic conditions and also made the poor, poorer by further

reducing their standards of living contrary to the claims of IMF and the WB objectives for

'selling' the ideology to African countries (Osimiri, 2013; McMichael, 2008). In specific terms,

currencies of adjusting countries in Africa were devalued by their leaders, which was done to

encourage exports. This capitalist approach negatively affected the incomes of the citizens of

these countries as the prices of imported goods increased significantly. This unfavorable

condition was further compounded by the state yielding substantially its traditional

responsibilities of providing social services such as education, roads, railways healthcare, and

many more to the private sector.

Additionally, the removal of subsidies in different sectors of the economy by the state

also added to the economic burdens of the citizens of these countries (Osimiri, 2013). All these

are the fall-outs of the introduction of concepts and ideas that were not developed to suit the

African context. MAE is an evaluation concept that is designed to suit the evaluation of projects

and interventions in Africa.

As a consequence to poverty and the increased gap that exists between the rich and poor,

there were waves of violent protests and conflicts in African countries. This led to a situation of

persistent political instability in the affected countries. As a result of rising food and transport

costs, citizens resorted to public demonstrations and civil disorder in an effort to draw the

government attention to their sufferings. Worthy of note is that some of these conflicts and unrest

persisted even after SAPs and other neoliberal policies ended in these countries (Osimiri, 2013).

Another major drawback of neoliberal policies in African countries is that the market system

upon which neoliberal development is based is supported by a minimalist state; in practice, it can

only be applied under an authoritarian state. This has been the case in many of the adjusting

African countries, and this has led to a method of politicking that is inherently undemocratic (Osimiri, 2013). Osimiri (2013) has eloquently argued that one of the ways neoliberal policies affected African countries was by destroying democratic policies and installations and enthroning military rule in many African societies. This is a paradox; societies that were supposed to enjoy economic liberalizations ended up in the 'militarization' of their communities.

The argument above has shown that tensions occur when 'foreign' policies are applied in contexts that are different from where they were developed. In focus, it shows how the introduction of Western worldviews, policies, and frameworks that were intended to improve the economies of adjusting countries wreaked more havoc in those countries and left them in a worse condition than they were previously. This reinforces the argument that evaluation in Africa needs to subscribe to frameworks that are better suited to their context in order to achieve more valid results. This is what the development and introduction of the MAE concept sought to accomplish. The next section will further discuss the failure of the neoliberal economic ideology and other development models in Africa. More specifically, it will offer a concise critique of the development project through the lens of postcolonialism as a way of resisting Western dominance in former colonies.

Postcolonial Critique of the Development Project

Postcolonial theory is centered on the idea that colonialism still influences our world today. The argument is that colonialism does not belong to the past, but even controlling our world to this day through different Western policies and models subscribed to by African governments (as described early on). Although our societies today have changed economically, politically, and culturally, they are still marked by colonialism. The postcolonial discourse sets out to identify the difference between 'us' and 'the other.' Other examples include, 'we' as

against 'them' and 'black' as against 'white" which brings to the fore the creation and maintenance of power relations and social class (Peacock, 2010)

According to Peacock (2010), development came to the fore in the wake of colonialism. Further investigations into the concept show that there are concealed ties between colonial theory and development theory. Peacock (2010) and Duffield (2007) have further argued that there are similarities between modern development policies and colonialism. Linking postcolonialism to development is not necessarily a negative action even though it is generally regarded as such (Peacock, 2010). Postcolonial scholars have questioned development discourses to ascertain the impact of colonialism. For example, Peacock posited the importance of analyzing "The European Consensus on Development," which underscores values, shared goals, principles, and commitments entrenched in the development policy of the European Union. Colonialism provided the platform for capitalism to spread across the globe especially, to developing countries. This same notion is that capitalist entrepreneurs gained access to cheap capital and labor in their production (Leckey, 2014; Peacock, 2010).

There are patterns of operation and dominance in development. Also, in operationalizing the concept of development, Kottari (2006) found that there are patterns of paternalism and 'othering.' "Othering" is a tradition of justification of 'difference,' used to rationalize interventions in both colonialism and development. While paternalism according to Princeton (2010) is the government's (or a person's) attitude that subordinates should be controlled by a father for their own good and benefit. Additional arguments to support this notion is that development discourses have remarkably relied almost exclusively on Western knowledge. As such, these arguments have marginalized and disqualified non-Western knowledge (Leckey, 2014; Peacock, 2010). In Rist's (2002) words, "'development' is becoming universal but not

transcultural." Development as a concept has been further shown to be of Western origin with inbuilt relationships of power.

Postcolonial theories have been developed to study and bring to the fore the ties between the current development discourses and colonialism (Peacock, 2010; Duffield, 2007). Postcolonial scholars have argued the need to foster more applicable development models and strategies in traditional Eurocentric development theories and approaches which have proven to be inadequate in order to deliver an effective development model. There should not be subjugation of the knowledge of the global south in favor of western knowledge in an effort to define development and advance development policies. Development as a concept must take into account the experiences of the 'colonized' people. Leckey (2014) comments, "the overriding criticism from postcolonial scholars concerning discourses associated with development studies deals with the characterization of 'development' as simply spreading a 'cultural superior' Eurocentric understanding of enlightenment" (p. 3). Institutions like the WB have become the reservoir of knowledge pertaining to the 'third world' and developing countries even though the WB is a western institution. Postcolonial scholars disagree with the notion that Western policies and strategies are superior to those of the global south. They believe that strategies developed in the global south align with and fit their context. Another critique of the development project is that development theories neglect to factor into their discourses the influences and contributions of the trans-Atlantic slave trade. They argued that this would help to delegitimize the notion that western development came into being as a result of enlightenment principles (Leckey, 2014)

Neoliberalism and other development models promoted by development theorists and international financial institutions failed in Africa because of the less inclusion of indigenous knowledge in formulating these development strategies (Leckey, 2014; Peacock, 2010; Duffield,

2007). Postcolonial scholars believed that indigenous knowledge is not wholly neglected in the

formulation of development policies and strategies, but too occasionally used. Hence,

postcolonial critique is not essentially based on non-inclusion of indigenous knowledge but how

indigenous knowledge is used in framing development theories and approaches (Leckey, 2014;

Peacock, 2010). Postcolonial scholars have argued that disregarding indigenous knowledge

would not only alienate the native population, but weakens development strategies. As such,

greater emphasis must be placed on indigenous knowledge, not just framing development

policies and strategies but in a way that challenges traditional western development. According

to these scholars, it would allow for re-conceptualization of development theory and would also

equally allow indigenous populations to take ownership of the development project (Sharp &

Briggs, 2004).

Decolonizing and Indigenous Methodologies and their Overlap with CRE

With a post-structural worldview, postcolonial indigenous theory deconstructs truths and

norms that have been presented as normal and natural, thereby presenting them as biased

(politically and socially inclined). Further, this theory can be particularly useful for culturally

responsive evaluators who offer resistance to the colonizing worldviews, methodologies, and

approaches used by evaluators colonized by Euro-western research tradition (Chilisa, 2012;

Fanon, 1965). In the social research landscape, many social scientists have argued for the need to

resist Euro-western methodologies and worldviews especially among indigenous populations

(Chilisa, 2012; Cloete, 2016; Paipa, Cram, Kennedy, & Pipi, 2015; Tiffin, 1995). These scholars

have offered the processes of decolonization and indigenization as strategies for researchers to be

responsive to the culture of their respondents in the process of research.

Postcolonial indigenous theory is useful, primarily because it helps the colonized evaluator to disengage from the colonial syndrome by a process that counters the dominant Euro-western approaches. To buttress this, Chilisa (2012) has argued,

The resistance is a challenge to Western-educated indigenous researchers, demanding that they begin to interrogate their multiple identities as colonizers participating in the othering of their people through the use of western research methodologies as peripheral Others marginalized by the global network of first-world research elites and by global markets that continue to define and determine knowledge discourses on the basis of global market price. (p. 49)

This theory decenters euro-western worldviews, paradigms, and approaches and it recenters indigenous approaches in research and evaluation (Chilisa, 2012; Paipa et al., 2015; Tiffin, 1995). The application of this theory to this study focuses primarily on why evaluators should decolonize their minds, and why they must conduct their work without perpetuating the western research paradigms that constructed Western ways of knowing as superior to indigenous ways of knowing. Postcolonial indigenous theory as it is being used in this study consists of approaches to decolonize and decenter Euro-western views and approaches (Chilisa, 2012). The argument adopted here is that current dominant ways and approaches of defining and doing evaluation in Africa should be critically examined in order to allow shared knowledge, wisdom, and the inclusion of evaluation methods that are sensitive to culture, traditions, history, and customs of the African people irrespective of their tribal affiliations. The argument also succinctly portrays why evaluators should decolonize their minds by engaging the different steps in the decentering Western hegemonic assumptions and truths and recentering African-rooted

assumptions. For example, an evaluator can question his egalitarian worldview and recenter the hierarchical worldview (consistent with African values).

Evaluation approaches that are not culturally responsive tend to have deficit-based views and stereotyped understanding of how evaluation ought to be carried out. These views and beliefs are entrenched in Euro-western views. Hence, there is a need to decenter these views through decolonization of the mind. Without decolonization, evaluation in Africa will be rooted in western imperialistic views like capitalism and neoliberalism. Without due respect to the native cultures. Evaluation approaches rooted in Euro-western views may implicitly justify colonization and the erosion of native culture (Chilisa, 2012; 2015; Cloete, 2016; Mouton et al., 2014)

Going further, in order to justify the need for evaluators plying their trade in Africa to decolonize their minds and also for these evaluators to be culturally responsive in their evaluation work, they need to understand the vital place of kinship and ties ingrained in the cultural fabric and history of the indigenous people of Africa irrespective of their tribes (Chilisa, 2012). One example is the principle of "ajobi" and "ajose" in the Yoruba tribe in Nigeria. The Yoruba people believe in brotherhood and togetherness. They believe in collectiveness as against individuality and this guides their approach to life. Culturally responsive evaluators have to align their views and approaches with such principles to be effective and come out with valid findings among the Yoruba people of Nigeria.

In the social research landscape, many social scientists have argued for the need to resist Euro-western methodologies and worldviews especially among indigenous populations (Chilisa, 2012; Paipa et al., 2015). These scholars have offered the process of decolonization and indigenization as strategies for researchers to be responsive to the culture of their respondents in

the process of research. Evaluators also need to decolonize their minds as they involve themselves in the day-to-day evaluation in indigenous settings.

According to Fanon (1963), decolonization is important to national liberation, national reawakening, and the restoration of the nation to the people. For Fanon (1963), decolonization must critically evaluate and challenge the colonial situation. It must destroy the colonial world, which means to demolish the colonists' buildings and completely to banish it from the territory. Further, Fanon elucidated that challenging the colonized world is not just a challenging viewpoint, but a strong claim by the colonized that their world is different (Fanon, 1963). From Chilisa's (2012) perspective, decolonization is a process and at the same time, an event centering the worldviews of the colonized Other in order for them to understand themselves from their own perspective. Evaluators working in post-colonial settings ought to be conscious of this event and process to come up with valid evaluation findings. Evaluators born and raised in Africa are raised in the Euro-western worldviews (whether in former British, French, or Portuguese colonies) that dominate the society (more importantly educational sector) based on the history of the African society with the colonial masters.

Chilisa (2012) stated that first, "decolonization involves creating and consciously using strategies to liberate the captive mind from oppressive conditions that continue to silence and marginalize the voices of subordinated, colonized, non-Western societies that encountered European colonization" (p. 14). Second,

> It involves the restoration and development of cultural practices, thinking patterns, beliefs, and values that were surpassed but are still relevant and necessary to the survival and birth of new ideas that lead to the empowerment of the historically oppressed and former colonized non-western societies. (p. 14)

Decolonizing evaluation is the process of conducting evaluation work in a such a way that the worldviews of evaluators (who have suffered a long history of oppression) have the space to communicate from their frame of reference (Chilisa, 2012; Paipa et al., 2015). Having set this context, evaluators should decolonize their minds to be culturally responsive in their evaluation work among indigenous people. "Decolonizing the mind is the first step, not the only step towards overthrowing colonial regimes" (Tuck & Yang, 2012, p. 19) it involves freeing the mind and becoming critically conscious. Following is a conceptual framework that depicts the process and stages of the decolonization of the mind that an evaluator must go through to be culturally responsive.

Made in Africa Evaluation

The literature base of the concept of MAE is still developing as the concept is relatively nascent and only a few evaluation scholars have written about the concept. I hope that this study will contribute to and enrich its literature base. As introduced earlier, MAE has been described as the promotion and adaptation of an African-rooted evaluation framework by identifying and developing a uniquely African approach to evaluation (AfrEA, 2007). The concept of MAE began from discussions and resolutions from the proceedings from AfrEA conference in 2007 and the Bellagio conference (2012). From these international conferences, the meaning, purpose, content, and methodology of MAE concept began to take shape (Cloete, 2016; Chilisa 2015; Mouton et al., 2014; Ofir, 2014).

One aim of the concept of MAE is that of challenging the current evaluation tool design that does not pay attention to context. The concept focuses on approaching and designing evaluation in Africa by paying utmost attention to African diversity, manifesting itself in different cultures, religions, histories, languages, gender, and ethnicity (Cloete, 2016; Chilisa

2015; Mouton et al., 2014). It ought to challenge the evaluation practice that does not make plain how the community is benefitting from the evaluation of programs situated in their domain. Also, MAE should question evaluation that portrays successes of programs while such successes conflict with the reality on the ground. MAE must seek to incorporate African data collection methods such as storytelling, folklore, music, talking circles, oral traditions and the use of African languages (Cloete, 2016; Chilisa 2015; Mouton et al., 2014).

One main agenda of MAE is to make sure that community partners and not the donors are the major stakeholders in the evaluation process. The thoughts, experience, and expertise of community partners or stakeholders must be well incorporated into an intervention in order to build an adequate evaluation component into it. With MAE, the community is given the opportunity to define what success means to them. Chilisa (2012; 2015) believes that when the community partner's voice counts from the planning to the execution of an intervention, they would defend it because they believe it is their own. On the contrary, when their voice does not count, they will follow with skepticism what 'experts' think they own (Chilisa, 2012; 2015).

Beyond that, the methodology of MAE ought to arise as a consensus among the many worldviews of the African people, their knowledge, values, and paradigms; based on the complex African landscape, where there are diversities of locations, ethnicities, and genders, participatory methodologies have been promoted as one of the best ways to address this complexity. Participatory methods align with African worldviews and value systems (Chilisa, 2012; 2015). Nonetheless, Chilisa (2015) has argued that the concept of participation is different in MAE when compared to the generally agreed meaning of the concept. Chilisa (2015) stated that the participatory approach and method in MAE encapsulates capacity building of participants as part of the evaluation team to stimulate evaluation as a way of life for all

Africans. However, in a participatory approach, the challenge has always been the degree of participation of beneficiaries in the evaluation process. According to Chilisa (2015), "for MAE to be executed, there is the need therefore for partnerships between commissioners (like UNICEF) of evaluation and AfrEA. AfrEA will need to partner with evaluation commissioners if this challenged is to be addressed" (p. 16).

Another current discourse about MAE is the notion that MAE must be Africa-centric, and Africa led. Evaluation thought leaders in Africa have argued that Africa led does not mean that evaluators have to be of African origin and must also be professionals. The belief by African evaluation thought leaders is that not all evaluation professionals will subscribe to the principles of MAE because of resistance to change what they have been using (Chilisa, 2015; Mouton et al., 2014). Therefore, who does the evaluation or contribute to it carries less priority. According to Chilisa (2015),

> what matters is pursuing a MAE evaluation agenda, with evaluation methodologies that involve Africans from the start of the program, are inclusive of all knowledge system while at the same time placing African worldviews, paradigms, and philosophies at the center of evaluation theory and practice. (p. 16)

While the evaluation champion can facilitate the bringing to prominence of different local evaluation approaches and tools, the African community should take their destinies into their own hands. They should dictate how their problems should be solved (Chilisa, 2015; Cloete, 2016).

According to Chilisa (2015) and Chilisa and Malunga (2012), there are three main approaches observable in African evaluation practice. These include the least indigenized approaches; adaptive evaluation approaches; and the African-relational based evaluation

approaches. The least indigenized approach is dominated by Western evaluation theory and practice, and it is not congruent with MAE. Chilisa (2015) asserts that the lack of framework and methods to guide contextualization have prevented contextualization in this approach. Hence, there are no theorists in the least indigenized approach in the African evaluation tree metaphor, presented below in Figure 1 below. This tree encapsulates the efforts of African Scholars at decolonizing, indigenizing, and promoting evaluation tools and practices. Adaptive evaluation approaches are congruent with MAE because they adapt instruments to make them relevant to contexts. This approach adapts Western evaluation models, theory, and practice and makes them culturally appropriate. The core of the African-relational based evaluation approaches is that African evaluation practice must develop new models and theories. According to Chilisa (2015), "Just as we talk of Euro-American methodologies or Euro-Western paradigms, so we can talk generically about African rooted and African worldviews and paradigms" (p. 18).

Chilisa (2015) identified a major threat to MAE. She asserts that MAE is being misconstrued as a concept developed by Africans and to be used only by Africans. According to Chilisa, this has the potential to destroy the relationship that exists between African evaluators and the rest of the world. However, a clear elucidation and operationalization of the concept stand to correct this notion and misconception. Further, she argued that there is a likely danger to see MAE as a concept that fits all occasions. She eloquently stated that though MAE might be able to fit into many evaluation models, frameworks, paradigms, and theories. It does not fit all situations. Finally, another threat to MAE is the danger of seeing the development of MAE as the sole responsibility of AfrEA. She argued that the burden of developing AfrEA rests on Africa while AfrEA can only be a facilitator.

The African Evaluation Tree Metaphor

Figure 2. 1 The African Evaluation Tree Metaphor; Adapted from Chilisa 2015

In proposing a way forward for MAE in Africa, Chilisa (2015) and Chilisa and Malunga

(2012) offered an African evaluation tree metaphor. The tree portrayed the efforts of African

scholars to decolonize, indigenize, and promote evaluation tools and practices. The tree, as

shown above, has four branches, including: least indigenized approach (there is a focus on

methods of translation of evaluation instruments to local languages and use of evaluation

findings by evaluators); the adaptive evaluation branch (focuses on integrative methods and use

of evaluation findings by evaluation commissioners); the relational evaluation branch (places

premium on realities, knowledge and value system of participants while it also focuses on

integrative methods, use of evaluation findings by both the participants and evaluation

commissioners). Other branches are the development evaluation branch (focuses on integrating evaluation methodologies that are driven by African worldviews and paradigms while it also focuses on the use of evaluation findings by both the evaluation commissioners and the participants; Chilisa, 2015; Chilisa & Malunga, 2012). Since the tree portrays the efforts by African scholars at decolonizing, indigenizing, and promoting evaluation tools and practices, the tree must be continually reviewed by African evaluation thought leaders in order to make visible African thoughts which will ultimately influence the MAE concept which is also about decolonization and indigenization evaluation tools and practices. In other words, the promotion of African-rooted evaluation tools and practices (Chilisa, 2015).

CHAPTER THREE

Methodology

As indicated earlier, the purpose of this study is to contribute further to MAE's conceptualization and to ascertain the extent to which it is gaining acceptance and prominence as a mainstream concept in the African evaluation landscape. In this study, I addressed the following research questions: (1) How do thought leaders in African evaluation define Made in Africa Evaluation? (2) How are MAE principles operationalized and presented in evaluation reports? (3) What next steps do African evaluation thought leaders prioritize to advance the MAE concept?

Even though this study is informed by decolonizing and indigenous methodologies, it, however, uses a Delphi technique which is informed by the positivist or pragmatist paradigm to address the first research question. This is because it is the best methodology to develop a consensus definition that will adequately address the research question. This study employed multiple methods; it made use of a Delphi technique (which involved two rounds of survey and a qualitative feedback process) and analysis of participants' statements. Further, it made use of a survey in the form of a questionnaire for the same Delphi participants, a semi-structured interview process for two additional experts (participants), and evaluation documents and reports to achieve the purposes of the research. Multiple method approaches in social science research are generally used to strengthen research designs. This is because each method has both strengths and weaknesses (Brewer & Hunter, 2006). The Delphi technique is designed in such a way that it will give room for ways to process the collected data and to use appropriate analysis for each data collection. Mertens (2008) has argued that using multiple methods will help in ascertaining credible and accurate measurements. Using multiple methods will increase validity and reinforce

the arguments put forward by researchers. It achieves this either by counteracting or maximizing the heterogeneity of irrelevant sources in the case of triangulation, capitalizing on inherent methods strengths in the case of development, or elaborating, enhancing, illustrating, and clarifying the results of one method with the result of the other method in the case of complementarity (Creamer, 2017). The Delphi technique encapsulates both the quantitative and the qualitative strands which complement one another; the qualitative interview of two additional participants strengthened the results of the Delphi study. Also, the combination of the Delphi technique and analysis of evaluation reports complemented one another.

