Evidence for social innovation

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For: Design and Evaluation for Impact | 22 & 23 July 2019

See also: Evidence for Innovation Blog Post
https://blogs.rch.org.au/ccch/2019/05/06/theme-4-evidence-for-innovation/

Intent & structure for the session

What forms of evidence and learning are needed for innovation?

What constitutes rigour in this setting?

Structure:
Question
Chat
Chat

What comes to mind when you think about rigour?

Discuss in pairs

Rapid share back

Sharing some of our thinking and mahi (work)
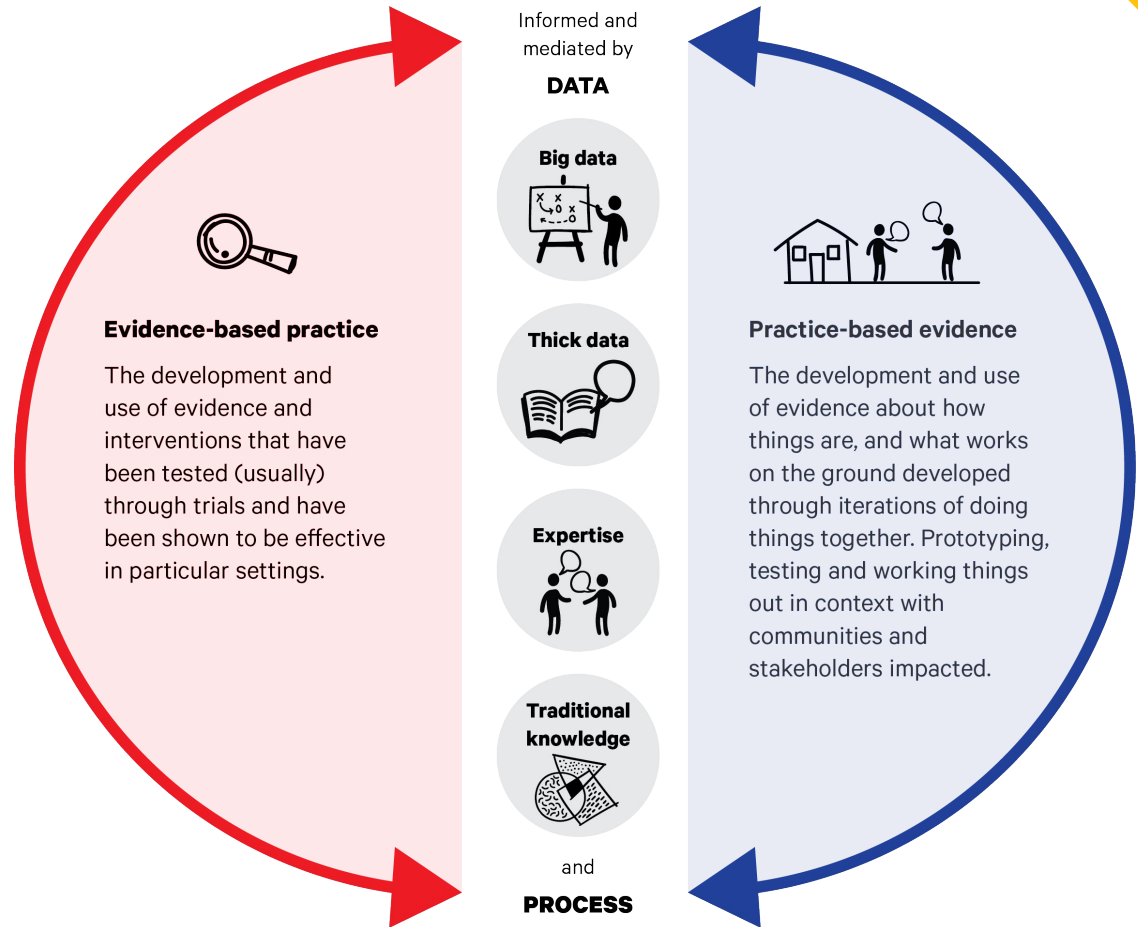
Exploring our relationship to evidence and data

What constitutes evidence?

What is favoured?

What is needed?

Image from:
https://blogs.rch.org.au/ccch/2019/05/06/theme-4-evidence-for-innovation/

Informed and mediated by
DATA

Big data

Thick data

Expertise

Traditional knowledge

and
PROCESS

Evidence-based practice

The development and use of evidence and interventions that have been tested (usually) through trials and have been shown to be effective in particular settings.

Practice-based evidence

The development and use of evidence about how things are, and what works on the ground developed through iterations of doing things together. Prototyping, testing and working things out in context with communities and stakeholders impacted.

Evidence in complexity
Example: Tamariki wellbeing

Lived experience of families & their strengths & know-how

Longitudinal data
1200 SA families
Growing Up in NZ Study

Neuroscience development, self regulation, toxic stress

Indigenous Knowledge systems
Kaupapa Māori principles

Prototyping
Families & stakeholders testing ideas out in the world

Designing and learning in complexity

Localising the existing evidence base in place with whānau

Surfacing indigenous knowledge, understanding through an indigenous lens

Testing things on the ground with whānau and systems partners

Generating new, culturally grounded, whānau centric knowledge

Designing and learning (and 'measuring') in complexity

Who, how and when do we decide on what outcomes are meaningful?

Assessing existing 'measures" for relevance

Understanding through an indigenous lens

Identifying success from the perspective of whānau

Generating new, culturally grounded, whānau centric knowledge about what is valuable to track

Determining rigour in the context of social innovation

Complexity, people, place, culture

The concept of rigour is often associated with the application of methods – however it is not that simple.

Rigour is contextual and in complexity is defined by whether our thinking, tikanga, actions, strategies, methods and reasoning, are appropriate for the context and the kaupapa.

The rigour of experimentation in complexity is not about hierarchies of design and methods.

It is about ethical, situated, inclusive practice and transparent reasoning.

Proposing some principles of rigour in complexity.....?

Inclusive participation

Methodological pluralism

Many different kinds of data, methods and approaches

Reflexivity

Ongoing cycles of critical learning

Relevance

Meets people where they are at

Proposing some principles of rigour in complexity.....?

Inclusive participation

Methodological pluralism *(Many different kinds of data, methods and approaches)*

Reflexivity
(Ongoing cycles of critical learning)

Relevance
(Meets people where they are at)

Processes for analysis, interpretation and communication include different kinds of expertise and perspectives including cultural

There has been reciprocity in the process

Whānau have had decision-making power and control over the process, what is produced and how it is shared

Methods for data collection are appropriate and culturally grounded and the process is culturally safe

There is transparency and consistency in documentation and reporting

Processes and changes in direction and decision-making are shared

The positions, values, perspectives and worldviews of those doing the work are known and accounted for

Claims that are made are appropriate and relative to the situation, methods used, data collected and evidence built

We have been responsive to whānau and partners - and clear about our roles, responsibilities and scope of effort

The process has been ethical and beneficial for whānau from their perspective

Tikanga (protocol of the place and people) has been observed

In small groups:

How well does this map for your practice?

What challenges or questions does this raise?

What would it take for this to be legitimate in your world?

One thing this raises?

Something I'd like to know more about?