

How can critical deliberative theory help to solve the methodological challenges of evaluating from a Gender + Perspective?

Abstract

This article explains why and how it is possible to give greater democratic meaning to an evaluative process by bringing into dialogue the Gender + perspective and a critical approach to deliberative theory within its design. Furthermore, it identifies the methodological challenges of using this intersectional approach to create more inclusive evaluative procedures. Taking into account the experience of the evaluation of Law 4/2005 for Equality between Women and Men in the Basque Country (Spain, 2015-2016) the text explains that the enclave deliberation praxis proposed by critical deliberative theory helps to resolve the challenges that emerge from the implementation of the Gender + perspective in the evaluation of public policies, a perspective that can be considered to be a specific kind of Deliberative Democratic Evaluation. These challenges include the incorporation of the empowerment perspective into the evaluation, and guaranteeing dialogue between expert knowledge on gender and other more “intuitive” types of knowledge.

Keywords: Evaluation from a Gender + Perspective, Critical Theory of Deliberation, Enclave, Intersectionality, Democracy

Introduction

With the institutionalization of the idea of accountability and the gradual consolidation of the sphere of study dedicated to the evaluation of public policies in the 1970s (Mathison, 2005), the problematization of the relationship between democracy and evaluation has been expressed in different ways. This has given rise to a specific area of work known as “fourth generation evaluation”, largely comprising contributions that explore ways to bring democratization based on participatory (Guba and Lincoln, 1989) and deliberative approaches to evaluation (House and Howe, 1999). So currently, in academic terms, this area is founded on the interaction of studies of participatory democracy, deliberative democracy and evaluation theory. Considering the internal diversity of approaches in

1
2
3 existence in each of the areas of study, it is deduced that the points of interaction where
4
5 dialogue can be established are infinite.

6
7 Given this open horizon of the common goal –that of democratization–, in this article we
8
9 seek to provide elements to the field of study of democratization through evaluation, by
10
11 means of deliberative practices.

12
13 With the aim of focussing this text's contribution it is worth contextualizing the fact that
14
15 the institutionalization of deliberative apparatuses into fourth generation evaluation
16
17 designs began more visibly in the 1990s in the sphere of higher education in Sweden
18
19 (Fjellström, 2008) and the USA (Ryan and Destefano, 2001). Such experiences reveal
20
21 how important it is for both the academic and administrative spheres to continue to
22
23 systematize the lessons that can be learned from dialogue between theories of
24
25 deliberative democracy and those focussing on the evaluation of public policies. The
26
27 crucial nature of this dialogue arises from an evident relationship: both the commitment
28
29 to deliberative mechanisms, and the practice of evaluating public policies are rooted in
30
31 a profound concern for the poverty of democratic quality. For this reason, deliberation
32
33 and evaluation have been at the heart of theoretical and practical advances aimed at
34
35 extending the democratization of societies. Examples of this effort are the administrative
36
37 reforms of new public management and governance in the United Kingdom, New
38
39 Zealand and Australia; the first participatory budgeting experiences in Latin America
40
41 (1989, Porto Alegre), and Canada (1999, Guelph); the work of the French Conseil
42
43 scientifique de l'évaluation in the 1990s; and the emergence of interesting literature on
44
45 the cooperative evaluation of governance apparatuses (Santos Guerra, 1993; Heron,
46
47 1996; Martí, 2000). Ultimately, this practice profiles a school of critical evaluation,
48
49 characterized by "conceptualizing problems as part of the social, political and cultural
50
51 patterns in which the evaluating process takes place" (Shaw, 1999: 77).