Delphi Technique

A Delphi technique was used to address my first research question. The Delphi technique is an iterative survey method, developed by the RAND Corporation to systematically solicit informed opinions from participants within their domain of expertise and knowledge base (Helmer, 1967a; Hsu & Sanford, 2007). More specifically, according to Hsu and Sanford (2007), the Delphi technique, "is a widely used and accepted method for achieving convergence of opinions concerning real-world knowledge solicited from experts within certain topic areas" (p. 1). It is established on the belief that "two heads are better than one, or … n heads are better than one" (Dalkey, 1972, p. 15). Standard, stand-alone surveys seek to identify 'what is,' while the Delphi technique seeks to address 'what could/should be' (Hsu and Sanford, 2007).

According to Delbecg, Van de Ven, and Gustafson (1975), the aim of the Delphi technique is to achieve the following goals: (1) "To determine or develop a range of possible program alternatives; (2) To explore or expose underlying assumptions or information leading to different judgments; (3) To seek out information which may generate a consensus on the part of the respondent group; (4) To correlate informed judgements on a topic spanning a wide range of

disciplines, and; (5) To educate the respondent group as to the diverse and interrelated aspects of the topic" (p. 11). In this study, goal three is the primary purpose.

A well-done Delphi study should have the following characteristics:

(1) The use of iterations designed to build consensus about a specific topic (Hsu & Sanford, 2007).

(2) The ability to provide anonymity to participants, for example, this is can be achieved through the use of electronic communication like email to exchange information.

(3) A controlled feedback process that helps to reduce other communications which can occur within the group process, and stands a chance to shift the focus of the study.

(4) The use of different statistical analysis technique to interpret the data, this can reduce the potential of the group to conformity (Dalkey, 1972; Hsu & Sanford, 2007).

Simply put, the feedback process (according to the first characteristics) provides an opportunity for participants to reassess their initial judgments about their earlier information.

According to Ludwig (1994),

Iterations refer to the feedback process. The process was viewed as a series of rounds, in each round every participant worked through a questionnaire which was returned to the researcher who collated, edited, and returned to every participant a statement of the position. A summation of comments made each participant aware of the range of opinions and the reasons underlying those opinions. (p. 55)

A Delphi process can go through multiple iterations until a consensus is determined. However, Hsu and Sanford (2007) and Ludwig (1994), state that up to three iterations can be used to sufficiently build consensus about a specific topic. Further, according to Vo (2013), the first round of the Delphi process can begin with either an open-ended or close-ended questionnaire.

After receiving the responses from the first round of the questionnaire, the investigator uses the

data collected to create a well-structured questionnaire to be used in the second round. In the

second stage, participants may be asked to rate items in order to establish priorities among them.

By doing this, areas of agreement and disagreement are identified (Hsu & Sanford, 2007;

Ludwig, 1994). If the study extends to a third round, each participant receives the priorities (that

were ranked) and has the opportunity to revise his or her judgment (Hsu & Sanford, 2007;

Ludwig, 1994). Table 3.1 below describes every step in a two-round Delphi process starting with

a close-ended survey and ending with statistical and qualitative data for reporting.

Table 3. 1
Procedures for a Two-Round Delphi Commencing with a Closed-Ended Survey

Steps #	Activity
1	Define the question or issue of interest
2	Determine methods of analysis
3	Determine criteria for establishing consensus

4	Select the study sample
	    a. Determine the number of participants needed for the study
	    b. Identify potential participants
	    c. Recruit Participant

5	Implement Round One
	    a. Develop Questionnaire #1 based on review of the literature
	    b. Pilot test the survey
	    c. Determine the method of administration
	    d. Administer the survey

6	Analyze data from questionnaire #1
	    a. Determine summary statistics
	    b. Collect comments from participants regarding outlier items on the survey
	    c. Prepare statistical and qualitative data for reporting

7	Implement Round One
	    a. Develop Questionnaire #2 based on the results of Questionnaire #1
	    b. Pilot test the survey
	    c. Administer Questionnaire #2

8	Analyze data from Questionnaire
	    a. Determine Summary statistics
	    b. Prepare statistical and qualitative data for reporting

Note: Adapted from Vo (2013) (p. 57)

Questionnaire #2 includes statistical and qualitative feedback data from Questionnaire #1

To achieve a good quality result in a Delphi study, it is important to select appropriate participants for the study. Most importantly, Delphi participants must be chosen as a result of their disciplinary areas of expertise which is based on the specific object of inquiry (Hsu & Sanford, 2007; Ludwig, 1994). Hsu and Sanford (2007) have argued that there are no specific standards for choosing participants for a Delphi Study, but participants should be knowledgeable about the subject matter. Additionally, Delbecg et al. (1975) has recommended the three categories of people that are qualified to be participants in a Delphi study. These include:

(1) "the top management decision makers;

(2) the professional staff members together with their support team; and

(3) the respondents to the Delphi questionnaire whose judgments are being sought"(p. 85). Concerning the number of participants to be selected for a Delphi study, about ten to fifteen participants who are knowledgeable about the issue under study could be selected. Also, a typical Delphi study will take forty-five days to complete (Delbecg et al., 1975; Ludwig, 1994).

In this study, a Delphi technique was chosen to address the first research question for several reasons. First, the iterations embedded in a Delphi technique make it possible to build consensus or dissensus (Hsu & Sanford, 2007) on the MAE concept. Simply put, the feedback process provides the opportunity for the experts (participants) involved in the Delphi process to reassess their initial judgments about any earlier information given on the questionnaire initially filled out. Second, the Delphi technique provides anonymity to participants. For example, the use of email to exchange information allows participants to be more forthcoming about their views and opinions of MAE. It also affords participants access to each other's views without knowing the identities behind each view. This effort helps minimize participant bias. Third, this approach promotes broad participation because participants are not bound geographically. Finally, the use

of email also helps to reduce the pressure of providing information on the spot about the MAE

concept as compared to how it would be if all participants were to be in one building. (Dalkey,

1972; Hsu and Sanford, 2007).

Developing Consensus Criteria for Both Rounds of Survey

According to Miller (2006), the criteria for determining consensus in a Delphi study are

determined a priori. These criteria may include (but are not limited to) percentages of votes in

favor of a statement, medians, modes, and more. While some researchers have argued in support

of using the mean or median to determine consensus, others have argued that using the mean and

median is limiting, especially when results cluster around two or more points. These measures on

central tendency fail to provide deeper insight into the nature of disagreement within a group. In

this case, variance, a measure of dispersion (how a point is spread out from the mean) was used

to provide the measures of difference in opinions within each group. Variance is denoted by the

formula:

$$s^2 = \frac{\sum(X - \bar{X})^2}{N - 1}, \text{ where } S^2 \text{ is variance, } \sum \text{ is summation, } \bar{X} \text{ is}$$

mean X is term in data set N is sample size.

For Round One, to identify statements which are relatively important and also statements

with strong consensus and dissensus, Microsoft Excel was used to analyze the rated statements.

Also, the mean, averaged mean, variance, and averaged variance were calculated using Microsoft

Excel. To identify statements with relative importance, I calculated the mean of each rated

statement. Then, the average mean of all statements was also calculated (this formed a guiding

post or criterion) to determine the level of importance of each statement in both rounds. The

mean was denoted by the formula:

$$\bar{X} = \frac{\sum X}{N}$$

Hence, statements whose mean rating was greater than the averaged mean of all the statements were considered more important than statements those whose mean ratings were less than the averaged mean of all the statements. These categories of statements fell into quadrants I and III in Figure 2 below. Typically, they were statements with high means.

Further, for this study, a consensus was defined as the extent to which agreement is reached about an item's (a statement's) level of importance on an individual survey (Vo, 2013). More specifically, the variance of the rating for each statement was calculated and also the average variance of all the statements rated was also calculated. For this study, the averaged variance formed the criteria to form a consensus on an item for both rounds. A consensus was reached if a statement's variance was less than the averaged variance of all the statements rated in that round. These are statements that have variance scores that are less than the average variance score represented by the vertical dashes in Figure 3.1 below. Conversely, dissensus remained if a statement's variance was greater than the averaged variance of all the statements rated. Typically, statements with a very low variance show that there is a consensus. This is because there is a very little deviation from the mean. These statements are found in quadrants I and II in Figure 1 below. For Round One, statements on which dissensus remained were included in Round Two for re-rating. Round Two followed this same process of analysis to determine the level of importance of each statement and consensus about the importance level of each statement in the Round Two questionnaire. At the end of Round Two, statements in which participants reach a consensus and statements in which there was dissensus were determined based on the earlier established criteria.
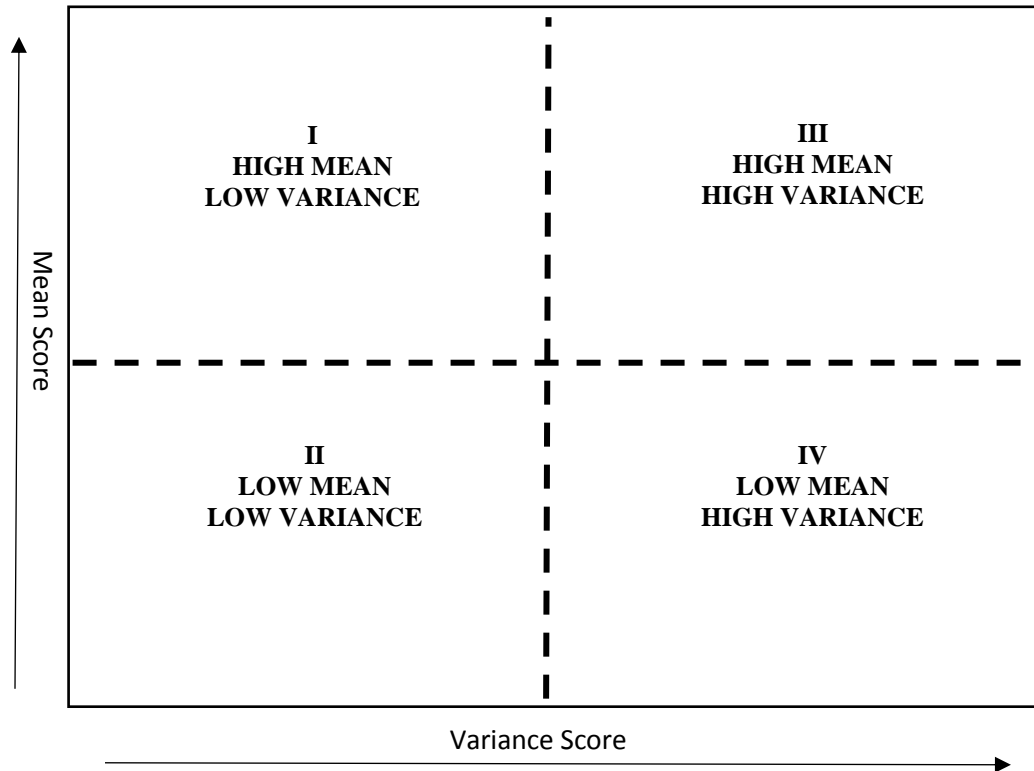
Figure 3. 1 Possible Categories of Statements with Respect to Averaged Mean and Variability

Sampling and Tools for Research Question One

In line with the design of a Delphi technique and to address the first research question, I purposively selected seventeen prospective participants. I reached out to these prospective participants using their publicly available email and out of the seventeen, seven of them agreed to participate in the Delphi study while an additional two participant agreed to a qualitative interview in order to add an extra layer of validity to the findings from the Delphi study. These participants were selected if they fulfilled the following criteria. They were selected if they were: (1) Top management decision makers, including evaluators or evaluation commissioners in Governments, Non-Governmental Organizations (NGOs; like UNICEF), and bilateral development mechanisms (like ECA) in Africa; (2) Thought leaders on evaluation in Africa based on their antecedent in pioneering AfrEA and Championing the MAE concept; or (3) Have

done research on evaluation and have written explicitly or have made implied comments about MAE in their publications.

Additionally, these participants have at least ten years' experience in research or practice. I used email to invite and subsequently communicate with the participants in this online study. A follow-up email was sent at the end of five business days to remind the participants who had not responded to the invitation to participate (see Appendix C). This reminder email was sent twice and was stopped at the end of ten business days. Then, the first round of the web-based questionnaire with the consent form was sent out. The link to the web-based Qualtrics survey, the introduction letter (see Appendix C) was sent to participants who have shown interest in being part of the study. After the initial invitation email and link to the web-based survey were sent, a follow-up reminder email (see Appendix C) was also sent at the end of five business days as a reminder to participants to participate in the Qualtrics survey. I gave participants ten business days to complete the survey after which the data obtained was analyzed. Experts' (participants') email addresses were obtained through publicly available databases like Voluntary Organization for professional Evaluators (VOPEs), published materials, AfrEA website, and other professional networks.

Round One Questionnaire.

The first Delphi survey that was sent to the seven participants contained an introductory letter describing the study, instructions on how to complete the survey (see Appendix C), and the survey instrument which contained a list of ten statements that describe MAE. More specifically, in selecting these statements, prominent and common concept and ideas that have been used in the literature to describe MAE implicitly or explicitly and culturally responsive evaluation were identified. In all, eight of these ideas were identified (as represented in Table 3.2 below). These

ideas were used as an evaluative lens to excerpt statements after a thorough review of different literature on MAE. These statements (represented by S_1 to S_{10}) and their sources are presented in Table 3.3 below. The primary objective of this round of survey is for participants to rate the relative importance of these ten statements on a scale of one (least important) to six (highly important).

Table 3. 2
Common and Prominent Ideas Associated with CRE and MAE

Number	Identified Evaluation Concepts/Ideas Related to CRE and MAE
1	Power relations
2	Evaluation as a way of life
3	Participatory evaluation
4	Adapting evaluation to lifestyle
5	Africa led or Afro-centric evaluation
6	Indigenous evaluation
7	Localized knowledge
8	Challenging western worldviews

Table 3. 3
Statements Rated in Round One and their Sources (Delphi Questionnaire One).

Statements #	Statement Descriptions	Source(s)
S_1	Questioning evaluations that show successes of projects while the reality is completely different	Chilisa (2015), Cloete (2016), Mouton et al., (2014).
S_2	Conducting evaluation with an eye towards addressing the macro-micro disconnect and power relations in the community	Chilisa (2015), Mouton et al., (2014)
S_3	Conducting evaluation that promotes partnerships of knowledge systems and of evaluation actors and stakeholders	Chilisa (2015) and Cloete (2016)
S_4	Conducting evaluation with an eye towards challenging Euro-western worldviews and hidden, subtle racist theories embedded in current methodologies.	Chilisa (2015), Chilisa & Malunga (2012), and Mouton et al., (2014).
S_5	Conducting evaluation in African settings using localized knowledge, tools and data collection methods	Chilisa (2015), Chilisa & Malunga (2012), and Mouton et al., (2014).
S_6	Considering Africa lead and Africa-centric evaluation to mean evaluation done by African professionals only	Chilisa (2015)
S_7	Conducting evaluation with an eye towards promoting African values and worldviews	Chilisa (2015), Chilisa & Malunga (2012), and Mouton et al., (2014).
S_8	Considering the adaptability of my evaluation work to the lifestyle and needs of the African community where evaluand is situated	Chilisa (2015)
S_9	Considering participatory methodologies as congruent with African worldviews and value system	Chilisa (2015), Cloete (2016), and Mouton et al., (2014).
S_{10}	Conducting evaluation with an eye on building the capacity of participants as co-evaluators and promoting evaluation as a way of life for all Africans	Chilisa (2015) and Cloete (2016)

The questionnaire contained space for participants to record a rating that indicates the level of importance for each statement. Each category had no more than two statements numbers. As such, each statement number could only appear once. Further, participants were asked to provide up to five alternative statements that, in their view, best described MAE (but not captured in the ten statements).

Round one follow-up.

After the end of the Round One survey administration (and before Round two was administered), in line with the Delphi technique, additional feedback was sought through email based on the ten initial statements where strong dissensus arose regarding the level of importance. More specifically, for each of the statements identified as an outlier where strong dissensus arise, two panelists, one who had given the rating 'least important' and another who had given the rating of 'highly important' were asked to provide their reasons for their responses. The information provided during this stage was used to develop the Round Two questionnaire.

Round two questionnaire.

The questionnaire rated in Round Two was developed based on the statements on which consensus was reached as a result of the response from Round One and the criteria that was used to determine that agreement status for the items rated in Round One. More specifically, the Round Two questionnaire contained statements for which dissensus remained in Round One and a list of new statements based on participants' suggestions in Round One about their views of the MAE concept that were not captured by the initial statements in the Round One questionnaire. These additional statements were denoted differently from the statements originally in the Round One questionnaire. As earlier stated, 'S_1, S_2' was used for original statements (whether they appeared in the Round One or Round two questionnaire) while 'B_1, B_2' was used to denote statements that the participants suggested during Round One that were added in Round two questionnaire.

The goal of Round Two was for participants to indicate the level of importance of statements that described MAE. The statements in Round Two questionnaire contained statements for which dissensus remained based on the criteria in Round One and the new

statements that were incorporated based on the participants' suggestions of their views about MAE. For the statements for which consensus was not reached in Round One, participants were asked to rate these statements using the same scale in Round One after considering the reasons or rationales their fellow panelists (or participants) had provided for their responses. Specifically, apart from the Round Two questionnaire, participants were also provided the summary statistics and the feedback from Round One to inform how they assign ratings in Round Two. The Round Two questionnaire was sent to participants with an introductory email that explains what is expected of the panelists in this round (see Appendix C) and the link to the Qualtrics survey.

In Round One, participants were asked to suggest alternative statements that, in their view, best defined MAE. These statements were analyzed qualitatively by carefully reading each statement; these statements were examined and compared with one another to see if an overlap existed in the views and ideas expressed. In all, there was no overlap and the five statements given were used to form part of the statements rated in Round Two. The Round two questionnaire was also analyzed using Excel in the same manner Round one was analyzed. The number of statements in which consensus has been reached about their relative importance was noted.

Developing the Working Definition of MAE

In addition to understanding areas of consensus and dissensus among participants, coming up with working definition of MAE was also the priority of this study. After analyzing the Round Two survey, I noted the final mean value and the final variance value for all the statements where consensus was reached. For example, the final mean value for statement S_8 after consensus was reached at the end of the second round is 5.20. I plotted the final mean value of each statement where consensus was reached at the end of both rounds against the final

variance value in a scatter plot diagram. Based on the established criteria as introduced early on, in Figure 2 above, quadrants I and III portray statements with high mean value and hence, high level of importance. Also, quadrants I and II depict statements with low variance values, and therefore, there was a consensus in both quadrants. More importantly, quadrant I depict statements with high mean and low variance. In other words, plots (statements) that fall into this quadrant was statements in which panelists rated to have a high level of importance and statements in which consensus was reached in both iterations. As such, plots (statements) that fell into this quadrant (quadrant I) were of great importance to the panelists.

The statements that fell into quadrant I were analyzed qualitatively. They were analyzed using content analysis, and each statement was used as a unit of analysis. Ideas or terms considered as the central theme of each statement were used as codes to denote each of the statements (Corbin & Strauss, 2015; Glaser & Strauss, 1967). These codes/themes, taken together formed the working definition of MAE.

The Interview Design for both Participants

To add an extra layer of validity to the findings from the Delphi, two additional participants were interviewed. These participants agreed to an interview process to share their opinion of the MAE concept after the Delphi process was completed. I conducted a semi-structured online (video Skype) interview for both participants. Also, I used a semi-structured interview schedule (see Appendix D) as an instrument of data collection. These Skype interviews were audio-recorded using an audio-recorder.

Analysis of Both Interviews

The data qualitative analysis method used which is mostly inductive was developed by Corbin and Strauss (2015) and Glaser and Strauss (1967). This qualitative analysis method

involves identifying excerpts, coding, and categorizing patterns into data. It includes whole text analysis, analyzing continuous texts rather than short segments of the text. It must also be noted that this analysis was not linear, but it went and forth among the various stages of the analysis.

I fully transcribed the two audio recordings in Microsoft Word 2010. Participants expressed emotions; I paid attention to the tone of voice, to emphasized phrases. Each transcript was read twice. Using the line-by-line approach and beginning from the first line of text in the transcript, texts that were relevant to the research questions were extracted from the interview transcripts. As such, relevant materials were excerpted from the transcript in the comment section of Microsoft Word 2010 at the margins. Each segment of text formed an excerpt. An excerpt consisted of one or more sentences or even one or more paragraphs. A full sentence was the smallest unit of analysis. Whenever two or more excerpts communicated the same information, only one of them was included in the analysis.

I scrutinized each excerpt and assigned one or more codes (a label) to capture the implicit and explicit meaning. This was recorded at the margins of the Microsoft Word 2010 document used. I compared and contrasted each code with other codes to identify distinctive properties. Codes were listed in a Microsoft Word document and reorganized to develop categories. I compared codes to group similar codes into categories (series of words or phrases that captures the meaning of a group of codes). Finally, the contents of each category were examined to determine if subcategories can be developed.

Sampling and Data Collection for Research Question Two

Participants were asked to suggest links to reports that they had written or been part of that demonstrated MAE concept in order to address the second research question. However, since no relevant report was suggested, I purposively selected six evaluation reports online from

the databases of recognized evaluation funders and commissioners that demonstrated the MAE

concept in order to know how MAE principles are presented and operationalized in evaluation

reports. These reports and their sources are presented in Chapter Four.

