

## **Cultural competence & Informed consent**

### **Fiona Cram**

A group of Māori men who have attended a stopping violence programme have turned their lives around and want their stories to be told. You hear from the course coordinator and from the men themselves that they all completed the course and have not been violent towards their partners for at least six months, and in some cases longer.

In order to confirm their status as being free from violence you visit with the men's partners and speak to them about their experiences with their menfolk. They also confirm that since attending the programme they have not experienced violence from these men. On the whole the partners seem both relieved and glad to be able to pursue more peaceful relationships.

You then undertake individual in-depth interviews with the men in which they talk about the programme and their experiences of it. They also talk about their pathways into, and subsequently away from, violence. Many of their stories are heartwrenching as the men talk about their own experiences of being abused when they were growing up and also about the abuse they have inflicted on their lives and their own children.

All but one of the men want their stories to be told and also want to be named rather than given pseudonyms.

## Cultural Competence in Evaluation.

### Sonja Evensen

I'm in Pohnpei and I'm going to teach the basics of a logic model to a group of administrators.

To help them understand the logic between the goal/objective/outcome/activity/measure, etc., I want to use a common, daily event that the people from Pohnpei can relate to. I asked them what a common event might be in their daily lives that I could use as the first example. Response: Yam growing.

One first step in creating a logic model is to describe the intended outcomes. So I ask : "What does success mean when growing yams? And how would we measure that? Weight, size, taste?"

POHNPEIAN INFORMANT: *Well, there are black yams and white yams, but they really aren't black and white; they are really just qualities of the yam.*

EVALUATOR: You mean texture or taste?

POHNPEIAN INFORMANT: *Well not really.*

E VALUATOR: What about weight?

POHNPEIAN INFORMANT: *Well we don't have scales.*

EVALUATOR: So how do you know?

POHNPEIAN INFORMANT: *How many men it takes to carry the yams. It could be around 4 men.*

EVALUATOR: Can you tell me what criteria would you use to judge success?

POHNPEIAN INFORMANT: *If you present your yam to the chief, and the chief is pleased.*

## **Recognizing and Responding to Cultural Diversity**

### **Hye-ryeon Lee**

Dr. Jane Jones is an evaluator who was hired by the Arizona Department of Health, Tobacco Education and Prevention Program (TEPP). As part of the comprehensive tobacco prevention program for the state, the TEPP awarded some funds to the Navajo Reservation to reduce tobacco use among their population. Dr. Jones has to include the Navajo reservation in the baseline survey to establish tobacco prevalence rate for the State, and to help them to select a set of measurable program outcomes. To do this, she met with a group of community representatives from the reservation.

Dr. Jones: Do you know what the current prevalence of tobacco use among those who live in the reservation?

Joe Eagle Eye: All of us use tobacco. We all smoke tobacco as part of our sacred traditional ritual.

Dr. Jones: Well, we will need to conduct a survey to document tobacco related attitudes and behaviors with those who live in the reservation.

Joe Eagle Eye: When tobacco is used to make smoke, it is one of the most sacred of plants for Native people. We don't want to ask any questions that may imply that tobacco smoke is bad because it is disrespectful for our tradition.

Dr. Jones: What kinds of program outcomes do you wish to achieve to alleviate tobacco use among those who live in the reservation?

Joe Eagle Eye: Tobacco plant is highly respected and highly honored. Giving tobacco is a beautiful way of our people. Ceremonies using tobacco invoke a relationship with the energies of the universe, and ultimately the Creator, and the bond made between earthly and spiritual realms is not to be broken. We are not interested in changing our belief that tobacco is sacred and does not harm us.