52
53 This relationship between deliberation and democratization on the one hand, and
54
55 evaluation and democratization on the other, had been tackled in the seminal work of
56
57 House and Howe (1999), when they propose "Deliberative Democratic Evaluation"
58
59
60

1
2
3 (DDE) as a tool for the redistribution of the different forms of inequality in modern
4 societies. There was a steady development of the scope of work on DDE, which
5 eventually staked a claim for the capacity of these evaluations to be “Schools of
6 Democracy” (Talpin, 2011). In this article we refer to Evaluation from a Gender +
7 Perspective (EG+P), as it is understood by Bustelo (2016), as a specific expression of
8 DDE.
9

10
11 That said, although evaluation and deliberation have frequently established links with a
12 third factor, democratization, the relationship between the two elements at the base of
13 this triangle have been formulated in many ways: underlining the importance of inclusion
14 and dialogue as principles in the communication process (House and Howe, 1998;
15 1999); articulating contextualist frameworks of analysis in order to boost the democratic
16 character of the evaluation’s internal procedures and, with it, the quality of the democracy
17 (House and Howe, 2000: 3-13); inquiring into the specific challenges involved in
18 establishing this relationship for the practice of the evaluating agent (Mathison, 2000;
19 Stake, 2000); questioning the way in which the idea of inclusion in the practice of
20 deliberative evaluation is made operative (Greene, 2000); and indicating the
21 impediments to democratizing societies through deliberative evaluations in political
22 contexts where public information is manipulated or concealed by government agents
23 (House, 2006).
24

25
26 Furthermore, it is usual when problematizing the relationship between democratization
27 and evaluation through deliberation to depart from the contributions of the mainstream
28 theory of deliberative democracy, understanding this as that which hardly differs from
29 the reflections and principles of Habermas’s discourse ethics (1962; 1981). This means
30 that the critiques of Critical Theory that mainstream deliberation rests on (cf. Fraser,
31 1991; Young, 2000) are included to a lesser degree in the contributions of DDE.
32

33
34 Consequently, with the aim of strengthening the dialogue between democratizing
35 evaluation and deliberation we propose here a reflection based on a specific evaluative
36 experience; in it we compare the learnings of the critique of deliberative democracy and
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 the feminist view of evaluation that exists in the EG+P, which, as we have stated, is a
4
5 specific form of DDE.
6

7 The proposal, then, is to establish a relationship between the gender + perspective on
8 evaluating public policies, on the one hand, and criticism of early deliberative theory, on
9 the other. As will be seen below, each of these two approaches, although they refer to
10 different scales of thought (the first is a specific approach of feminist theory of evaluation
11 that can be framed within DDE, and the second is an umbrella covering different critical
12 theories), contains elements that link it with the other. Thus, the intersections between
13 evaluation and deliberation are based on the common points of three sources: María
14 Bustelo's contributions on EG+P (2016), Iris Marion Young's (2000) thought on the
15 complex forms of exclusion in deliberative contexts, and the proposals of Jane
16 Mansbridge (1996) and de Karpowitz et al. (2009) on enclaves in deliberative
17 environments.
18
19

20 The meeting point of the first two of these elements allows us to see how any political
21 product designed in a field of power imbued with different structures (of gender, race,
22 social class, educational level or physical ability, among others), creates complex
23 (intersectional) forms of oppression and tends to reproduce dominant inertias through
24 public action. This approach, based on the application of the critical view of deliberation
25 found in the EG+P, makes visible a series of limitations and challenges that touch on the
26 epistemological and methodological aspects of the relationship between democratizing
27 deliberation and evaluation, and which are already highlighted by prescriptive proposals
28 (Palència, 2014) and operational practices that incorporate the intersectional viewpoint
29 (Caiola, 2015). They include the need to guarantee the balance between expert
30 knowledge and other intuitive knowledges and/or those gained from lived experience,
31 incorporate the perspective of empowerment into evaluation, and avoid situations of
32 exclusion during a participatory process. These constitute the challenge of working
33 based on a technical diversity that aims to "design an evaluation strategy informed by
34 self-reflection, context, and stakeholders, using some sort of participatory and
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 empowerment-oriented approaches” (Bustelo, 2016: 13). Precisely for this reason, this
4 article explores the possibilities offered by the praxis of the enclave deliberation
5 technique as an instrument that can strengthen the relationship between evaluation and
6 deliberation, in order to overcome the limits of the qualitative and dialectical methods
7 traditionally employed in public evaluations. It is enough for now to say that enclave
8 praxis is aimed at creating safe spaces for communication among agents who share an
9 outsider position in the social field (outsider in terms of race, social class, gender, age,
10 etc.), which makes them vulnerable, excluding them, when deliberation is established on
11 normative terms, based on unspoken behavioural norms (assertiveness, confidence,
12 dispassion, etc.). These norms are easier to access by agents traditionally trained in
13 occupying the public space (white, adult males of a medium- high social class and with
14 a large amount of cultural capital) (Young, 2000, 37–41; Fung and Wright, 2003, 26–34;
15 Lee, 2011). These enclaves seek to suspend the effect of excluding norms and to boost
16 the creative capacity of those who are outsiders because of the social position they hold
17 in the world.