Analysis of Research Question Two

Using a document analysis (concept mapping) approach according to Kozminsky,

Nathan, and Kozminsky (2008), I used of the developed definition of the MAE concept from the

Delphi Study as a pilot test to analyze the six selected illustrative evaluation reports. The central

themes of the definition were identified, and a report might fit into more than one central theme.

A report fit into a theme if it demonstrated with evidence the presence of that theme with any

concrete example. For example, by quoting sentences and page numbers in the report that

demonstrates or exemplifies the theme. A report might fit into more than one theme depending

on the demonstration of the themes in each report.

More specifically, using concept mapping, I read through each document at least two

times, particularly looked into the evaluation type, evaluation purpose, and evaluation questions

looking for the evidence of each of the central themes of the derived MAE definition. Also, each

report's overall evaluation design/methods approaches employed, the overall process, and

findings were also analyzed to place each report under the central themes or concepts in the

definition. For example, a central theme or concept in the definition is the promotion of African

values. Any report after carefully reading and evaluation indicate that the evaluation has

promoted African values, with specific examples to show for it, the report number was placed

under the category "African Values." A report was placed under more than one central theme if

there were evidences of the central themes in the report.

Sampling and Collection of Data for Research Question Three

Apart from rating statements in the Qualtrics survey for the Delphi technique, there is a section of the survey in Round one that required the seven experts who participated in the Delphi to rate Chilisa's (2015) twelve actionable items (represented by statements W_1 to W_{12}) and discussed in Chapter Two. Chilisa (2015) in her "Synthesis paper on the Made in Africa Evaluation Concept" presented these items (statements) as the way forward for the MAE concept. Experts gave their ratings on the level of importance and feasibility of each item. Table 3.4 below describes the items rated by panelists and what was used to denote each item.

Table 3. 4
Twelve Actionable Statements Rated by the Experts and their Denotations

Statement #	Statement descriptions
W_1	Create a team to promote MAE.
W_2	Establish research groups on MAE and publishing scientific articles and results of assessments that use MAE.
W_3	Organize international conferences and seminars on MAE and funding presentations to international organizations of papers on MAE.
W_4	Fund research on MAE and evaluation that may be used as a test case for MAE.
W_5	Create partnerships to fund African academic institution to engage with evaluation that is inclusive of MAE.
W_6	Create a course/curriculum on MAE and funding short courses on evaluation.
W_7	Develop strategies for MAE to influence national and regional evaluation policies.
W_8	Create strategies for MAE to influence regional and national policies.
W_9	Set up evaluation review boards.
W_{10}	Review AfrEA guidelines in the light of the MAE approach.
W_{11}	AfrEA should engage other African organizations such as the African Union (AU) and other global partners.
W_{12}	AfrEA should develop strategies to strengthen its government to enable engagement with partners.

Adapted from Chilisa (2015).

Analysis of Data for Research Question Three

      Using Microsoft Excel, the mean of each of the statements for the level of importance and the level of feasibility were calculated. Using the features of Microsoft Excel, a slope graph that represents the difference or change in mean scores for the level of importance and the level of the feasibility of the twelve actionable items is used. Slope graphs are of importance when trying to compare two items, demonstrating their change or rate of change in a graphical form.

CHAPTER FOUR

Results

Research Question One

The results from each of the research questions addressed in this study are presented in this

chapter. Specifically, results from each step of the method employed are presented starting with

the Delphi technique

> **Round one results.**

> *Quantitative findings.*

> In Round one of this study, experts reviewed ten statements on a 6-point scale regarding

their relative importance (1=least important; 6=highly important) when considering how to

define MAE. From the analysis of Round One, the averaged mean score and the averaged

variance score of all items rated are 3.43 and 3.28 respectively. The mean ratings for individual

statements ranged from 1.71 (statement 6) to 5.14 (statement 5), while their variances ranged

from 0.48 (statement 5) to 5.90 (statement 3). Table 4.1 summarizes the assigned statement

numbers, the statements themselves, mean score, and the variance score for each statement.

> An examination of the mean scores and variance scores of the ten statements ranked

relative to the average mean score ($\bar{x}_{g} = 3.43$) and averaged variance ($v_{g} = 3.28$) led to the

identification of five statements on which panelists a reached consensus concerning the level of

importance. These statements include statements S_1, S_2, S_5, S_6, and S_7. These statements are

denoted with asterisks in Table 4.1 below. Also, from the five statements in which consensus

was reached in this round, only statements S_5 and S_7 have a mean score that is higher than the

average mean scores and are deemed to be relatively of high importance to the MAE concept.

Table 4. 1
Summary Statistics for Ten Descriptive Statements Rated in Round One

Statements #	Statement Descriptions	$\bar{X}$	S^2
S_1*	Questioning evaluations that show successes of projects while the reality is completely different	2.43	2.95
S_2*	Conducting evaluation with an eye towards addressing the macro-micro disconnect and power relations in the community	2.43	2.29
S_3	Conducting evaluation that promotes partnerships of knowledge systems and of evaluation actors and stakeholders	3.71	5.90
S_4	Conducting evaluation with an eye towards challenging Euro-western worldviews and hidden, subtle racist theories embedded in current methodologies.	3.14	5.48
S_5*	Conducting evaluation in African settings using localized knowledge, tools and data collection methods	5.14	0.48
S_6*	Considering Africa led and Africa-centric evaluation to mean evaluation done by African professionals only	1.71	1.24
S_7*	Conducting evaluation with an eye towards promoting African values and worldviews	4.29	0.90
S_8	Considering the adaptability of my evaluation work to the lifestyle and needs of the African community where evaluand is situated	3.86	4.81
S_9	Considering participatory methodologies as congruent with African worldviews and value system	3.43	3.62
S_{10}	Conducting evaluation with an eye on building the capacity of participants as co-evaluators and promoting evaluation as a way of life for all Africans	4.14	5.14
	Averaged Mean and Variance	3.43	3.28

Note: Panelists reached consensus in Round One on five items marked with asterisks (*).

To further illustrate the consensus criteria and the statements in which consensus was reached as earlier described above, Figure 4.1 is a scatter plot diagram that illustrates how consensus was reached on statements S_1, S_2, S_5 S_6, and S_7) These statements met the consensus criteria having variance scores that are less than the average variance score ($v_g = 3.28$) represented by the vertical dashes. Only these five statements are labelled in Figure 4.1 below because they are statements where consensus has been reached and they are of primary concern to this round of study Also, out of these five statements where consensus was reached based on

the level of importance in Round One, two of the statements (S_5 and S_7) are also considered to be

of high importance (relatively) because their mean scores are higher than the average mean score

($\bar{x}_g = 3.43$) represented by the horizontal dashes as illustrated on the scatter plot diagram in

Figure 4.1. These statements are in the top-left segment of the quadrant.
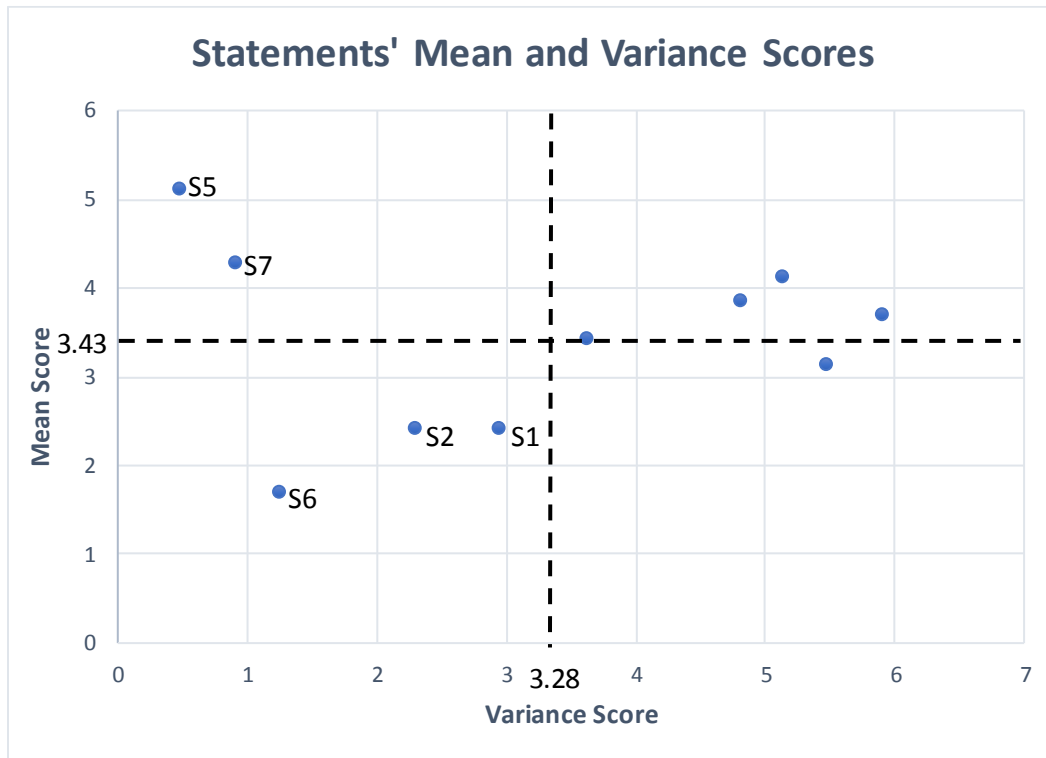
Figure 4. 1 Scatter Diagram of the Mean and Variance Scores for Ten Statements with Respect to their Averaged Mean and Variance Scores for Round one

Qualitative findings for round one.

As earlier described in chapter three, panelists were asked to give their definition of the

MAE concept that was not captured in the ten statements that were rated. Four out of the seven

panelists responded to this. In all, five different definitions of MAE were given (one of the

panelists gave two definitions). These definitions are presented in Table 4.2 below. It is also

instructive to note that the five definitions (represented by B_1 to B_5) were included as part of the

statements that were rated in Round Two of the study in line with the guidelines of a Delphi

study.

Table 4. 2

The Different Definitions of MAE Given by Panelists in Round One of Study

Statements #	Statements Description (Panelists Suggested Statements)
B_1	Conducting evaluation with sensitivity, understanding, and with the intention of making visible evaluative African knowledge, values, and worldviews
B_2	Conducting evaluation in a culturally sensitive and responsive manner
B_3	Conducting evaluation studies that are consistent with evaluation standards developed and used by African Evaluation Association (VOPE) and aligned with the professionalization views of a given African country (since Africa is a continent and not a country)
B_4	Focusing evaluation on the empowerment of individuals on pursuing their own life choices optimally in a given context
B_5	Capturing the degree of complexity inherent in the evaluation as accurately as possible

Additionally, as part of the Delphi study process, researchers get feedback from

respondents on the rationales behind the ratings with dissensus, most especially ratings where

strong dissensus occurred (Hsu & Sanford, 2007). The importance of these rationales is to give

each respondent an insight into why other co-respondents gave their ratings for a particular

statement where there was strong dissensus. This is supposed to inform respondents are they give

their ratings in the next round of survey in the study.

In this study, there was strong dissensus on statements S_3 (i.e. conducting evaluation that

promotes partnerships of knowledge systems and of evaluation actors and stakeholders) and S_4

(i.e. conducting evaluation with an eye towards challenging Euro-western worldviews and

hidden, subtle racist theories embedded in current methodologies). These statements have a very

high variance score of 5.90 and 5.48 respectively. Table 4.3 and 4.4 show panelists' feedback on

statements where strong dissensus occurred (statements S_3 and S_4) and their summary statistics to

guide the panelist in the second round of survey.

Table 4. 3
Panelists' Feedback for Statement S₃ and its Summary Statistics

Statement	Summary Statistics
S₃ Conducting evaluation that promotes partnerships of knowledge systems and of evaluation actors and stakeholders.	Mean: 3.71 Variance: 5.90 Median: 4.00 Skewness: -0.41
Highly Important	**Minimally Important**
The whole idea of subordination of knowledge systems is premised on the notion that some are more superior than others and those superior ones supply the ideas, concepts, tools, techniques, and theories which all others use in one word apply, e.g., the DAC evaluation Criteria. But if we agree that there are different knowledge systems which need not only understanding and exploring, but promotion to the same levels as others less well known, then we shall promote these, e.g., MAE. This notion for me encapsulates the central reason and rationale for pursuing MAE.	Evaluations are conducted for many purposes, and this is why we need to distinguish between many types of evaluation (process, impact, formative, summative, goal-based, goal-free, etc.). Evaluation that promotes partnership is by my understanding a mix of the strategies used by UNICEF and evalpartners (partnership) to build capacities. So, the partnership is a means to achieve a goal (strengthening evaluation system and capacities and capabilities, especially in developing countries).
Participatory approaches to all aspects of development interventions – including how they are evaluated - are very important if one is to ensure that programs and interventions are successful and that outcomes are achieved that are beneficial to the targeted citizens. A consultative and inclusive approach with all evaluation stakeholders (which would, of course, include the evaluand) is, therefore, a highly important aspect of evaluation practice, particularly in the developing world.	
Worldviews, paradigms as well as knowledge and belief systems are not suspended when evaluators conduct evaluations. The trustworthiness of evaluation findings can, therefore, be increased if partnerships are strengthened between evaluation actors and stakeholders, to ensure that we avoid the risks of the privileging and hegemony of certain ideas and knowledge systems in evaluation practice.	

Table 4. 4
Panelists' Feedback for Statement S₃ and its Summary Statistics (Continued)

Statement		Summary Statistics
S₃	Conducting evaluation that promotes partnerships of knowledge systems and of evaluation actors and stakeholders	Mean: 3.71 Variance: 5.90 Median: 4.00 Skewness: -0.41
Highly Important		**Minimally Important**
Speaking of partnership starts with an admission of unequal power relations between academic-predominantly Western knowledge and local indigenous knowledge in African contexts. Elsewhere I note "There is recognition that most of the scientific inquiry taking place in African spaces attempt to contextualize the process but that contextualization alone without decolonization, and a reflection on the philosophies that inform the inquiry process is not sufficient. The unequal power relations between indigenous and western academic knowledge is the greatest threat to any form of collaborative inquiry that seeks to address Africa's sustainability challenges. The collaboration whether coming from mono-disciplinary, interdisciplinary or transdisciplinary inquiry, sometimes borders on a form of colonization of Local Indigenous knowledge. There is need to decolonize mainstream methodologies, reclaim indigenous epistemologies and envision indigenous methodologies that promote the co-existence and partnership of knowledge systems. There is current literature on creating "ethical spaces" for the co-existence of Western and IKS. Describing the ethical space Weber-Pillwax 1999, Cram and Mertens 2016, describe the ethical space "as a neutral meeting space between worldviews that comes about when each paradigm names itself and is then willing to dialogue by bringing rather than imposing, its worldview on the discussion space." Most of the projects evaluated are funded by Donors from the North who insist on evaluation tools founded on the experiences and cultures of the North. The partnership of knowledge systems is based on the African value of inclusivity.		

Table 4. 5

Panelists' Feedback for Statement S₄ and its Summary Statistics

Statement	Summary Statistics
S₄ Conducting evaluation with an eye towards challenging Euro-western worldviews and hidden, subtle racist theories embedded in current methodologies.	Mean: 3.14 Variance: 5.48 Median: 3.00 Skewness: 0.09
Highly Important	**Least Important**
So, let me start with that--I do not buy into this concept. I think it's lazy. I do think different ways of thinking and valuing need to be continually invited into the dialogue (in all spheres, but since we specifically are talking about evaluation, into this one). Challenging how we think, how others think and opening our minds to that is important for the field to grow (and for humanity). Thus, I ranked this as high for the idea that is was suggesting--more the challenging dominant views (as opposed to eurocentric per se) is important.	I do not think that the African way of conducting evaluation (or any other cultural ways) should be defined in comparison with another cultural way of doing things; it will distort the purpose of defining one's approach, in this case, African. Besides, Africa is a huge continent and not necessarily homogeneous. Is that the accurate notion of the African way?
The dominant global influence that so-called Western values, approaches, and practices have in all sectors of society is not acceptable by all people who are on the receiving side of such ideologies and processes. Knowledge generation off all sorts is increasingly challenged these days because of its perceived 'western' origins and content that either ignore indigenous knowledge in non-western contexts or regard such knowledge as inferior and of lower quality as the dominant western knowledge theories and practices. This is especially evident in former colonial relationships. Current knowledge practices like research and evaluation should, therefore, be reviewed against the background of the emerging evidence-informed approach to knowledge generation and application, in order to establish whether such theories or practices might explicitly or implicitly contain normative or other biases that conflict with prevailing best evidence on such issues. This is necessary to improve the general validity and legitimacy of research and evaluation designs, methodologies, findings, and outcomes.	

Round two results.

In Round Two, ten statements were reviewed by five panelists on a 6-point scale in terms of their relative importance (1-least important; 6=highly important). The ten statements are five statements that did not meet the consensus criteria in Round One (S_3, S_4, S_8, S_9, and S_{10}) and an additional five statements (B_1 through B_5) that were suggested by panelists during the Round One of the study. From the analysis of Round Two data, the averaged mean score and variance score of all the items rated are 3.72 and 2.01 respectively. The mean ratings of individual statements range from 5.20 (statements S_8 and B_3) to 2.0 (statements B_4), while the variance ratings range from 0.70 (statement B_3) to 4.20 (statement B_5). Based on the consensus criteria (statements with variance rating less than the averaged variance rating, an examination of the mean scores and variance scores of the ten statements ranked relative to the average mean score ($\bar{x}_{g} = 3.72$) and averaged variance ($v_g = 2.01$) led to the identification of six statements for which panelists reached consensus concerning the level of importance. These statements include statements S_3, S_8, S_{10}, B_2, B_3, and B_4. These statements are denoted with asterisks in table 4.6 below. Also, from the six statements in which consensus was reached in this round, statements S_8, B_2, and B_3 have a mean score that is higher than the average mean score ($\bar{x}_{g} = 3.72$) and hence, deemed to be of relatively high importance to the MAE concept. Table 4.6 below presents the summary of the assigned statements numbers, the statements, the mean score, and the variance score for each statement

Table 4. 6
Summary Statistics for 10 Statements Rated in Round Two of the Study

Statement #	Statement Descriptions	$\bar{X}$	S^2
S3*	Conducting evaluation that promotes partnerships of knowledge systems and of evaluation actors and stakeholders	2.60	1.30
S4	Conducting evaluation with an eye towards challenging Euro-western worldviews and hidden, subtle racist theories embedded in current methodologies	3.60	3.60
S8*	Considering the adaptability of my evaluation work to the lifestyle and needs of the African community where evaluand is situated	5.20	0.70
S9	Considering participatory methodologies as congruent with African worldviews and value system	3.60	2.30
S10*	Conducting evaluation with an eye on building the capacity of participants as co-evaluators and promoting evaluation as a way of life for all Africans	2.60	1.30
B1	Conducting evaluation with sensitivity, understanding, and with the intention of making visible evaluative African knowledge, values, and worldviews	4.00	4.00
B2*	Conducting evaluation in a culturally sensitive and responsive manner	4.60	1.30
B3*	Conducting evaluation studies that are consistent with evaluation standards developed and used by African Evaluation Association (VOPE) and aligned with the professionalization views of a given African country (since Africa is a continent and not a country)	5.20	0.70
B4*	Focusing evaluation on the empowerment of individuals on pursuing their own life choices optimally in a given context	2.00	1.00
B5	Capturing the degree of complexity inherent in the evaluation as accurately as possible	3.80	4.20
	Averaged Mean and Variance	3.72	2.01

Note: Panelists reached consensus in Round Two on six items marked with asterisks (*).

Further, to present a clearer picture of the statements in which consensus was reached as earlier described above, Figure 4.2 is a scatter plot diagram that illustrates how consensus was attained on statements S3, S8, S10, B2, B3, and B4. These statements met the consensus criteria having variance scores that are less than the average variance score ($v_g = 2.01$) represented by the vertical dashes. Only these six statements are labeled in Figure 4.2 below because they are statements where consensus have been reached and they are of primary concern to this round of

study. Also, out of these six statements where consensus was reached in Round Two, three of the statements (S_8, B_2, and B_3) are also considered to be of high importance (relative to the other statements) because their mean scores are higher than the average mean score ($\bar{x}_g = 3.72$) represented by the horizontal dashes as illustrated on the scatter plot diagram in Figure 4.2. These statements are in the top-left segment of the quadrant.
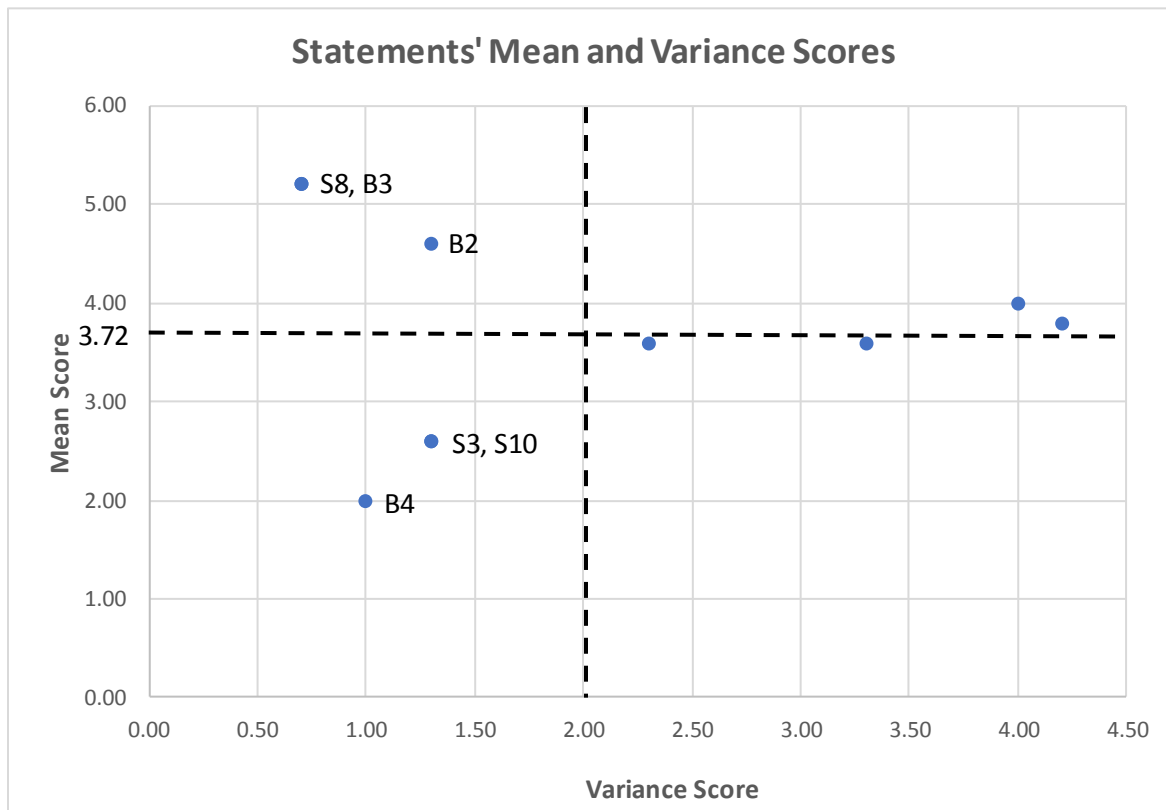
Figure 4. 2 Scatter Diagram of the Mean and Variance Scores for Ten Statements with Respect to their Averaged Mean and Variance Scores for Round Two

The first research question of this study is to address how evaluation thought leaders in Africa define the MAE concept by arriving at a consensus definition. After the second round of survey, a consensus was reached on eleven statements out of the total of fifteen statements rated by panelists in both rounds. These statements' final variance scores and mean scores were plotted in a scatter diagram, the average of the variance scores ($v_g = 1.29$) and the mean scores

($\bar{x}_{g} = 3.46$) were calculated in order to determine statements the panelists agree are very

important out of the eleven statements where consensus was reached in both rounds of the

survey. Figure 4.3 below shows a scatter plot diagram of these eleven statements out of which

statements ($S_5, S_7, S_8,$ and, B_3) are very important to the panelists based on consensus on the level

of importance. These statements' mean scores are greater than the averaged mean score ($\bar{x}_{g} = 3.46$) but their variance scores are less than the averaged variance score ($v_g = 1.29$). They are on

the top-left segment of the quadrant. Based on the diagram, a consensus was reached on

statements B_4 and B_6 but the panelists did not consider the items to be of high importance. Also,

Table 4.7 below presents the summary of the assigned statements numbers, the statements, the

mean score, and the variance score for each of the eleven statements where consensus was

reached at the end of the two rounds of the survey. Statements that are considered to be very

important to the panelists are denoted by asterisks.

Table 4. 7

Statistics of 11 Statements when Consensus was Reached During the Two Rounds

Statement #	Statement Descriptions	$\overline{X}$	S^2
S₁	Questioning evaluations that show successes of projects while the reality is completely different	2.43	2.95
S₂	Conducting evaluation with an eye towards addressing the macro-micro disconnect and power relations in the community	2.43	2.29
S₃	Conducting evaluation that promotes partnerships of knowledge systems and of evaluation actors and stakeholders	2.60	1.30
S₅*	Conducting evaluation in African settings using localized knowledge, tools and data collection methods	5.14	0.48
S₆	Considering Africa led and Africa-centric evaluation to mean evaluation done by African professionals only	1.71	1.24
S₇*	Conducting evaluation with an eye towards promoting African values and worldviews	4.29	0.90
S₈*	Considering the adaptability of my evaluation work to the lifestyle and needs of the African community where evaluand is situated	5.20	0.70
S₁₀	Conducting evaluation with an eye on building the capacity of participants as co-evaluators and promoting evaluation as a way of life for all Africans	2.60	1.30
B₂	Conducting evaluation in a culturally sensitive and responsive manner	4.60	1.30
B₃*	Conducting evaluation studies that are consistent with evaluation standards developed and used by African Evaluation Association (VOPE) and aligned with the professionalization views of a given African country (since Africa is a continent and not a country)	5.20	0.70
B₄	Focusing evaluation on the empowerment of individuals on pursuing their own life choices optimally in a given context	2.00	1.00
	Averaged Mean and Variance	3.46	1.29

Note: Panelists agreed 4 items marked with asterisks (*) are important.
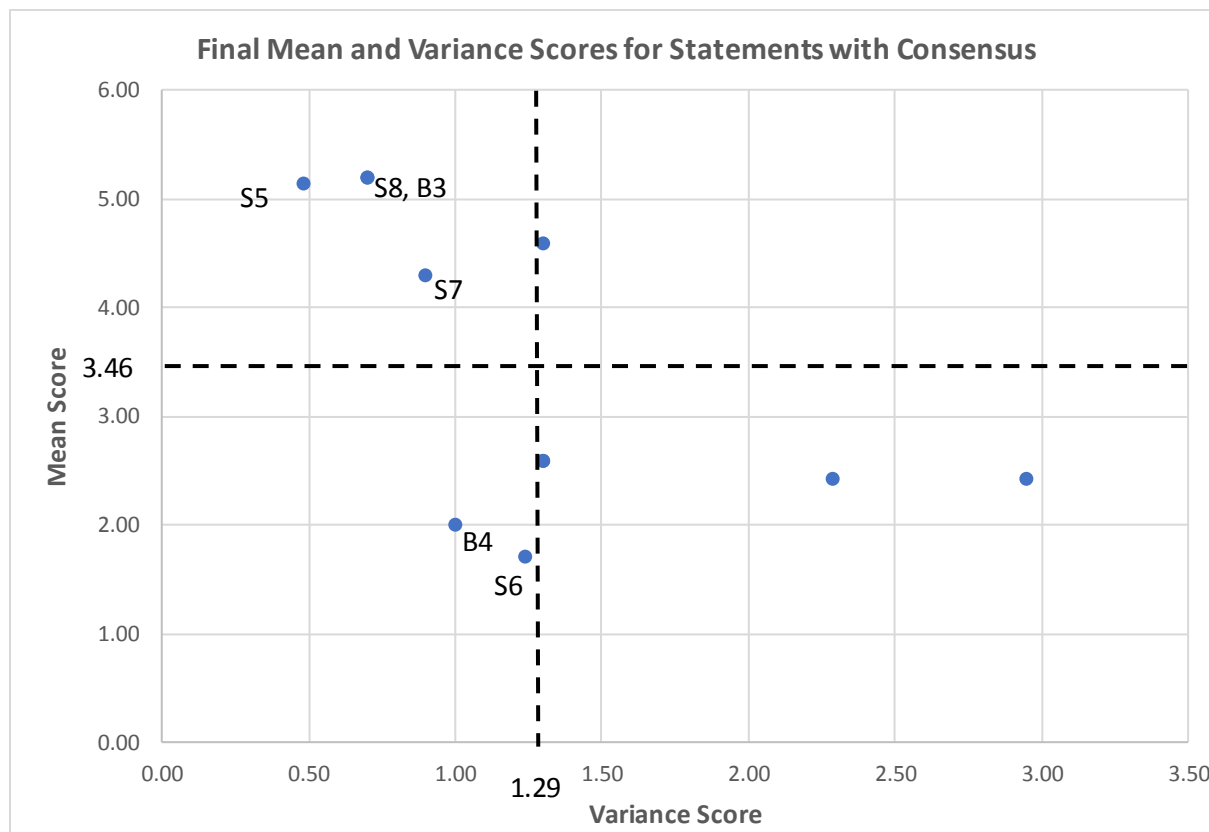
Figure 4. 3 Scatter Diagram of the Mean and Variance Scores for the Eleven Statements where consensus was reached in both Rounds with Respect to their Averaged Mean and Variance Scores

Results from the Delphi Process

Panelists rated the importance level of a total of fifteen statements throughout the Delphi. These statements addressed a range of issues (or domains) in the MAE Concept. This current section describes the four statements that are considered important to the panelists. Also, it provides a better sense of the idea participants considered most central to the MAE concept. At the end of the final round of survey and based on the predetermined consensus criteria, panelists considered four statements (S_5 S_7, S_8, and B_3) as important. This is described in Table 4.8 below. Since our objective is to define the Made in Africa evaluation concept (MAE), these statements were analyzed qualitatively using content analysis, and each statement was used as a unit of analysis. Ideas or terms considered as the central theme of each statement were used as codes to

denote each of the statements (Corbin and Strauss, 2015; Glaser and Strauss, 1967). This is

presented in Table 4.8 below.

Table 4. 8
Important Statement to Panelists at the End of the Study and the Statements' Codes.

Statement #	Statement descriptions	Central Ideas/Codes
S_5	Conducting evaluation in African settings using localized knowledge, tools and data collection methods	Localized methods
S_7	Conducting evaluation with an eye towards promoting African values and worldviews	Promotion of African values
S_8	Considering the adaptability of my evaluation work to the lifestyle and needs of the African community where evaluand is situated	The lifestyle of the people
B_3	Conducting evaluation studies that are consistent with evaluation standards developed and used by African Evaluation Association (VOPE) and aligned with the professionalization views of a given African country (since Africa is a continent and not a country)	AfrEA evaluation standards

Each idea presented above is considered central to each of the statements. Statement **(B_3):**

Conducting evaluation studies that are consistent with evaluation standards developed and used

by African Evaluation Association (VOPE) and aligned with the professionalization views of a

given African country (since Africa is a continent and not a country. Code**:** AfrEA evaluation

Standards. Statement **(S_5):** Conducting evaluation in African settings using localized knowledge,

tools and data collection methods. Code: Localized Method/Approaches. Statement **(S_7):**

Conducting evaluation with an eye towards promoting African values and worldviews Code**:**

Promotion of African values. Statement **(S_8):** Considering the adaptability of my evaluation work

to the lifestyle and needs of the African community where evaluand is situated. Code**:**

Lifestyle/Needs of People. These ideas taken together form a working definition. As such, based

on the study, made in Africa evaluation can be defined as: "Evaluation that is conducted based

on **AfrEA/VOPE standards**, **using localized methods or approaches** with the aim of **aligning the evaluation to the lifestyle and needs** of African people and also **promotes African values**."

Results from The Interview Process for the First Participant

Four categories emerged from the analysis of Ana's (pseudonym) understanding of the MAE concept and the ways to make it a mainstream concept. These categories are used as a framework for organizing the discussion of findings. It should be emphasized that although the categories are discussed separately, they are not experienced in isolation.

Importance of guidelines in conducting a Made in Africa Evaluation.

Ana believes having guidelines is very important if we are to construct the definition of the MAE concept. She argued that it is not only AfrEA that should have guidelines, but the different VOPEs should have guidelines which evaluators on the continent must adhere to. Notably, she believes that to have a made in Africa evaluation in South Africa, it must be in line with the South African evaluation guidelines: "In South African context, if I want to have a made in Africa evaluation, I need to be aware of the South African government policies."

However, Ana was quick to add that most VOPEs do not have formalized standards and guidelines. She referred to the South Africa Monitoring and Evaluation Association (SAMEA):

> It is not formalized and especially when you sign up as a SAMEA member, there is somewhere you thick box and say you agree with AfrEA standards. That is basically what we are saying, but I think there is a process once we get the professionalization competency done, alright? I think we are going to be ready to look at our evaluation standards but actually, the VOPEs in SA does not have adopted standards but the DPME which is the Department of Performance, Monitoring, and Evaluation in the presidency, they have evaluation standards.

Further, Ana believes that AfrEA and VOPE guidelines must be an offshoot of MAE. She believes that people who are not committed to MAE should not shape our thinking in African evaluation. She believes that the current AfrEA standards were adopted from the West, particularly, the Program Evaluation Standards of the AEA. Hence, AfrEA guidelines should be reviewed in line with the emerging MAE concept:

> If you look at the AfrEA standards, it is a standard that they adopted from people who were not rigorous about thinking about it and then we have all of these talks about it. We actually pay people to come to a conference, so we got a lot of conference tourists that have alternative motivations to stamp something, this is AfrEA standards. I do not know. Is there a process to review the AfrEA standards?

Cultural competency and MAE.

Another important concept Ana discussed was cultural competence. On the one hand, she believes that conducting a culturally competent evaluation in Africa does not mean that you are conducting a made in Africa evaluation. On the other hand, she also believes that you cannot conduct a made in Africa Evaluation without being culturally competent:

> There is also a thing about being sensitive about different cultural contexts, but that is cultural competence. Ok. That is not made in Africa. That is, every evaluation needs to have cultural competency. And just because I am culturally competent in the African context, that is not different from a New Zealand evaluator trying to be culturally competent…but I do think that with made in Africa evaluation, it is particularly important to have cultural competency. I think it is particularly important.

Again, Ana emphasized the importance of cultural competency to made in Africa Evaluation, according to her:

For me to be able to plan evaluation in the African context, I need to understand the culture in that place that influences the timeline and the processes. There is much more talking upfront than there is in Southern Africa. So again, the different cultural context that you really need to understand in Africa.

Further research on localized methods.

When Ana was asked about the newly developed definition of MAE concept from the Delphi Study, she added that localized knowledge should be explained further. She queried, what is localized knowledge and approaches and that further research is needed to properly position the term to understand the definition of MAE fully:

Reading out my definition…alright that is good. I like that. I think that using localized knowledge and approaches need some backing. Alright? We need to figure out what that is and what that is not.

The way forward for the MAE concept.

While sharing her perspective on the ways to mainstream the MAE concept, Ana is of the opinion that it should be put on the global evaluation agenda where donors can fund it. She took a cue from other evaluation programs that have been mainstreamed in that manner:

Ok, I mean if you look at concepts like Young Emerging Evaluators (YEEs), so that is a concept that nobody knew about that got put on the global evaluation agenda. There was a lot of money behind that…everybody knows about YEEs. So, if you want to mainstream any concept, like MAE, do that.

Further, she argued for evaluation champions who are being funded by donors, who will promote the concept and put it at the forefront in African evaluation landscape:

Get champions, ok, incentivize people to become champions. Make sure your donors are

on board, so there is some money around doing this or promoting this. Yes, I mean they

provide bursaries for YEEs to go to conferences. They make sure they stream the

conferences for YEEs. We have been doing some of these things for made in Africa

Evaluation. We have donors that fund streams at conferences.

Results from the Interview Process of the Second Participants

For the second participant interviewed, five categories emerged from the analysis. Joy

(pseudonym) shared her understanding of the MAE concept and the ways to make it a

mainstream concept. These categories are used as a framework for organizing the discussion of

findings. It should be emphasized that although the categories are discussed separately, they are

not experienced in isolation.

Importance of research in MAE.

Joy was clear about the importance of conducting research on MAE, especially in making

sure that claims from such an emerging concept are grounded methodologically. She shared her

admiration for this study:

I am just very glad you are doing this, and you are using a nice methodology, so you

know, we need this kind of study to start to make clear and to be convincing when we

talk to be about it. And so, I am really happy that you have delved into this and I hope

that you continue and become one of the forefront people or become known as one of the

forefront people in this field. Do you feel satisfied with what you have found?

She further affirmed that beyond conducting this particular research, it is also important to

continue to conduct further research on the concept to make sure it is grounded. She admonished

that:

I am really happy, and I hope you continue because we really need this kind of work, so

what can I do for you? We need people like you and others to do studies that can give

some weights and some energy.

The integration of international practice and AfrEA standards in MAE.

Joy, while sharing her perspective of what MAE is all about, emphasized the integration

between accepted in international practice and AfrEA guidelines. She believes that African

evaluation still needs the International lens to shape good practice:

> If we can advance and develop theory and practice from the perspective of value systems,
>
> philosophies so that we can say this is what evaluation should look like from an African
>
> perspective while drawing from good international practice and good theory. So, we do
>
> not discard international practice, of course not, but we think about it from the start.

Talking further about the integration of international practice and African evaluation practice,

she reiterated an excellent blend of the two instead of the total discard of internationally accepted

practices, "then thinking about what international practice tells us, we will put it together and see

how we can enrich the field and enrich the practice through an integration between them."

Even though Joy argued for the integration of international practice and standards into African

evaluation, one importantly, Joy believes that AfrEA guidelines should be framed from a

methodically grounded definition of MEA, according to her, AfrEA standards must be rooted in

African philosophies:

> AfrEA standards cannot be the basis for this because AfrEA standards were developed
>
> based on northern standards−It was international program standards. It was adjusted, but
>
> it was not rooted in African philosophy, thinking, ways of doing and practice, it some

tendering but it is not necessarily sufficient, but I would rather say that AfrEA standards should be based on the conceptualization of MAE.

She further asserts the importance of basing AfrEA guidelines on a methodologically grounded definition of MAE:

So, in a way, it would have been nice to have this information before that. But it is now running already, but I am not sure we are engaging deeply enough with it, but I would say that it is correct to say that AfrEA standards should be based on MAE, the concept or the conceptualization of it. While of course as I said, being aware of the international practice.

Further research on localized knowledge.

When asked if satisfied by the consensus definition of MAE developed by the Delphi Study, Joy, emphasized the need to probe further what "localized knowledge" is all about. She argued that it is beyond citing and using examples of localized methods:

But I want to challenge you and then also to think more deeply if you have the moments still because I do not know if your study is too final that you might not have time because we tend to look at methods, but the idea is not to look at methods. If we have a campfire, discussions, storytelling, I can ask you, what sits under that? Why are stories told? What is being transferred by the stories/ what do our metaphors, our stories, and our idioms, you know our parables and so on, what values do they represent? What do they tell us about how the old generations saw evidence?

Further, joy firmly believes that there is a philosophy that underpins the term (localized knowledge). Hence the need to probe the concept further. She asserted:

If we look at methods as you said but what is underneath the method. Why is storytelling in Africa more important than elsewhere, why do people believe in that sharing more than you know different ways being used elsewhere? Why are African courts different? The judgments, what is underneath? How do Africans see judgments and so on? We need to ask deeper questions, and so that is why I think it is important that we do engage philosophy in values.

The relevance of CRE in MAE.

According to Joy, before we can talk about made in Africa evaluation, we must first acknowledge the role culture and context play in evaluation in Africa. She believes that to have an MAE, CRE should be taken. Further, it should be rooted in African philosophy as she explained:

So, we need to look in-depth at what the concept of evaluation would tell us when perceived from an understanding of deepest African view and philosophy…you know like what you do when you go to the village. You recognize the chief and the governance structure, but those are superficial things. You know you need the rituals. You need to do that. That is culturally responsive evaluation in a superficial sense. But culturally responsive evaluation which is this kind of concept needs to go much deeper as I have explained. Then we can say we have made evaluation our own and that we feel comfortable with African-rooted evaluation and practice.

Joy, while further explaining her views on the MAE concept, emphasized the need to be conscious of the different diversities in the African continent. She believes that before we can have a made in Africa evaluation, that evaluation has to consider the uniqueness of different contexts. While expressing her view on the diversity of cultures in Africa, she explained:

There are a lot of people say it is so diverse that you cannot do that, because every county, every tribe, every region has its own thing. But there are commonalities like if you compare Africa, West Africa is more community-oriented, relationships are different. There are fundamental differences like the notion of spirituality, connections with each other and the rest of the world.

Way forward for the MAE concept.

Joy shared her vision of the MAE concept; she emphasized that there should be a collaboration between evaluation specialist from other parts of the world and African evaluation specialists:

My own vision for it is that we bring together evaluation specialists with Africa specialists so that there is a cross-disciplinary, transdisciplinary, interdisciplinary engagement with evaluation from an African perspective and that we do research on evaluation for the sake of Africa development. So, we have to connect the interests of Africa with its development and then look at what role evaluation would play if evaluation is embedded in Africa, rooted in Africa.

Further explaining the need for collaboration in the African evaluation landscape to mainstream the concept:

I would like to see a network of research groups that are multi and interdisciplinary. That really, figure this out like you are doing in detail from different perspectives in both theory and practice because you know all evaluation theories have been developed by the European and sorry, the Maori are now developing a new theory, a recognized theory that people learn in universities.