18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35 Some practical limits are confirmed in the applied research piloted by the present
36 authors, in which the possibility that the technique of enclave deliberation helps to
37 overcome those limits is explored. Specifically, by means of a case study of the
38 evaluation of Law 4/2005 for the Equality of Men and Women in the Basque Country
39 (Spain) carried out between September 2015 and July 2016, we explain the practical
40 development and the limits of a deliberative evaluation model framed within the gender
41 + perspective, as well as the relevance of enclave deliberation in order to overcome the
42 challenges that this perspective brings. In this way, this article sets out the learnings that
43 have resulted from practice in a particular case, with the goal of knowing more about
44 how critical deliberative theory can help solve some issues of the EG+P. Thus, the
45 independent variable of this work is the critical deliberative approach, and the EG+P
46 (understood as a type of DDE) is the dependent one. In a first section, we identify the
47 common points of interest that exist between EG+P and critical deliberative theory. We
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 continue with a brief explanation of the details of the evaluative design used for the case
4 selected. Finally, we explain how the enclave deliberation forum helps to resolve these
5 challenges.
6
7

8
9 **Evaluation based on a gender + perspective and critical deliberative theory: Some**
10 **common concerns**
11

12
13 The adoption of the gender mainstreaming strategy in the mid-1990s has helped to
14 institutionalize the gender perspective in evaluation. With institutionalization come
15 professionalization and mercantilization and more or less voluntary denaturalization of
16 the gender perspective.
17
18
19
20

21
22 *Evaluation from a Gender + Perspective*
23

24 In this regard, Bustelo's proposal rests on "evaluation from a gender perspective"
25 (Espinosa, 2010; Podems, 2010), which tends to be more proactive since it has a greater
26 impact on the promotion and strengthening of the conditions needed to made equality
27 rights effective. This proposal contains a critical viewpoint that assumes the
28 epistemological principles of "feminist theory on evaluation" (Shaw, 1999), as well as the
29 practical principles of the DDE approach (House and Howe, 1999), since it views the
30 phenomenon under evaluation within a complex social, political and cultural context, and
31 reflects on the possibility that domination relationships are produced and reproduced
32 through the evaluative practice. Her vision of EG+P is based on at least four elements
33 (2016: 5): (1) recognition of the political character of all evaluation, (2) the search for
34 greater social justice, (3) the importance of involving the stakeholders of the product to
35 be evaluated and (4) a design based on contextual methodological diversity. Similar
36 ideas can be seen in evaluation for social justice (House, 1980), reflective evaluation
37 (Eisner, 1991), participatory evaluation (Reason, 1994), "empowerment evaluation"
38 (Fetterman, 1994), and inclusive evaluation (Ryan, 1998). However, this perspective is
39 different from the others in that the author offers a feminist interpretive framework, rooted
40 in a deliberative view of evaluation, that presents an intersectional idea of oppression
41 given that (1) it openly recognizes the existence of different structures of oppression that
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 must be taken into consideration in the evaluation; and (2) it permits the introduction of
4
5 the idea that a social agent can experience a situation of oppression and another of
6
7 domination simultaneously and at different scales (individual, group or community). This
8
9 double viewpoint allows the incorporation of **intersectionality as a critical tool for**
10
11 **analyzing** evaluation by means of a strategy of methodological diversification for which
12
13 it provides a series of guidelines and implications summarized here, **and whose logic**
14
15 **guides the exploration of the enclave mechanism in the research piloted by the authors.**