Research Question Two

Another aim of this study was to address a second research question of how MAE principles are operationalized and presented in evaluation reports. As such panelists were asked to provide an evaluation report that they have written, been part of, or are aware of that demonstrate either implicitly or explicitly the MAE concept. This was done to pilot test the developed definition, using it as a meta-evaluative lens to analyze these reports. Also, panelists were asked an open-ended question to describe the report or provide reference information for the report, if they are unable to upload the report they intend to share. Overall, six panelists responded to the question. Four of the panelists shared five different documents on evaluation. These five documents were not evaluation reports, but articles about conducting a proper culturally responsive evaluation and AfrEA Bellagio report on MAE. Hence, the shared documents cannot be used in this study. Also, two of the panelists that responded gave their opinion about the question. They both do not believe that there are evaluation reports that exemplify the MAE principle. One of the two panelists said:

> I have not used the MAE methodology as it is at the moment insufficiently articulated as
> an evaluation method. It is still in the early stages of articulation without a clear
> methodology. At best it can be described as a way of thinking about evaluation practice.
> Its major tenets still need to be isolated, and perhaps this study will move closer to that
> goal.

Also, this aligns with the belief of the second panelist who believes that African evaluation reports do not reflect MAE concept:

> I am not sure I have any reports that I think are MAE in the sense that you are defining it.
> I think different cultures I have worked in, in Africa, Asia, and Eastern Europe are always

reflected in the report, to the extent possible (most are donor driven so that influences

much of what I do). Further, to below, I do not think the work of Chilisa is well done- I

think the author is jumping ahead too many steps to make a point that she wants to make,

without rooting her statements in the basic research that first needs to be done. She

assumes homogeneity among Africans. I think this is a major flaw in the thinking and

unwraps most if not all of the work. So, while it is important to promote MAE, we first

need to define it and explore it.

These two panelists believe that there is a need to define and explore the MAE concept. This

notion further reinforces the purpose and the aim of this research study which is to contribute

further to MAE conceptualization and to ascertain the extent to which it is gaining acceptance

and prominence as a mainstream concept in the African evaluation landscape.

However, since panelists shared no evaluation reports, and in order to address the second

research question, six evaluation reports that demonstrate the MAE concept were purposively

selected from evaluation report archives of notable evaluation commissioners in Africa like the

United States Agency for International Development (USAID) and the United Nations

International Children Emergency Fund (UNICEF). In all, six reports, three reports each were

selected from the UNICEF and USAID archives of evaluation reports. From the definition

developed from the Delphi Study, four central themes or concepts were identified. These themes

formed the building block of the definition. These themes are (1) alignment with AfrEA

standards; (2) the use of localized methods; (3) alignment with lifestyle and the needs of the

people; and (4) promotion of African values. Using concept mapping (as described in the

methodology section), each report was numbered and placed under each of these themes, if the

theme or concept is present in the report. In Table 4.9 below, each report was assigned a number

(from 1 to 6). It also presents the title of each report; the year published, the publisher of the

report, and the evidence of each of the central themes.

Table 4. 9

Description of each Report and the evidence for each central theme in each Report.

S/N	Report Title	Year	Publisher	Evidence of			
				AfrEA Standards	Localized Methods	Lifestyle of the People	Promotion of African Values
1	Evaluation of the Children in Distress Network (CINDI) May'khethele OVC Program	2012	USAID	Yes	No	Yes	No
2	Evaluation of the TCE Program in Mpumalanga and Limpopo	2013	USAID	Yes	Yes	Yes	Yes
3	Summative Evaluation of the UNICEF-EU Project, "Toward a Protecting Environment of Women and Girls Rights in the Regions of Bafata, Gabu Oio, and Boloma/Bijagos In Guinea Bissau."	2017	UNICEF	Yes	Yes	Yes	Yes
4	Evaluation Report: World Vision Network of Hope Program in South Africa	2012	USAID	Yes	No	Yes	No
5	Real-time Evaluation of UNICEF SCO Humanitarian Response to the Pre-Famine Crisis in Somalia	2017	UNICEF	Yes	No	Yes	Yes
6	Millennium Development Goal Achievement Fund (MDG-F): Final Evaluation of the Joint Program "Food Security and Nutrition" in Ethiopia	2013	UNICEF	Yes	Yes	Yes	Yes

Further, to illustrate this description graphically and see the presence and distribution of each theme in each report, a concept map diagram is used to illustrate the presence of each theme in each report. This map shows that the six evaluation reports align with AfrEA's evaluation standards and the needs of the African people. Further, African values are promoted in report number 2, 3, 5, and 6, while evaluators used localized methods in report number 2, 3, and 6. Each of these central themes is discussed in chapter five of this dissertation study.
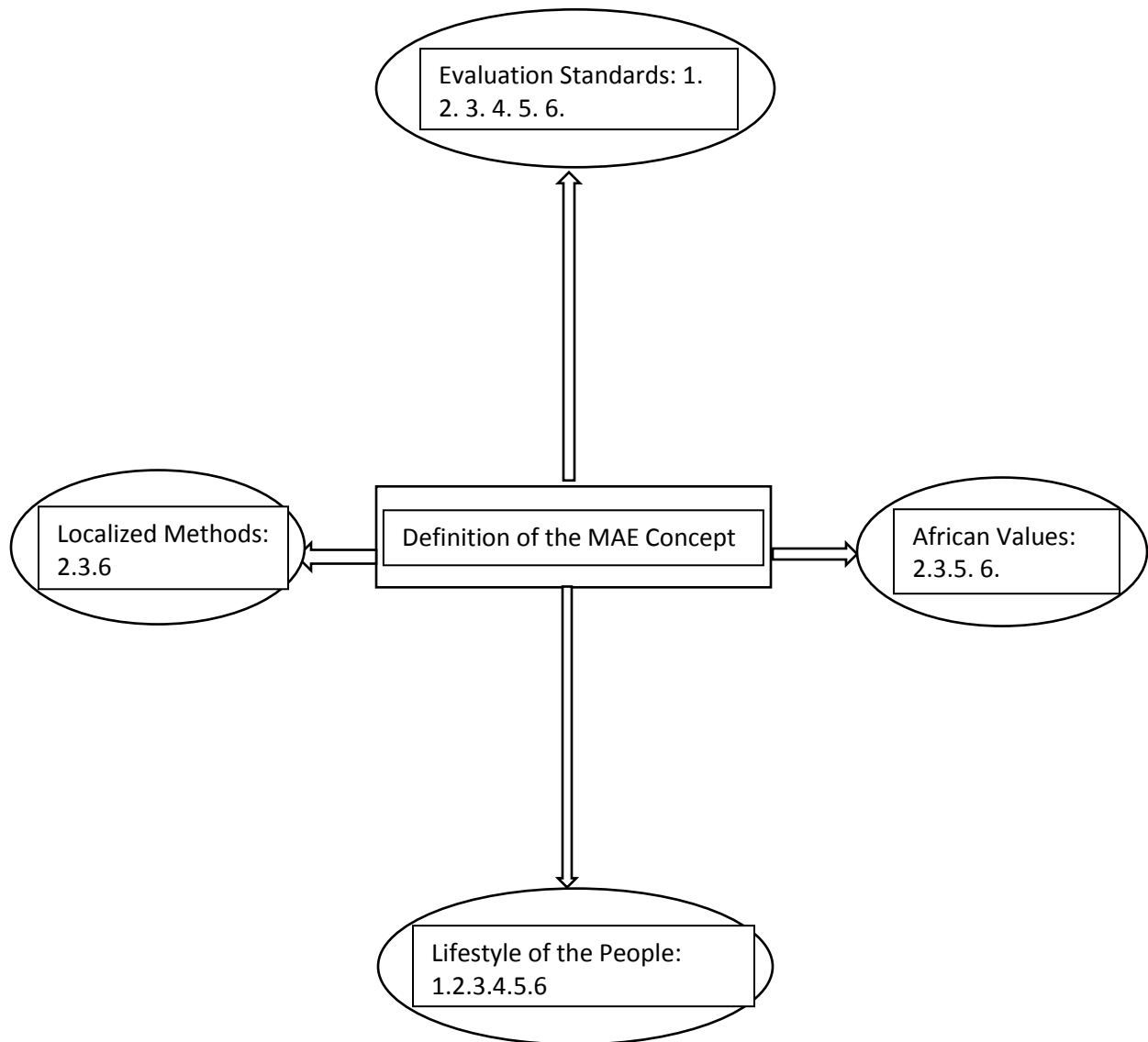
Figure 4. 4 A Concept Map showing the Presence and Distribution of each Theme in each Report.

To further address the second research question, the study also went to give evidence of each central theme in each report to justify their presence. Their presence was reported explicitly with examples, as shown in the tables below.

Table 4. 10
Evidence of the Presence of each Theme in each Report 1

Central Themes	Evidence of Central Theme
AfrEA/VOPE Standards	The use of a mixed methods approach increases the use of evaluation theory and practice in line with AfrEA and South African Monitoring and Evaluation Association (SAMEA) standards. The report was published on the USAID website where it could be assessed by VOPE members. Evaluation is rigorous, ethical, and independent. Also, page 2-6 shows a well-documented program and context analysis
Localized Methods	Not Present
Lifestyle/Needs of the People	One of the purposes of the evaluation is: "To what extent has the wellbeing of OVCs changed during their participation in May'Khethele program?" Page. 7. This shows that the evaluation is aligned with the needs and lifestyle of the people.
Promotion of African Values	Not Present

Table 4. 11
Evidence of the Presence of each Theme in each Report 2

Central Themes	Evidence of Central Theme
AfrEA/VOPE Standards	The use of a mixed methods approach increases the use of evaluation theory and practice in line with AfrEA and SAMEA standards. The report gives a well-documented program and context analysis. For example, it described the program a way of, "mobilizing people for action, so that they could take control of HIV & AIDS." Evaluation is ethical and rigorous. Page 2.
Localized Methods	Focus groups that comprised of traditional leaders/Indunas; traditional healers; youths, and others were employed as part of the Methodology. Page 7.
Lifestyle/Needs of the People	One of the purposes of evaluation is to determine: "whether the capacity of local leaders has been built to facilitate HIV and AIDS prevention in their communities."
Promotion of African Values	By targeting traditional leaders/Indunas and healers in the evaluation, the evaluation seeks to promote African values. The African society is hierarchical where local leaders are given due respect.

Table 4. 12

Evidence of the Presence of each Theme in each Report 3

Central Themes	Evidence of Central Theme
AfrEA/VOPE Standards	Mixed methods used, hence, increase evaluation theory, practice, and capacity. The whole evaluation process is professional (from purpose, questions, design, findings, and recommendations). Also, the evaluation is ethical. The reports state that the evaluators: "act with integrity and honesty in their relationships with all stakeholders and community residents interviewed."
Localized Methods	Focus group discussion with village residents (women, men, community leaders). The report states: "this evaluation is based on qualitative data, primarily; so that participation of women as the key Informants of this study was critical so that their voice is clearly cited throughout the report." Page 17. Village residents consulted in planning, designing and implementation of the evaluation. Also, field visits where evaluator meet with key informants (community leaders, men, and women) were used. Community leaders coordinated the whole interview process
Lifestyle/Needs of the People	The evaluation was structured in alignment with the norms and culture of the people. The report states: "the evaluator was respectful and sensitive to beliefs, manners, and customs." Page 17.
Promotion of African Values	Consulting with community leaders, women, and men and making them take control of the evaluation where their knowledge, culture, and history counts promote African values. Evaluators visiting with key informants promotes the hierarchical society prevalent in African communities.

Table 4. 13

Evidence of the Presence of each Theme in each Report 4

Central Themes	Evidence of Central Theme
AfrEA/VOPE Standards	Program theory and the context are well described. For example, in describing the context, "South Africa remains the epicenter of the global epidemic, and it is the country with the highest absolute number of people living with HIV." Page 1. The evaluation combined different methods, hence, strengthens evaluation theory and practice.
Localized Methods	Not Present
Lifestyle/Needs of the People	Quoting from the report, "The overall purpose of the evaluation is to assess the extent to which the NOH program contributed to the improved wellbeing and resilience of OVC in targeted communities." Page 13. This is an impact evaluation targeted towards the quality and way of life, resilience, and strengthening community capacity.
Promotion of African Values	Not Present

Table 4. 14
Evidence of the Presence of each Theme in each Report 5

Central Themes	Evidence of Central Theme
AfrEA/VOPE Standards	The use of a mixed method approach increases the use of evaluation theory and practice, and capacity in line with AfrEA. The evaluation was rigorous in explaining the logical model of the intervention, context, design, process, and findings.
Localized Methods	Not Present
Lifestyle/Needs of the People	The evaluation team considered the threats displacements caused the people and the marginalization and discrimination of vulnerable people in Somali society. Also, the evaluation team was cognizant of the different local chiefs, religious leaders, villages, clans, larger towns, and businesses of the people.
Promotion of African Values	Overall, the evaluation process promoted African values by giving respect to and aligning their evaluation to the different local chiefs, religious leaders, clans, villages, and larger towns consistent with African values.

Table 4. 15
Evidence of the Presence of each Theme in each Report 6

Central Themes	Evidence of Central Theme
AfrEA/VOPE Standards	Multiple approaches were used, this improves evaluation theory, practice, and capacity. The program and the context were adequately described using a log frame. The evaluation has laid out plan and execution. Data were collected ethically. Page 13.
Localized Knowledge/Methods	Not Present
Lifestyle/Needs of the People	One criterion of the evaluation process is ownership. The evaluation team made sure the community owns the evaluation process. It is responsive to the demands, needs of the local people and the commitment to impact by participants and local authorities. For example, the evaluators undertook field visits to see the actual sites of interventions and discuss with local authorities. Also, because participants do not speak English, evaluators conducted their interviews and focus groups in local languages that were later translated. Page 13. One of the evaluation objectives is to improve the quality and utilization of locally available complementary foods.
Promotion of African Values	Conducting interviews and focus groups in local languages promote African values. Talking to local leaders during the data collection process also shows respect for the Hierarchical African ethos. Page 13.

Research Question Three

Apart from the Delphi study that aims to arrive at a consensus definition of the MAE

concept, another purpose of this research is to move the concept forward, in order to mainstream

it. As such, this same panel of evaluation experts was asked to consider Chilisa's (2015) twelve

actionable items (represented by W_1 to W_{12}) which were presented as the way forward for the

MAE concept. Panelists gave their ratings on the level of importance and feasibility of these items. From the results, only statements W_4 (fund research on MAE and evaluation that may be used as a test case for MAE) and W_{10} (review AfrEA guidelines in the light of the MAE approach) stood out with high mean scores for both the level of importance and level of feasibility. This is summarized in table 4.16 and Figure 4.5, below. Statement W_4 has a mean score of 4.43 and 4.0 for the level of importance and the level of feasibility respectively while statement W_{10} has the same mean score of 4.29 for both the level of importance and the level of feasibility.

Table 4. 16
Twelve Statement and the Summary Statistics for Chilisa's Way forward for MAE

Statement #	Statement Descriptions	Importance	Feasibility
W_1	Create a team to promote MAE.	3.71	4.0
W_2	Establish research groups on MAE and publishing scientific articles and results of assessments that use MAE.	4.43	3.71
W_3	Organize international conferences and seminars on MAE and funding presentations to international organizations of papers on MAE.	4.14	3.86
W_4	Fund research on MAE and evaluation that may be used as a test case for MAE.	4.43	4.0
W_5	Create partnerships to fund African academic institution to engage with evaluation that is inclusive of MAE.	4.43	3.23
W_6	Create a course/curriculum on MAE and funding short courses on evaluation.	4.43	3.71
W_7	Develop strategies for MAE to influence national and regional evaluation policies.	3.57	3.0
W_8	Create strategies for MAE to influence regional and national policies.	3.57	2.86
W_9	Set up evaluation review boards.	2.71	2.29
W_{10}	Review AfrEA guidelines in the light of the MAE approach.	4.29	4.29
W_{11}	AfrEA should engage other African organizations such as the African Union (AU) and other global partners.	4.0	3.14
W_{12}	AfrEA should develop strategies to strengthen its government to enable engagement with partners.	3.43	3.0

Further, Figure 4.5 below is a slope graph that represents the difference in mean scores for the level of importance and the level of feasibility of the twelve actionable items. Slope graphs are important when trying to compare two items, demonstrating their relative levels, change, or rate of change in a graphical form. It presents a clearer pictorial difference between two items. In this slope graph, both the mean scores for the level of importance and the level of feasibility of statements W_{10} are the same while the mean score of 4.29. This is represented in the straight red horizontal line. However, in statement W_4, we can see a difference of 0.43 between the mean scores of the level of importance and the level of feasibility. This is represented in the straight yellow line (with the gradient of 0.43).
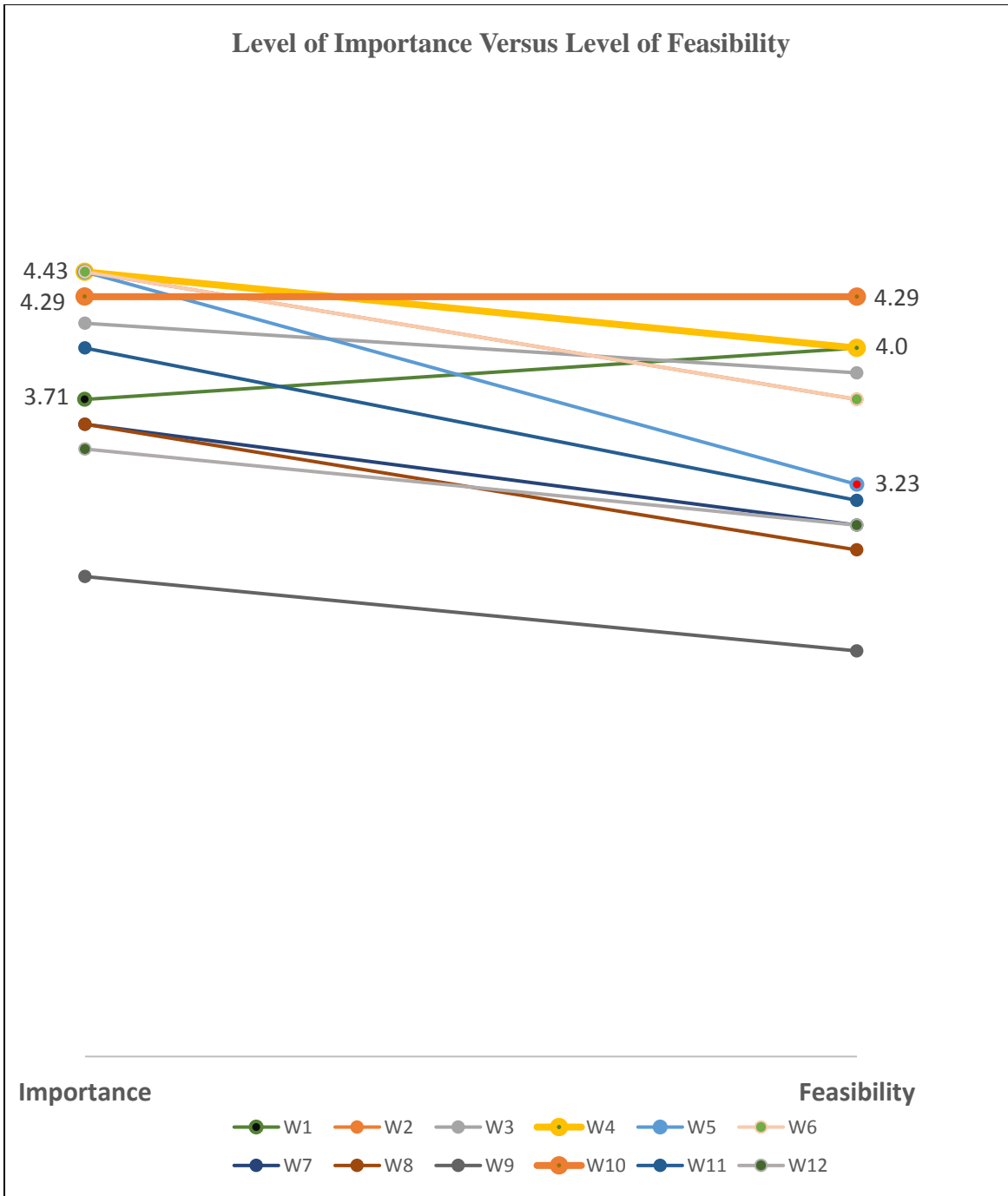
Figure 4. 5 Slope Graph Showing the Mean Scores for the Level of Importance and Feasibility

CHAPTER FIVE

Discussion and Conclusion

The research questions for this study are revisited in this chapter to provide a discussion of the results that were presented in the previous chapter.

1. How do thought leaders in African evaluation define Made in Africa Evaluation?

2. How are MAE principles operationalized and presented in evaluation reports?

3. What next steps do African evaluation thought leaders prioritize to advance the MAE concept?

How Do Thought Leaders in African Evaluation Define Made in Africa Evaluation?

To lay a proper groundwork for the discussion of the working definition of MAE, I examined the relevance of cultural diversities and contexts in evaluation. Hopson (2009) has noted that evaluation must be specifically tailored for groups and communities. The entire process and the design of evaluation must be responsive to the different contexts where evaluands (programs and interventions) are situated. Also, evaluation scholars have developed assumptions that have formed the foundations of good evaluation practice that is responsive to contexts and local cultural realities. These assumptions are: (1) The lived experiences, and the social location of the evaluator are important. (2) Evaluators are important in furthering social change and justice. (3) Evaluators must embrace multiple perspectives. (4) Culturally and ethnically diverse communities have useful contributions to make in the evaluation process. (5) Culture is central to the process of evaluation. (Hood, Hopson, & Kirkhart, 2015). Similarly, in the African evaluation landscape, these assumptions have become the foundation for discussion for a made in Africa evaluation that should be strengthened and promoted around African diversity. As introduced early on, African evaluation scholars like Bagele Chilisa, Fanie Cloete,

Zenda Ofir, and others have expressed in different literature and fora the need for MAE that is consonant with the above assumptions. However, the divergent and sometimes fractured discussion about the MAE concept has resulted in a splintered understanding of the concept. This is evident in some of the panelist's responses to the open-ended question in the survey, that asked them to give in their view the definition of the MAE concept. For example, a panelist said:

> I do not think the work of Chilisa is well done- I think the author is jumping ahead too many steps to make a point that she wants to make, without rooting her statements in the basic research that first needs to be done. She assumes homogeneity among Africans. I think this is a major flaw in the thinking and unwraps most if not all of the work. So, while it is important to promote MAE, we first need to define it and explore it.

A key purpose of this study was to develop a definition of the MAE concept, and this was achieved. In what follows, I expound on that working definition.

Made in Africa evaluation: a working definition.

In this study, panelists rated fifteen descriptive statements throughout the Delphi. Out of these fifteen statements, a consensus was reached on eleven statements (see Table 4.7). More precisely, out of these eleven statements, four statements were considered very important to the panelists (see Table 4.8 and Figure 4.3). To position the concept, I placed emphasis on the four statements that were considered very important to the MAE concept (among the statements where consensus was reached at the end of all the rounds). After qualitatively coding each statement thematically, these statements revealed the four major themes the thought leaders considered very important and central to construction of a consensus definition of MAE. The four major themes were conformation with AfrEA's standards; the use of localized knowledge, methods, and approaches; aligning evaluation to conform to people's lifestyles; and the

promotion of African values. Taken together, MAE is "Evaluation conducted based on AfrEA/VOPE standards, using localized methods or approaches with the aim of aligning the evaluation to the lifestyle and needs of African people and also promotes African values." For any evaluation work to be considered Made in Africa, it must align with this definition, especially with its key elements. Such evaluation must align with the guidelines of AfrEA or VOPE where the evaluand is situated. The evaluation process must employ localized knowledge and methods, the evaluation purpose, design, and operation must align with the lifestyle and the needs of the people, and overall, it must promote African values. In what follows, I will endeavor to discuss each of the themes and their importance to Made in Africa Evaluation.

AfrEA/VOPE guidelines.

In 2000, AfrEA developed guidelines of good quality evaluation to drive evaluation in Africa. These criteria called the African Evaluation Guidelines, were initially adapted from the Program Evaluation Standards (PES) used by the American Evaluation Association (Patel, 2013). It is important to note that the notion of MAE was conceived not to jettison western knowledge entirely but to adapt its knowledge in a way suitable to the African context without eroding culture and values. This was exactly the case in the composition of AfrEA guidelines which were largely adapted from AEA Program Evaluation Standards. This idea was reinforced by Joy, one of the interviewees. Joy is a founding member of AfrEA, and she is also at the forefront of the MAE concept in Africa. In an interview with Joy, she believed that Western knowledge should not be discarded, but that there should be a guided integration of Western worldviews into AfrEA standards:

> If we can advance and develop theory and practice from the perspective of value systems,
>
> philosophies so that we can say this is what evaluation should look like from an African

perspective while drawing from good international practice and good theory. So, we do not discard international practice, of course not, but we think about it from the start.

In a bid to localize these guidelines and adapt them to develop a checklist for quality evaluation suited to African culture and condition, these criteria were field tested in ten African countries in order to come up with a consolidated guideline for quality evaluation in an African context (Patel 2013). However, both participants interviewed argued that AfrEA/VOPE standards must be derived from the consensus definition of MAE because the framework of the definition is embedded in African thinking and philosophy. For example, Joy expressed her opinion saying:

AfrEA standards cannot be the basis for this because AfrEA standards were developed based on northern standards−It was international program standards. It was adjusted, but it was not rooted in African philosophy, thinking, ways of doing and practice, it some tendering but it is not necessarily sufficient, but I would rather say that AfrEA standards should be based on the conceptualization of MAE.

Again, Ana buttressed this same idea that AfrEA standards must be grounded on the conceptualization of the MAE concept

If you look at the AfrEA standards, it is a standard that they adopted from people who were not rigorous about thinking about it and then we have all of these talks about it. We pay people to come to a conference, so we got a lot of conference tourists that have alternative motivations to stamp something, this is AfrEA standards. I do not know. Is there a process to review the AfrEA standards?

These beliefs expressed by these two prominent and critical stakeholders in the African evaluation landscape give credence to the purpose and the benefit of this study.

The AfrEA guidelines have four basic overarching sections and under these sections are checklists of what makes a quality evaluation in Africa. The four sections include (1) Utility: this helps to ensure that evaluation must be useful to the intended users. It must serve their information needs and be owned by stakeholders. (2) Feasibility: this is to help in ensuring that evaluations are realistic, prudent, diplomatic, and frugal. (3) Propriety: This guideline when adhered to makes sure that an evaluation is conducted legally, ethically, making sure that the welfare of those involved in an evaluation process as well as those affected by the results is considered. (4) Accuracy: This is intended to make sure that evaluations convey adequate information about the qualities that determine worth or merit of the evaluand (AfrEA, 2007; Patel, 2013).

Apart from AfrEA norms and standards, MAE must also conform to the prevailing VOPE standards where the evaluation is being conducted. For example, an evaluation conducted in South Africa may not only conform to AfrEA standards and guidelines but also conform to the South African Monitoring and Evaluation Association (SAMAE) standards. SAMEA, for example, has some guidelines not really captured in AfrEA standards, e.g., under that nation's standard, an evaluation must provide a platform for interaction and information among all those interested in monitoring and evaluation. It must increase the profile of SAMEA at national and international level. Also, it must promote post-graduate education and continuing professional development in the evaluation field (SAMEA, 2019). Hence, wherever a made in Africa evaluation is conducted, it may not only confirm with AfrEA, it must also conform to the prevailing VOPE standards where the evaluands are located. In support of this, Ana connected:

DPME which is the Department of Performance, Monitoring, and Evaluation in the presidency, they have evaluation standards. So, if I am a South African evaluator that works with government evaluation, I comply with those.

The lifestyle of the people.

A Made in Africa Evaluation must align and be responsive to the ways of life of the African people (where the evaluation is taking place). It must be executed in a way that is consistent with the history, traditional and religious beliefs, norms, and customs of the people. The struggle for the survival of indigenous cultures, identities, organizations, and economies exists. Ethnocide and culturicide are terms used to describe attempts at destroying the group's identity, and culture, without necessarily killing or maiming human beings. On the one hand, ethnocide refers to efforts to destroy the identity of a group. When ethnocide occurs, it involves full assimilation of the non-dominant group into the dominant group, even though some cultural elements may persist in the non-dominant group. On the other hand, culturicide involves the annihilation of culture regardless of what happens to its members; whether they survive or not (Hall & Fenelon, 2004).

For any evaluation process to be responsive to the ways of life of the people, that is, their lifestyle, culture, customs, traditions, historical perspectives, power dynamics, equity, and privilege, it must be imbued within and throughout the evaluation process (Hopson, 2009). More specifically, the type of evaluation employed, the purpose of evaluation, and the overall design of evaluation must align with the needs and lifestyle of the people. For example, an evaluation of an irrigation water project among the Fulanis in Katsina State, in northern Nigeria must be conducted in a way that is consistent with the nomadic lifestyle of the Fulani people. Joy and Ana believe that this notion is very relevant to the MAE concept. For example, Ana affirmed that

it is important for African evaluators to be sensitive to the prevailing culture and context, where they work:

> For me to be able to plan evaluation in the African context, I need to understand the culture in that place that influences the timeline and the processes. There is much more talking upfront than there is in Southern Africa. So again, the different cultural context that you need to understand in Africa

Localized knowledge and methods.

Chilisa (2012) and Cloete (2018) have argued in support of the decolonization of the evaluation methodologies employed in Africa, which is in tandem with the results from this study−the developed consensus definition of MAE−which places a premium on the use of localized knowledge and methods. Chilisa (2015) and Cloete (2018) reinforce this argument. Their argument has been on the promotion of adaptation of tools, instruments, strategies, and theory, and to adjust the model and make it relevant to the African setting and to challenge hegemonic practices that continue to dominate evaluation designs. Elsewhere, Chilisa (2015) has argued that evaluation methodologies should emanate from local cultures, indigenous knowledge systems, African philosophies, and paradigms. A localized approach starts from having a worldview that can inform evaluation theory and practice in Africa. Beyond that, it can be in the form of translating evaluation instruments into local languages, to copnsider the influence of local sacred issues like sacred groves, gods, and taboos in the evaluation process. It can also be the use of participatory research tools like dream mapping, storytelling, campfires, community meetings, and much more (Chilisa & Malunga, 2012). These discussions have brought to the fore the important place the use of local knowledge and methods play in conducting a Made in Africa Evaluation.

Beyond the premium placed on the use of localized methods and approaches in having a made in Africa evaluation, both participants interviewed also offer a critical lens to this. They believe that the use of localized methods and approaches has not been adequately operationalized. They both affirmed that there is a need to further conduct research on localized methods to develop a grounded understanding of what it means. Ana in her critique, affirms the need to figure out what is meant by localized knowledge:

> Reading out my definition…alright that is good. I like that. I think that using localized knowledge and approaches need some backing. Alright? We need to figure out what that is and what that is not.

Particularly, Joy questioned the reasons why evaluators should use different local methods like storytelling:

> If we look at methods as you said but what is underneath the method. Why is storytelling in Africa more important than elsewhere, why do people believe in that sharing more than you know different ways being used elsewhere? Why are African courts different? The judgments, what is underneath? How do Africans see judgments and so on? We need to ask deeper questions, and so that is why I think it is important that we do engage philosophy in values.

In the same vein, joy emphasized the need for future research on this along this line:

> But I want to challenge you and then also to think more deeply if you have the moments still because I do not know if your study is too final that you might not have time because we tend to look at methods, but the idea is not to look at methods. If we have campfires, discussions, storytelling, I can ask you, what sits under that? Why are stories told? What is being transferred by the stories/ what do our metaphors, our stories, and our idioms,

you know our parables and so on, what values do they represent? What do they tell us

about how the old generations saw evidence?

From the above discussion, it is imperative to note that even after establishing the centrality of

the use of localized methods and approaches in made in Africa Evaluation, there is an urgent

need to conduct further research on what the use of localized methods means. There is a need to

operationalize the idea or better still clearly, come up with some checklists of what it stands for

(through research).

Promotion of African values.

Evaluation places a premium on value since it is a process of making judgments about

worth and value. Consequently, it follows that in the evaluation design and process should

inherently answer the question of what the people (program beneficiaries) value? Africans have

value systems woven through the fabric of their culture. For any evaluation work to be termed

Made in Africa, it must promote African values. More specifically, it must promote the cultural,

religious, and traditional values of the local people where the evaluand is situated. This is

consistent with established discussions on the MAE concept. According to Chilisa (2012; 2015)

and Cloete (2012), most of the evaluation work in Africa is donor-driven, and it mostly aligns

with the promotion of external values. African evaluation practices should be guided by an

existing body of knowledge on African values and worldviews and the eventual promotion of

these value systems. This notion about MAE directed toward the promotion of African values is

traced back to program theory and development. There have been examples of projects located in

places the community regards as sacred places and hence, violates community values. The

argument is that such programs should not be executed in Africa with the Western lens (Chilisa

2015).

Woven through the fabric of the African value system is respect for others and oneself (Segobye, 2000). The value systems of most African societies are grounded in cooperation, collective responsibilities, interdependence and the interpersonal relationship among people (Carroll, 2008). For example, the 'ajose' and the 'ajobi' philosophy among the Yoruba people of West Africa is grounded on these values of collective responsibility, cooperation, interdependence, and interpersonal relationship. Similarly, the 'ubuntu' philosophy among the southern African people is built on principles of community building, relations of people with the living and non-living, spirituality, love, and harmony (Chilisa 2012).

The findings from the first research question, when compared with some of the core underlying assumptions of a culturally responsive evaluation by Hopson (2009) shows that the definition of MAE derived from the Delphi is consistent with other globally recognized and accepted scholarly research works. Hopson (2009) believes that evaluators must embrace multiple perspectives. This idea of multiple perspectives he has championed aligns with a key theme of the definition that MAE. That MAE must employ local knowledge, methods, and approaches. The use of localized methods (or any decolonized data gathering method) will give the opportunity for the perspectives of the people to count in the process of evaluation. For example, using campfire or burn fire, which can be a form of the focus group as a method of data collection will enable the different voices in the community to be heard. In a campfire setting, participants are more relaxed than the usual focus group interview because the method syncs with their way of life, and hence, they can speak up freely, share their different perspectives and the evaluation team will have access to more valid data.

Additionally, an evaluation designed and executed in line with AfrEA standards and guidelines as embodied by the consensus definition of MAE will give the opportunity for

culturally and ethnically diverse communities to make useful contributions to the evaluation process as underscored by Hopson (2009). Proper context analysis, which falls under the overarching theme of accuracy in AfrEA guidelines is vital in order to put into perspective the diverse culture and ethnicity in any location. For example, the evaluation of any national project in Nigeria must prioritize proper context analysis in order to have methodologically sound and contextually defensible results. This is because Nigeria is an ethnically diverse country with more than 200 tribes, and each tribe has its own culture, customs, and traditions. An evaluation conducted in line with AfrEA Standards will prioritize the diversities in a country. The different traditions and customs unique to different tribes and ethnic groups.

Further, another assumption is that culture is central to the process of evaluation. This also aligns with a key element of the consensus definition of MAE that evaluation process must align with the lifestyle, realities, and the way of life of the people and must lead to the eventual promotion of their values. Let us consider a situation in Africa where the local people's religious beliefs are not acknowledged, or their principle of community, interdependence, or interpersonal relationships are not captured. This type of evaluation falls short of giving opportunities to the different ethnicities and cultural diversities prevalent in typical African societies. For example, an evaluation of a dam project to solve the irrigation problem among the nomadic clan in Somalia must put into perspective the nomadic lifestyle of these people in order to derive accurate findings from the evaluation process.

Going further, before this study and as stated early on in this write-up, Chilisa (2015) articulated an African evaluation tree metaphor that shows efforts of African evaluation scholars at decolonizing and indigenizing evaluation tools and practices. In other words, efforts were made to envision evaluation tools and practice in the light of the tree metaphor (in Figure 2.1).

The tree has four branches that include the least indigenized approach, the adaptive evaluation, the relational evaluation, and the development evaluation branches. The development evaluation branch is the most advanced of these branches because it captures all the key elements (the use of African methods and worldview, the use of evaluation results, valuing participants realities, lifestyle, and needs, and the promotion of African value systems) that are not captured by the other branches.

Moreover, when the tree metaphor is juxtaposed with the newly developed consensus definition of evaluation from this study, it shows that there are critical overlaps between the tree and the definition. Fundamental concepts of the branches of the tree (the use of African methods and worldview, valuing participants realities, lifestyle, and needs, and the promotion of African value systems) are reflected and ingrained in the new consensus definition. However, the tree metaphor stops short of offering a branch that captures African evaluation practice that is grounded in AfrEA and national VOPE guidelines and standards as presented in the new consensus definition. This is one critical success of this study. In this regard, this study has successfully improved on the work of both Chilisa and Malunga (2012) and Chilisa (2015) by adding a very crucial element (adherence to AfrEA guidelines) as central to any description of the MAE concept.

How are MAE Principles Operationalized and Presented in Evaluation Reports?

The MAE concept is still an emerging one, and as with all good emerging concepts, it will keep on being shaped and enriched by differing thoughts and perspectives. African evaluation thought leaders are making efforts to a frontline concept that will guide and form the foundation of program evaluation in Africa. This research question attempts to show the level of use of MAE principles in program evaluation in Africa (as portrayed in evaluation reports), using

the developed consensus definition of evaluation as a meta-evaluative lens. The central objective

is to determine the extent to which it has gained prominence in evaluation work on the continent

by evaluating and examining evaluation reports.

Discussing the findings from this research question, it is important to note that on the one

hand, only six reports were sampled, which is not a representative reflection of all evaluations on

the continent. As such, claims about the overall practice of MAE in Africa may not be robust.

However, on the other hand, since the main thrust of the question was to test-run the developed

consensus definition and see the extent to which African evaluation aligns with the principles of

MAE, the sample size is enough to make such claims. Figure 4.4 (in the previous chapter) shows

the concept map that the AfrEA standards were established in all the reports sampled (1, 2, 3, 4,

5, & 6) and the evaluation conducted was aligned to the needs and lifestyle of the program

beneficiaries in all the reports sampled (1, 2, 3, 4, 5, & 6). This shows first that

professionalization of evaluation is gaining a firm footing in Africa, especially those conducted

by reputable evaluation commissioners like those sampled in this research. Among other things

on professionalization, African evaluators conduct feasible and politically viable evaluations.

They plan and conduct their evaluation with the various interest groups in mind so that no

interest group will sabotage their efforts. Evaluation work in Africa, as seen from the reports

sampled, is grounded in a proper analysis of the context where the evaluand is situated.

Evaluators carefully describe the program that is being evaluated; they make accessible their

evaluation findings by publishing it and making it accessible so that it can improve evaluation

theory, practice, and capacity in Africa. Also, they ethically conduct their evaluation work and

focus on the utility of such work. They make sure that the evaluation serves the information

needs of intended users and the whole process is owned by stakeholders. These principles were

all reflected in a great extent in each of the reports evaluated. AfrEA standards are so important to the MAE concept because, from the definition, it is possible to align an evaluation with other aspects of the definition but without the evaluation properly grounded in AfrEA standards, it is not Made in Africa evaluation.

Second, each of the reports also demonstrates that the evaluation process is geared towards the lifestyles, realities, and needs of the people. These evaluation reports demonstrate an evaluation process (from the type of evaluation chosen, the purpose of evaluation, the overall design, and utility) that aligns with the needs and lifestyle of the people. From the reports sampled, it is evident that most evaluators are mindful of people's needs and lifestyle. This shows that they have developed good level of competencies along this line. This principle (central theme) in the MAE definition is well entrenched in the reports purposively evaluated.

The remaining two principles (themes) of the consensus definition (the use of localized methods and knowledge and the promotion of African values) were partially demonstrated in the reports. From Figure 4.4 (in the previous chapter), the use of local methods and approaches is demonstrated in three reports (2, 3, & 6) while promotion of African values is demonstrated in four articles (2, 3, 5, & 6). As such, evaluators working for big evaluation funders and commissioners in Africa (like the USAID & UNICEF) seem not to prioritize these principles in their work because there is limited evidence that point to these principles. It can be concluded that there is a need to create more awareness on these two themes to mainstream the concept in Africa and make sure they guide evaluation design and process in Africa. It is important to note that these inferences are based on just six evaluation reports purposively selected from USAID and UNICEF that exemplify MAE principles. USAID and UNICEF Evaluation are conducted with high standards. Many evaluation reports in Africa might not demonstrate these principles as

these reputable international evaluation funders and commissioners have done. The reports from these two agencies demonstrate the MAE principles substantially, and this may be because of the adherence to high ethical and professional standards which they are known for as an international government agency.

What next steps do African evaluation thought leaders prioritize to further advance the MAE concept?

From the slope graph in Figure 4.5 (presented in Chapter four), two lines stand out, representing statements W_{10} and W_4. The two statements (out of the twelve statements rated) have a high mean score (4.29 and 4.43 respectively) for the level of importance and a high mean score (4.29 and 4.0 respectively) for the level of feasibility. This shows that the Delphi panelists consider both statements not only important, but feasible. First, let us examine the importance placed on each statement by the panelists and the participants interviewed. Statement W_{10} (review AfrEA guidelines in the light of the MAE approach) has a high mean score for the level of importance. This means that the majority of the panelist consider the statement to be very important. Strikingly, this same thought was also articulated by the two participants interviewed (as it was discussed early on while discussing the importance of framing the AfrEA/VOPE guidelines in the light of the newly developed consensus definition the MAE concept). As indicated early on both Joy and Ana shared the importance of making AfrEA guidelines an offshoot of a well-grounded definition of MAE. Particularly, Joy articulated this thought again using different words from those earlier discussed above. According to her:

> So, in a way, it would have been nice to have this information before that. But it is now running already, but I am not sure we are engaging deeply enough with it, but I would say that it is correct to say that AfrEA's standards should be based on MAE, the concept

or the conceptualization of it. While of course as I said, being aware of the international

practice.

It is noteworthy that this study provided the basis for the review of AfrEA guidelines by

developing a consensus definition of MAE using a renowned methodology—Delphi Technique.

Developing this definition should serve as a springboard for further research, especially on

improving AfrEA guidelines.

Second, statement W_4 (fund research on MAE and evaluation that may be used as a test

case for MAE) was also considered to be very important to the panelists. These experts believe

that evaluation researchers should approach funding agencies and evaluations commissioners to

fund research on MAE. If this is done, it will not only give the necessary resources needed to

MAE evaluation researchers, but also serve as an incentive for those investigators. Similarly, in

joy's (one of the interviewees) perspective, this notion to be very important when asked about

the way forward for the MAE concept in Africa. This is another striking corroboration to the

views expressed by the panel of experts. Joy believes that research on MAE should be well-

funded; more importantly, younger and emerging evaluators should be funded as well to enhance

the prospect of the concept on the continent:

> Get champions, ok, incentivize people to become champions. Make sure your donors are
>
> on board, so there is some money around doing this or promoting this. Yes, I mean they
>
> provide bursaries for YEEs to go to conferences. They make sure they stream the
>
> conferences for YEEs. We have been doing some of these things for made in Africa
>
> Evaluation. We have donors that fund streams at conferences.

Aside from the importance placed on the two statements discussed above, these statements (out

of the twelve statements) were also rated to have high level of feasibility. Hence, the governing

board of AfrEA and all other evaluation stakeholders in the African continent should come up with processes to review current evaluation guidelines, most especially after coming up with the consensus definition of MAE. It is said to be feasible and easily achieved. More specifically, AfrEA board should set up an ad hoc committee to review and current guidelines in the light of this new definition. Also, they should approach evaluation funders and commissioners, to support research on MAE and also provide an incentive to young and emerging scholars who do research on MAE. There may be need for AfrEA and all relevant stakeholders to present the result of this study to funders of evaluation to support their claim.

<div align="center">**Implications**</div>

In light of the existing literature, the results of this study have a number of implications for evaluation policy, evaluator training and capacity building, research on evaluation, and evaluation practice. In what follows, each of these categories is addressed.

Evaluator Training

The recognition that AfrEA/VOPE guidelines, the use of localized knowledge and approaches, the lifestyle of the people, and promotion of African values are very central to Made in Africa Evaluation, speak of the need for the field of evaluation to continue to grow. From literature, prior efforts have been geared towards expanding the field by emphasizing evaluation training through the teaching of evaluation and evaluators competencies in order to ensure that evaluators gain necessary technical skill-sets (Thomas & Madison, 2010). However, beyond acquiring technical competencies, African evaluators need to be taught African philosophies (woven through the entire fabric of the continent). For example, Africans cherish the hierarchical structure more than the egalitarian structure prevalent in most Western societies. They prioritize

collectivism over individualism. These are some of the philosophies and worldviews that evaluators plying their trade in Africa subscribe to.

Further, in Africa, there are strong kinship ties in clans, households, and communities. Africans believe in strong blood relationship. Also, there is a strong sense of community. For example, in southern Africa, there is a popular philosophy about life called "ubuntu," (I am because we are). This is a sense of community where no single person can have a monopoly of opinion but speak the mind of the entire community (Chilisa, 2012; Cloete, 2016). A similar philosophy is ingrained in western African culture. For example, in the Yoruba culture among the people of Nigeria and other West African countries, similar to the philosophy of "ubuntu" is the philosophy of "ajose" and "ajobi" where there is collectivism and not individualism in communities (Omosa, 2016). These are some of the examples of African philosophies and worldviews that are ingrained in the fabric of African society. As such, African evaluators need to be orientated to subscribe to such philosophies in order to shape their evaluation work in Africa.

To date, the landscape of evaluation training and capacity building around the world has been primarily training at the graduate level which includes formal training by lecture. Additionally, literature has emphasized other modes of training where evaluators gain theoretical and technical knowledge through simulations, discussion groups, role-play, a single course project, and practicum experience (Vo, 2013). However, these are designed with the intention of helping students hone technical skills and competencies. Evaluators must be trained to be reflective, to critically question hegemonic western assumptions and worldviews. This process involves decentering of western worldview and recentering of indigenous worldviews so that we can have an evaluation with indigenous worldviews and also culturally responsive in approach.

Evaluation practitioners in Africa must be trained to critique the imperial model of evaluation which continues to deny Africa of its history and philosophy. This was the same notion of Freire's (1970) idea of critical consciousness that critically evaluates (in mind) the hegemonic and traditional banking system of learning which has been primarily subscribed to as a pedagogical strategy.

Evaluation Practice

The recognition from the findings of this study that calls for the review of the current AfrEA guidelines in the light of the developed consensus definition of MAE will enhance MAE and ultimately evaluation practice in Africa. For continuous growth and development in any field and endeavor, there is the need to revisit the foundation and improve on it continually. The governing board of AfrEA should look into reframing AfrEA guidelines to align it with the current thinking on the MAE concept.

Going further, the board should improve on the professionalization of the field by making sure those who apply to be members of the association demonstrate competence in reflective, situational management, and interpersonal practices. This effort will take the field a notch higher, beyond technical skills, for 'harder' skills like reflexivity. The Canadian Evaluation Society (CES) has demonstrated this by making sure members meet certain requirements to obtain the credentialed evaluator status. CES has led other national and international evaluation associations to professionalize evaluation by implementing a Professional Designations Program which provides the platform for Canadian evaluators to apply for an evaluation credential. This proves their capacity to adhere to the highest standards of evaluation practice (Canadian Evaluation Society, 2010). AfrEA can model this same initiative from CES to encourage MAE in Africa and ultimately professionalize the field in Africa.

Evaluation Policy

On a much broader level, past evidence has shown that policies designed in Western countries are not effective in African countries because they are in different contexts that prioritize different values different from Western values. As indicated early on, neoliberalism an economic policy adapted from the West by African countries failed to yield the desired outcomes in African countries many years after the introduction of the policy. Neoliberalism was developed as a theory of a practical path to development following the increase in oil prices in the 1970s, which caused economic downturn and eventually recession in the economy of the global north and the world at large (Harvey, 2005; McMichael, 2008; Simon, 2013). The ripple effect of this recession led to debt crises in most countries in the global south in the 1980s. Neoliberalism is an economic form of governance to deregulate markets as much as possible in order to bring about free trade. This method of addressing the economic downturn became the economic ideology of the global north which was consequently exported to the global south via bilateral and multilateral aid to combat southern countries' rising debt profiles (Harvey, 2005; McMichael, 2008; Simon, 2013).

A major assumption that undergirds neoliberalism is that individuals are economic agents that are rational decision makers. Under this assumption of rationality of humans which is seen as an economic approach to human behavior, it is argued that individuals based on cost-benefit analysis, evaluate and make rational decisions in all areas of their life. It supports maximizing economic freedom for individuals and minimizing the influence of state intervention in transnational movements of goods and capital (Brown, 2009; Hermes 2012). Neoliberalism assumes humans pursue their self-interests, the "me-first" thinking that makes them a rational and efficient consumer without a sense of social responsibility and empathy for others. It is based

on the consumerist and individualistic lifestyles (Brown, 2009). The field of evaluation is based

on this same argument that methods and approaches from the Global North may not be suitable

for the African contexts. As a result of this, African governments and other evaluation funders

and commissioners must develop policies and action plans that are well-suited to the African

lifestyles and experiences and promote their values in order to have enduring policies that will

improve evaluation practice in Africa.

To buttress this, the developed definition of MAE from this study emphasizes that made

in Africa evaluation must be aligned to the lifestyle of the people and must promote African

values. To align with this, evaluation policies should be developed to reflect these findings by

governments and other major stakeholders in the field of evaluation in Africa. As stated early on,

neoliberalism—a policy developed in the West and introduced to Africa—is based on the idea

that humans are rational beings that are more concerned about their own good and satisfaction

before their social responsibility (Osimiri, 2013). This is against the prevalent African culture

that values collectivism above individualism. Hence, policies developed based on individualism

are bound to fail in Africa because it is against the very fabric of African society. Evaluation

policies should be based on the ideas reflected in the developed definition. Also, panelists and

interviewees prioritized funding of MAE as an important step that will help in mainstreaming

MAE. In the light of this, policies should be developed by relevant policymakers in the field of

evaluation that will encourage funding of MAE by individuals, governments, financial

institutions, and other evaluation agencies and commissioners.

Research on Evaluation

As with every good nascent and emerging concept, the MAE will continue to be

enriched. It will continually be shaped and framed by different perspectives and thinking so that

we can start seeing changes in practice. One key finding from this study is the need for further research to operationalize localized methods and approaches. What sits underneath it (localized methods/approaches)? Why do we use storytelling? Why do we use local courts? Why do we use campfires? Also, what are the ways to actively recognize this in evaluation reports? Worthy of note are efforts made by Chilisa (2012; 2015) to describe these terms. However, the findings from this research still argue for further research along this line.

Also, there must be increased collaboration between scholars and researchers from different disciplines within evaluation. For example, inter- and intradisciplinary partnership between scholars and researchers from psychology, policy and governance, community development, public health, education, and many more are needed. This will provide a very rich and vibrant body of literature on different evaluation concepts like the MAE that spreads many fields. Also, it will enhance the fruitful exchange of ideas concerning how to approach concepts like MAE.

Beyond coming up with a definition of made in Africa evaluation, which is a critical step in evaluation theory and practice in Africa, the concept of MAE must also be mainstreamed by making sure it gains acceptability, prominence and wider use among African evaluators. It is important to note that this study made a step towards that by investigating how the concept is presented and operationalized in evaluation reports. Additionally, from the study, a panel of experts prioritized the next level for the concept in Africa which also move the concept towards its mainstreaming. However, even though these are important steps made towards mainstreaming the concept there is need for further research that will ingrain and mainstream the concept and make sure it gains wider coverage, acceptability, prominence, and use in the African continent.

Study Limitations

Just like any research endeavor, there are certain limitations that must be recognized and addressed. There were methodological and logistical limitations in this study. The methodological limitations are the ones that were encountered from the methods employed while the logistical limitations are the ones encountered from the management and administration of the research. The methodological and logistical limitations encountered during the study are described below.

Methodological Limitations

Delphi methodology conveys important advantages, but it also has its limitations. Perhaps one of the most important critiques of the methodology is the issue with sample size and potential low response rate. The questions that always occur is what the accepted sample size for a good Delphi study is? Also, since Delphi methodology is iterative and sequential due to the layered feedback process integral to the concept and use of it, what happens when the sample size drops during the study? These were concerns in this study. Notably, in this study, due to personal and other issues beyond their control, two panelists had to be excused during the second round of the survey, and this reduced the number of panelists from seven to five.

However, since researchers have encountered similar limitations in the past, it has been empirically established that the sample size has minimal impact on the quality of data during a Delphi study, it was argued that what is most important in a Delphi study is the level of training and knowledge of panelists about the subject matter. In particular, Akins, Tolson, and Cole (2005) in their study of "stability of response characteristics of a Delphi panel: application of bootstrap data expansion" established that response characteristics are stable for a small expert

panel when the knowledge area is well-defined in light of augmented sampling. In other words, there is stability in response characteristics irrespective of the sample size.

In addition to the established findings discussed above, this study added an additional step to interview two other critical stakeholders who champion the MAE concept in the African continent. These interview participants were initially scheduled to be part of the Delphi panelists but opted out because of their busy schedule. These interviews provided an extra layer of validity to the findings from the Delphi. Participants interviewed did not only offer their understanding and definition of the concept, but they also offered a critical lens of the consensus definition developed from the Delphi.

Another critique of the Delphi process is the inability of panelists to converse in real-time in a physical space. The argument is that the depth and richness of thoughts and ideas which panelists might offer may be sacrificed in the iterative and sequential process because panelists cannot exchange ideas. Scholars have argued that focus groups and roundtable discussions provide a platform where participants or panels exchange ideas. Conversely, Delphi proponents and scholars have also argued that methods like focus groups and roundtable discussions cannot guarantee anonymity. As such, these methods may limit the level to which participants are willing and comfortable to share their candid thoughts and responses. Panelists know the ideas and thoughts shared by fellow participants, and they may be swayed to conform due to their reputation and persuasiveness (Vo, 2013). Overall, attention should be given to the merits and demerits of the Delphi Technique, and hence, further discussion and empirical study are encouraged. However, despite the known limitations of the technique, this technique stands above others in seeking experts' opinion on a subject matter in order to arrive on a consensus definition.

Additionally, six reports were sampled to address the second research question, which may not

be a perfect reflection of all evaluations on the continent. As such, claims about the

mainstreaming of MAE concept in Africa may not be robust. However, it is sufficient to address

the question since the main thrust of the question are to test-run the developed consensus

definition of MAE and see the extent to which African evaluation aligns with the principles of

MAE. The sample size is enough to make such claims.

Logistical Limitations

According to Hsu and Sanford (2007), it takes about forty-five days to complete a Delphi

study because of the iterative and sequential process that involves multiple surveys and feedback.

However, it took about five months to complete the Delphi for this study. This creates a time-

consuming responsibility for both the investigator and the participants because the investigator

had to send multiple reminders to some of the panelists beyond the two weeks' time-frame

initially proposed for the follow-up of each round of survey. This, on the one hand, helped in

getting responses from some panelists, but on the other hand, this flexibility contributed to

difficulties recalling the reasons they provided initial responses. This became an unforeseen

frustration for some of the panelists. For example, in the process of getting feedback from a

particular panelist after the first round of the survey, the panelist requested his responses in the

previous round of survey because he considered the time too long to recall his responses and

provide feedback. These limitations were understandable but could be challenging to manage. To

address this, the use of emails provides the opportunity to send previous responses to panelists if

they need such to refresh their minds and make insightful contributions.

Final Remarks

This study defined Made in Africa evaluation as "an evaluation that is conducted based on AfrEA/VOPE standards, using localized methods or approaches with the aim of aligning the evaluation to the lifestyle and the needs of the African people and also promotes African values." At the core of this definition are the four major themes: AfrEA/VOPE standards, the use of localized methods, alignment with the people's needs and lifestyle, and the promotion of African values. This definition is a significant accomplishment in evaluation theory in Africa, which will in turn influence the practice on the continent. This investigation also came up with ways forward that experts do not just consider important to the mainstreaming of the concept but feasible in terms of achieving them.

Also, as with every good nascent and emerging concept, the findings from this investigation will continually be enriched and shaped by different views and perspective with the aim of improving evaluation theory and practice in Africa. Insights gained from future research on the MAE concept will contribute significantly in efforts to more clearly describe and articulate the concept, enrich the discipline and ultimately improve practice and policy-making.

References

AfrEA. (2007). *African evaluation guidelines – standard and norms.* Retrieved from

http://www.afrea.org/?page=EvaluationGuildline

Akins, R., Tolson, H., & Cole, B. (2005). Stability of response characteristics of a delphi panel:

Application of bootstrap data expansion. *BMC Med Res Methodol, 5*(37), doi:

10.1186/1471-2288-5-37

Brewer, J., Hunter, A. (2006). *Foundations of multimethod research: Synthesizing styles.*

Thousand Oaks, CA: Sage Publications.

Brown, W. (2009). *Critical essays on knowledge and politics.* Princeton, NJ: Princton University

Press.

Canadian Evaluation Society (2010). Professional Designations Program Applicant Guide.

Available at: http://www.evaluationcanada.ca/site.cgi?en:5:6

Carroll, K. K. (2008). Africana studies and research methodology: Revisiting the centrality of

Afrikan worldview. *The Journal of Pan African Studies, 2*(2), 5-27.

Chilisa, B. (2015). A synthesis paper on the made in Africa evaluation concept. African

Evaluation Association. Retrieved from http://afrea.org/wp-content/uploads/2018/02/MAE-

Chilisa-paper-2015-docx.pdf

Chilisa, B. (2012). *Indigenous research methodologies.* Thousand Oaks, CA: Sage.

Chilisa, B., & Malunga, C. (2012). Made in Africa Evaluation: Uncovering African Roots in

Evaluation Theory and Practice – A paper presented at the Bellagio Conference.

Cloete, F., & Auriacombe, C. (2018). Revisiting decoloniality for more effective research and

evaluation. Evaluation for more Resilient Communities. *13ᵗʰ EES Biennial Conference.*

Thessaloniki, Greece. Paper Presentation. October 1-5, 2018.

Cloete, F. (2016). Developing an African-rooted program evaluation approach. *African Journal of Public Affairs, 9*(4), 55-70.

CODESRIA. (1993). *Report of the executive secretary on the twentieth anniversary of the council for the development of social science research in Africa*. Dakar: CODESRIA

Connor. F. L (2014). Postcolonialism and development. *Queens political Review, 2*(1), 1-10.

Corbin, J., & Strauss, A. (2015). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (4th ed.). Thousand Oaks, CA: Sage.

Creamer, E.G. (2017). *An introduction to Fully Integrated Mixed Method Research*. Thousand Oaks, CA: Sage Publications.

Creswell, J. C. (2014). *Research design: Qualitative, quantitative, and mixed method approaches* (4th ed.). Thousand Oaks, CA: Sage.

Dalbecq, A.L., Van de Ven, A.H., & Gustafson, D.H. (1975). *Group Techniques for Program Planning*. Glenview, IL: Scott, Foresman, and Company

Dalkey, N. C. (1972). The Delphi method: An experimental study of group opinion. In N. C. Dalkey, D. L. Rourke, R. Lewis, & D. Snyder (Eds.). *Studies in the quality of life: Delphi and decision-making* (pp. 13-54). Lexington, MA: Lexington Books.

Duffield, M., R. (2007). *Development, security, and unending war: governing the world of peoples*. Cambridge: Polity.

Fairclough, N. (1992). *Discourse and social change*. Cambridge: Polity Princeton University, (2010). Wordnet [internet]. Retrieved from http://wordnet.princeton.edu/.

Fanon, F. (1965). *The wretched of the earth*. New York: Grove Press [original French edition, 1961].

Fournier, D. M. (2005). Evaluation. In S. Mathison (Ed.), *Encyclopedia of evaluation* (pp. 139-140). Thousand Oaks, CA: Sage.

Freire, P. (1970). *Pedagogy of the oppressed*. New York: Continuum.

Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Chicago: Aldine.

Hall, T. D., & Fenelon, J. V. (2004). The future of indigenous peoples: 9-11 and the trajectory of Indigenous survival and resistance. *Journal of World-Systems Research, X* (I), 153-197.

Harrison, G. (2010). *Neoliberal Africa.* London: Zed

Harvey. D. (2005). *A brief history of neoliberalism.* Oxford: Oxford University Press.

Helma, O. (1967). *Analysis of the future: The delphi method.* Santa Monica, CA: RAND Corporation.

Hoogvelt, A. (2001) *Globalization and the post-colonial world: The new politics of development.* Hampshire: Palgrave.

Hood, R., Hopson, R., & Frierson, H. (2015). *Continuing the journey to reposition culture and cultural context in evaluation theory and practice.* Charlotte, NC: Information Age Publishing Inc.

Hood, S., Hopson, R., & Kirkhart, K. (2015). Culturally responsive evaluation: Theory, practice, and future. In K. Newcomer, H. Hatry, & J. Wholey (Eds.), *Handbook of practical program evaluation (4th ed.)* (pp. 281-317). Hoboken, NJ: Wiley.

Hopson, R. K. (2009). Reclaiming knowledge at the margins: Culturally responsive evaluation in current evaluation moments. In K. Ryan & B. Cousins (Eds.), *International handbook on evaluation* (pp. 431-448). Thousand Oaks, CA: Sage.

Hsu, C. C., & Sanford, B. A. (2007). Delphi technique: Making sense of consensus. *Practical Assessment, Research, and Evaluation, 12*(10), 1-8, 31-46.

Idowu, M. O. (2014). *Culture, ideology and the death of a nation: A neo-colonial reading of Chinua Achebe's arrow of God*. Lagos, NG: Artillery Publications.

Jeng, A. (2012). *Rebirth, restoration and reclamation: the potential for Africa-centered evaluation and development models*. African Thought Leaders Forum on Evaluation and Development, Bellagio.

Kirkhart, K. E. (2013). Advancing considerations of culture and validity: Honoring the Key Evaluation Checklist. In S.I. Donaldson (Ed.). *The future of evaluation in society: A tribute to Michael Scriven* (pp. 129-160). Charlotte, NC: Information Age.

Kothari, U. (2006). From colonialism to development: Reflections of former colonial officers. *Commonwealth & Comparative Politics 44* (1), 93 – 107.

Kozminsky, L., Nathan, N., & Kozminsky, E. (2008). Proceedings from Concept Mapping Connecting Educators '08: *The third International Conference on Concept Mapping*. Helsinki, Finland.

Ludwig, B. G. (1994). *Internationalizing Extension: An exploration of the characteristics evidence in a state university Extension system that achieves internationalization.* (Unpublished doctoral dissertation). The Ohio State University, Columbus.

Lundgren, L., & Peacock, C. (2010). *Postcolonialism and development: A critical analysis of 'the European consensus on development'*. Lund university libraries. Available at: http://lup.lub.lu.se/student-papers/record/1759181

McMichael, P. (2008). *Development and social change: A global perspective*. Los Angeles, CA: Pine Forge Press.

Mertens, D. M. (2008). *Transformative research and evaluation*. New York, NY: Guilford.

Mertens, D. M., & Wilson, A. T. (2012). *Program evaluation theory and practice: A comprehensive guide*. New York, NY: Guilford Press.

Miller, L.E. (2006). *Determining what could/should be: The Delphi technique and its application. Paper presented at the meeting of the 2006 annual meeting of the Mid-Western Educational Research Association.* Columbus, Ohio.

Minh-Ha, T. T. (1995). No master territories. In B. Ashcroft, G. Griffiths & H. Tiffin (Eds.), *The post-colonial studies readers* (pp. 215-218). New York, NY: Routledge

Mouton, C., Rabie, B., Cloete, F., & De Coning, C. (2014). Historical development & practice of evaluation. In F. Cloete, B. Rabie, & C. De Coning, (Eds.), *Evaluation management in South Africa and Africa (pp. 28-78).* Stellenbosch: African Sun Media.

Nurudeen, A. M. (2012). *Reduction in Ghana: Evaluation of Poverty Alleviation and Advocacy Project.* Paper presented at the 6th biannual conference of the African Evaluation Association, Accra, Ghana.

Ofir, Z. (2014). *Personal Interview*, 28 February and 1 March.

Ofir, Z. (2013). Strengthening Evaluation for Development. *American Journal of Evaluation, 34*, 582–586.

Omosa, O. (2016). Culturally responsive evaluation: Perceptions of Nigerian evaluators. *Annual Conference of the American Evaluation Association (Evaluation 2016). Atlanta, Georgia. Paper Presentation. October 22-29, 2016.*

Oosthuizen, E. (1996). A reflection on African policy support type organizations. *Africanua, 26*(2), 60-67.

Osimiri, P. (2013). An ethical critique of neoliberal development in Africa. *Covenant University of Politics and International Affairs, 1*(1), 1-14.

Paipa, K., Cram, F., Kennedy, V., & Pipi, K. (2015). Culturally responsive methods for family-centered evaluation. In R. Hood, R. Hopson & H. Frierson (Eds.), *Continuing the journey to reposition culture and cultural context in evaluation theory and practice* (pp. 313-334). Charlotte, NC: Information Age Publishing Inc.

Patel, Mahesh. (2013). African Evaluation Guidelines. *African Evaluation Journal. 1. DOI:10.4102/aej.v1i1.51.*

Rist, G. (2002). *The history of development: From western origins to global faith.* London: Zed.

SAMEA. (2019). SAMEA founding document. Retrieved from

https://vopetoolkit.ioce.net/en/resource/samea-founding-document-2005

Scholte, J., A. (2000). *Globalization: A critical introduction.* New York, NY: Palgrave.

Segobye, A. K. (2002). Situating the principle of botho in Botswana society: A historical perspective. *Archaeological Unit,* University of Botswana.

Segone, M., & Ocampo, A. (2006). *Creating and developing evaluation organizations. Lessons learned from Africa, Americas, Asia, Australasia and Europe*. International Organization for Cooperation in Evaluation. Lima, Peru.

Sharp, J. & Briggs, J. (2004). Indigenous knowledge and development: A postcolonial caution. *Third World Quarterly 25*(4): 661-676.

Simon, D. (2013). Neoliberalism, structural adjustment and strategies. In V. Desai & Potter, R (Eds.), The companion to development studies (2nd ed) (pp. 87-91) New York, NY: Routledge.

Thomas, V., & Madison, A. (2010). Integration of social justice into the teaching of evaluation. *American Journal of Evaluation, 31*(4), 570-583.

Tiffin, H. (1995). Post-colonial literature and counter-discourse. In B. Ashcroft, G. Griffiths & H. Tiffin (Eds.), *The post-colonial studies readers* (pp. 95-98). New York, NY: Routledge

Tuck, E., & Yang, K., W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society, 1*(1), 1-40.

Tucker, V. (1999). *The myth of development: A critique of Eurocentric discourse.* London: Zed.

Vo, A. N. (2013). *Towards a definition of evaluative thinking*. Retrieved from ProQuest Dissertation.

Appendix A

RECRUITMENT LETTER FOR POTENTIAL PANELISTS

(Insert Date)

Dear Dr. (Insert Name),

I am Oladayo Omosa, a doctoral candidate in the Department of Agricultural Leadership and Community Education at Virginia Polytechnic Institute and State University (Virginia Tech). I am currently studying program evaluation under the guidance and supervision of Dr. Archibald. As part of my dissertation study, titled "Towards Defining and Mainstreaming "Made in Africa Evaluation," I am conducting a Delphi study on the Definition of the "Made in Africa Evaluation" concept. As an expert in this area, and I would like to know if you would be willing to be part of an expert panel for this study.

Please, find attached an information packet. This packet details the study scope, purpose, and methods. Also, it explains what is expected of you as a participant if you agree to participate.

If you agree to participate in this study, please respond to this email, and I will provide additional information on the next steps.

Thank you for your time and consideration. I hope to hear from you.

Best Wishes,

Oladayo Omosa

Doctoral Candidate

Principal Investigator

Virginia Tech Agricultural, Leadership, and, Community Education

Litton Reaves

175 W. Campus Dr.,

Mail Code 0343,

Blacksburg, Virginia, 24061.

E: oladayo7@vt.edu

P: 615-710-0523

Appendix B

CONSENT FORM

Title of project: Toward Defining and Mainstreaming "Made in Africa Evaluation."

Investigators: Oladayo Omosa   oladayo7@vt.edu/615-710-0523
                Thomas Archibald   tgarch@vt.edu/540-231-6192

Department of Agricultural, Leadership, and, Community Education at the Virginia Polytechnic Institute and State University (Virginia Tech), Blacksburg, VA, 24061.

You were selected as a possible participant in this study because you are considered an expert on the topic of "Made in Africa Evaluation" based on a review of the literature. Your participation in this research study is voluntary.

Purpose of this Research Project

The evaluation literature frequently discusses an idea referred to as "Made in Africa Evaluation" However, there is little agreement in the evaluation field about the meaning of this term. The purpose of this study is to understand how evaluation experts think about this idea so that a definition can be derived to inform future research and policy decisions.

What happens to me if I agree to take part in this research?

If you volunteer to participate in this study, the researcher will ask you to:

- Complete a series of two web-based questionnaires. The questionnaires will ask you to:
  - Read a list of 10 statements describing various aspects of MAE.
  - Rank the relative importance of each statement.
  - Suggest additional descriptive statements.
  - Provide links to evaluation reports that you have written (or been part of) that portrays the MAE concept (if any).

- Potentially complete brief, semi-structured feedback through e-mail after each questionnaire. During the feedback, you will be asked to:
  - Describe the rationale for some of the answers provided in the surveys.
Questionnaires will be completed electronically via e-mail in Virginia Tech Qualtrics. Follow-up feedback will be completed via e-mail.
  - You may also be required to participate in an interview process instead of the Delphi study if you choose to

How long will I be in the research study?

There will be two rounds of survey and one follow-up semi-structured interview (through email), after the first round of survey. Participation in each will take a total of about 15 to 20 minutes per survey and 5 to 10 minutes for the interview.

What are my responsibilities if I take part in this research?

You will be required to fill-out two rounds of survey and answer some follow-up semi-structured interview questions through email.

Could being in this research hurt me?

There are no anticipated risks or discomforts due to participating in this study. Hence, this research is not expected to hurt you.

Will it cost me money to be in this research?

It will not cost you money to be in this research

Will being in this research benefit me?

You will not directly benefit from your participation in the study. Neither will you be paid for participating in this research.

The results of the research may be used to develop an instrument that measures "Made in Africa evaluation," to develop a conceptual framework for understanding this idea, and to inform research, program, and policy decisions.

What happens to the information collected for this research?

Any information that is obtained in connection with this study and that can identify you will remain confidential. It will be disclosed only with your permission or as required by law. Confidentiality will be maintained using removing identifying information that can be linked to responses provided through questionnaires and interviews; implementing password protection for storing electronic files, and restricting file access to the Principal Investigator.

What are my rights if I take part in this study?

- You can choose whether or not you want to be in this study, and you may withdraw your consent and discontinue participation at any time.
- Whatever decision you make, there will be no penalty to you and no loss of benefits to which you were otherwise entitled.
- You may refuse to answer any questions that you do not want to answer and still remain in the study.

Who can answer my questions about this research?

- **The research team:**

If you have any questions, comments, concerns about the research, you can talk to one of the researchers. Please contact:

Oladayo Omosa
Doctoral Candidate
Virginia Tech Agricultural Leadership and Community Education
Litton Reaves
175 W. Campus Dr.,
Mail Code 0343,
Blacksburg, Virginia, 24061.
E: oladayo7@vt.edu
P: 615-710-0523

Thomas Archibald
Advisor
Virginia Tech Agricultural Leadership and Community Education
Litton Reaves
175 W. Campus Dr.,
Mail Code 0343,
Blacksburg, Virginia, 24061.
E: tgarch@vt.edu
P: 540-231-6192

This research is being overseen by an Institutional Review Board ("IRB"). An IRB is a group of people who perform an independent review of research studies. You may talk to them at (800) 562-4789, help@wirb.com if:

- You have questions, concerns, or complaints that are not being answered by the research team.
- You are not getting answers from the research team.
- You cannot reach the research team.
- You want to talk to someone else about the research.
- You have questions about your rights as a research subject.

Appendix C

INTRODUCTORY LETTER FOR PANELISTS

Dear Dr. (Insert Name)
Thank you for agreeing to participate in my dissertation study, titled
"Towards Defining and Mainstreaming "Made in Africa Evaluation (MAE).""

I based my motivation for this study on the careful observation of the nascent concept of "Made in Africa Evaluation." I observed that in evaluation literature (including Chilisa & Malunga, 2012; Chilisa, 2015; & Cloete, 2016), that the concept is often used, however, without an apparent and methodologically grounded meaning. Hence, it is at risk of being another buzzword.

With this impetus, the study aims to develop a consensus definition of the MAE concept using a Delphi Technique. With this method, purposively selected panel of experts will be able to rate different indicator and ideas of the MAE concept to arrive at a consensus definition.

The items in the questionnaire that you are being asked to rate are grounded in existing literature, and it seeks to consolidate on the understanding of MAE and provide a clearer picture of it.
As indicated in the information packet that you received earlier, you are being asked to complete a total of two rounds questionnaires. The survey link below will take you to the first round. It contains a brief introduction of the study, instructions, the ten descriptive items that you will rate based on the level of importance, follow-up question, and lastly, you are also expected to provide a rating of twelve actionable items (by Chilisa, 2015) that represent the way forward for the MAE concept.
Please note that in this Round One, you are expected to first, rate ten statements into six categories of importance; each category may have up to two items only. Second, you are asked to suggest additional ideas that might be helpful in representing the MAE concept (but not captured by the initial ten statements). Third, you are being asked to provide links to reports that you have written (or been part of) that demonstrates the MAE concept (if any). Lastly, you are also being asked to rate twelve statements/items that represent the way forward for the MAE concept.

If possible, I would appreciate if I can receive your completed response by _____.
Please feel free to contact me at oladayo7@edu if you have questions or concerns.

Thank you for your time and participation.

With Kind Regards,
Oladayo Omosa
Doctoral Candidate
Department of Agricultural, Leadership, & Community Education
Litton Reaves Hall
175 West Campus Drive
Blacksburg, VA. 24061
E: oladayo7@vt.edu

Delphi Study Round One Instructions

Dear Mr/Ms/Dr. (Insert Name)

Thank you for agreeing to participate in my dissertation study, titled "Towards Defining and Mainstreaming the 'Made in Africa Evaluation' Concept."

In this round of survey (and as indicated early on), you are being asked to rate ten statements describing the various connotations or aspects of the "Made in Africa Evaluation" (MAE) concept into six categories based on their level of importance. **Each category may contain up to two statements only**. Second, you are asked to suggest additional ideas/statements that might be helpful in representing the MAE concept (but not captured by the initial ten statements). Third, you are being asked to provide links to reports that you have written (or been part of) that demonstrates the MAE concept (if any). Lastly, you are also being asked to rate twelve statements/items that represent the way forward for the MAE concept.

Please keep in mind that as you complete this round that each statement is intended to describe the various aspects of the MAE concept. Holistically, they are developed to capture the developments, thoughts, and practices that are considered to be very important to the MAE concept (as portrayed in literature). As such, these statements describe the ethos of the concept. Participation in this study will help to clarify and refine our understanding of this crucial emerging concept.

Lastly, please note that your response (and that of other panelists) will be kept confidential and will be conveyed to other panelists collectively. If possible, I would appreciate if I can receive your completed response by _____.

Please feel free to contact me at oladayo7@edu if you have questions or concerns.

Thank you for your time and participation.

With Kind Regards,

Oladayo Omosa
Doctoral Candidate
Department of Agricultural, Leadership, & Community Education
Litton Reaves Hall
175 West Campus Drive
Blacksburg, VA. 24061
E: oladayo7@vt.edu
P: 615.710.0523

Reminder Letter for Panelists

Thank you for agreeing to participate in my dissertation study.

This email is a friendly reminder about completing the survey (if you haven't already done so). I would appreciate if I can receive your response by (Insert Date).

As a reminder, this is Round One of the study, and you are being asked to rate ten statements into six categories based on their level of importance (concerning the MAE concept). **Each category may contain up to Two statements only.** Further, you are being asked to suggest additional ideas that might be helpful in representing the MAE concept (but not captured by the initial ten statements) and provide links to reports that you have written (or been part of) that demonstrates the MAE concept (if any). Lastly, you are also being asked to rate twelve statements/items that represent the way forward for the MAE concept.

Please feel free to contact me at oladayo7@vt.edu if you have questions or concerns.

Thank you for your time, attention, and participation.

With Kind Regards,

Oladayo Omosa
Principal Investigator
Doctoral Candidate
Virginia Tech Agricultural Leadership and Community Education
Litton Reaves
175 W. Campus Dr.,
Mail Code 0343,
Blacksburg, Virginia, 24061.

Follow-Up Feedback for Panelists

I want to say thank you for taking out time to complete the first round of survey for my research study on the "Made in Africa Evaluation" (MAE) Concept. I have analyzed the results, and I hope to share the results with the panel very soon.

To send out the next round of questionnaire, I am required to obtain feedback from panelists about statements that stand as outliers. Specifically, I am reaching out to participants who rated statements at the end of the scale. These statements will form part of those you will rate in the second round.

Reviewing the findings from Round One, I found that:
- Your rating for statement #(Insert number) (Insert Statement Description) is "1=least important."
- Your rating for statement #(Insert Number) (Insert Statement Description) is "6=highly important."

I would like you to provide the rationale for your ratings. These rationales will also be provided to other members of the panel to revise their ratings in Round Two if they so wish in line with the design of a Delphi Techniques. Your identity will be kept confidential.

Thank you for your time, and I hope to hear from you.
With Kind Regards,
Oladayo Omosa
Doctoral Candidate
Principal Investigator
Virginia Tech Agricultural Leadership and Community Education
Litton Reaves
175 W. Campus Dr.,
Mail Code 0343,
Blacksburg, Virginia, 24061.
E: oladayo7@vt.edu
P: 615-710-0523

Instructions for Round Two Questionnaire

Dear Mr/Ms/Dr. (Insert Name)
Thank you for your participation in my dissertation study on "Made in Africa Evaluation" (MAE). The Round One survey has been completed and analyzed. In Round Two of this study, you are expected (as a panelist) to review results and the feedback from Round One.

For your convenience, please find attached the summary of Round One results and panelists feedback based on the results from Round One.

The survey link below will take you to the second round of questionnaire. It contains brief instructions about the survey and the ten descriptive items that you will rate based on the level of importance

If you have any question or concerns, any questions or concerns, please feel free to contact me oladayo7@vt.edu.

Thank you for your time and participation.

With Kind Regards,

Oladayo Omosa
Principal Investigator
Doctoral Candidate
Virginia Tech Agricultural Leadership and Community Education
Litton Reaves
175 W. Campus Dr.,
Mail Code 0343,
Blacksburg, Virginia, 24061.
E: oladayo7@vt.edu
P: 615-710-0523

Section 1. Statement Descriptions
The following ten statements have been adapted from various evaluation scholars' writings about MAE concept; that is, the promotion and adaptation of an African-rooted evaluation framework by identifying and developing a uniquely African approach to evaluation (AfrEA, 2007).

Table 1.
Statements Rated (Delphi Questionnaire One).

Statements #	Statement Descriptions
S_1	Questioning evaluations that show successes of projects while the reality is completely different
S_2	Conducting evaluation with an eye towards addressing the macro-micro disconnect and power relations in the community
S_3	Conducting evaluation that promotes partnerships of knowledge systems and of evaluation actors and stakeholders
S_4	Conducting evaluation with an eye towards challenging Euro-western worldviews and hidden, subtle racist theories embedded in current methodologies.
S_5	Conducting evaluation in African settings using localized knowledge, tools and data collection methods
S_6	Considering Africa led and Africa-centric evaluation to mean evaluation done by African professionals only
S_7	Conducting evaluation with an eye towards promoting African values and worldviews
S_8	Considering the adaptability of my evaluation work to the lifestyle and needs of the African community where evaluand is situated
S_9	Considering participatory methodologies as congruent with African worldviews and value system
S_{10}	Conducting evaluation with an eye on building the capacity of participants as co-evaluators and promoting evaluation as a way of life for all Africans

Section 2. Round One Rating Form.

Given the information provided above, please place each of the ten statements that appear above into one of the following six categories of importance by writing the statement number in the appropriate category.
Please note that each category should have *no more than two* statement numbers. That is, each statement number should appear **only once** in the table below.

Table 2
Round One Rating Form for Round one Questionnaire

Least Important	Minimally Important	Moderately Important	Important	Very Important	Highly Important
#	#	#	#	#	#
#	#	#	#	#	#

Section 3. Suggestions for Additional Statements.
What additional statements (or item) might you include in an effort to describe MAE, if any?

Table 3
Suggested Statements of Participants' view of MAE not captured in Round One Questionnaire

1.
2.
3.
4.
5.

Section 4. Suggestions for Links to Report that Demonstrates the MAE Concept.
Have you written or been part of any evaluation report that demonstrates (either implicitly or explicitly the MAE concept? *Please share the link below.*

Table 4
Suggested Links to Evaluation Reports that Demonstrates the MAE Concept

1.
2.
3.
4.
5.

Appendix D

Section 1: Interview Guide/Question: Towards Defining and mainstreaming of the Concept of "Made in Africa Evaluation" Concept

I want to start by having you focus on your experience and activities as an expert evaluator on the African Continent.

1) How would you define the MAE Concept?

2) Do you agree with the consensus of MAE? *If yes or no, Why?*

3) What are some of your suggestions or Way forward in order to mainstream the MAE concept?

V7 VIRGINIA TECH.

Please carefully read through each statement. Thereafter, you will categorize these ten statements (represented by S1-S10) describing various aspects of the "Made in Africa Evaluation" (MAE) concept into six categories based on the level of importance. Please write the symbol (e.g. S2) of each statement in the text box below the table and make sure you rate all the statements. **Each category may contain up to two descriptive statements only.**

As you complete this questionnaire, please note that each of the descriptive statements is intended to capture a different facet of the MAE concept. Collectively, they are designed to reflect the developments, thoughts, and practices that we recognize (based on literature) as important to the MAE concept. Thus, these statements should represent the essence of the concept. Your participation in this research will help to clarify and refine our understanding of this important emerging concept.

The following ten statements have been adapted from various evaluation scholars' writings about MAE concept;

The following ten statements have been adapted from various evaluation scholars' writings about MAE concept; that is, the promotion and adaptation of an African-rooted evaluation framework by identifying and developing a uniquely African approach to evaluation (AfrEA, 2007).

Statements #	Statement Descriptions
S1	Questioning evaluations that show successes of projects while the reality is completely different
S2	Conducting evaluation with an eye towards addressing the macro-micro disconnect and power relations in the community
S3	Conducting evaluation that promotes partnerships of knowledge systems and of evaluation actors and stakeholders
S4	Conducting evaluation with an eye towards challenging Euro-western worldviews and hidden, subtle racist theories embedded in current methodologies.
S5	Conducting evaluation in African settings using localized knowledge, tools and data collection methods
S6	Considering Africa led and Africa-centric evaluation to mean evaluation done by African professionals only
S7	Conducting evaluation with an eye towards promoting African values and worldviews
S8	Considering the adaptability of my evaluation work to the lifestyle and needs of the African community where evaluand is situated
S9	Considering participatory methodologies as congruent with African worldviews and value system
S10	Conducting evaluation with an eye on building capacity of participants as co-evaluators and promoting evaluation as a way of life for all Africans

	Least Important 1	Minimally Important 2	Moderately Important 3	Important 4	Very Important 5	Highly Important 6
Click to write statement symbol (e.g S2)	☐	☐	☐	☐	☐	☐
Click to write statement symbol (e.g S2)	☐	☐	☐	☐	☐	☐

What additional statements (in your own view) might you include that will help in capturing and describing MAE, if any.

Please provide (if any), evaluation report that you have written or been part of that demonstrates (either implicitly or explicitly the MAE concept (with links to such reports

Figure 1: Snapshot of How the Survey Looks in Qultrics