16
17 **Table 1.** Epistemological and methodological guidelines for and implications of EG+P

18
19 As can be deduced from guidelines 1, 3, 5 and 6, the methodological design of EG+P
20
21 requires a participatory or deliberative dimension, **which is why it is characterized as a**
22
23 **form of DDE.** In this regard, the author points out: “taking into account the political nature
24
25 of evaluation, it should attend to context and be open to listening to different voices and
26
27 perspectives; it therefore focuses on people (women and men) and seeks for
28
29 collaboration and active participation” (2016: 13). The call made by Bustelo to be aware
30
31 of the context in which the evaluation takes place **adopts a contextualist attitude,** and
32
33 ensuring that different voices are included, paying attention to positional differences,
34
35 inevitably brings to light problems regarding exclusion in deliberative and participatory
36
37 contexts. **The question of the contextualist attitude also connects with the concerns of**
38
39 **the different approaches of fourth generation evaluation. So, to democratize evaluation**
40
41 **it sets out different challenges: how to include stakeholders (Greene, 1997); how to**
42
43 **empower those participating in the evaluation without deactivating their own political**
44
45 **action (Fetterman, 1994), and others. In this text we only focus on some of those**
46
47 **challenges (expertise, participation and sensitivity to positional difference), aiming to**
48
49 **provide EG+P with some proposals from the critical praxis of deliberation.**

50
51
52
53 As we understand it, the problem of exclusion in deliberative and participatory contexts,
54
55 which the intersectional perspective warns of, is also one of the central concerns of
56
57 critical deliberative theory. For this reason, the dialogue between the two is interesting
58
59 and, in a certain way, natural; the challenges of the first can be partially resolved with
60

1
2
3 the approaches of the second and some of the conceptualizations of the second can be
4
5 experienced through the first.

6
7 *Critical focus of deliberative democracy and critical enclave praxis*
8

9 In her examination of deliberative theory of democracy, Jane Mansbridge (2006)
10 differentiates “early deliberative theory” –characterized by being strongly influenced by
11 the Habermasian communicational ethic– from “Criticisms of Early Theory”– which, from
12 the 1990s onwards, revealed some inadequacies in terms of inclusion within the original
13 Habermasian ideal. Iris Marion Young takes a series of positions within this second line
14 of thought: (1) she defends the point of view that deliberating without a specific reflection
15 on positional differences privileges a supposedly universal interpretation of what a good
16 argument is, and ignores other forms of expression and communication, and, by doing
17 so, those who use these forms (Young, 2000: 39- 40); (2) she proposes that classic
18 deliberative theory privileges unity and general interest as if it were objective and
19 universal; (3) she considers that by assuming “face-to-face discussion” to be the best
20 form of dialogue, the domination that results from this type of communication is lost from
21 sight – that which Mansbridge refers to as the domination that goes from the “I” to the
22 “we” (1990: 127); and (4) she explains that deliberative approaches are based on a
23 notion of supposedly universal reason and rationality that is not within the reach of all
24 individuals, and this may subtly discredit subaltern positions in the dynamic of these
25 kinds of forums.
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44

45 Based on these criticisms, Young indicates how, as well as “external exclusion” –visible
46 because it is based on the veto or obstructing the presence of some agents–, there is
47 another subtle form of exclusion: “internal exclusion”, defined as “those forms of
48 exclusions that sometimes occur even when individuals and groups are nominally
49 included in the discussion and decision making process” (2000: 53).
50
51
52
53
54

55 Ultimately, the logic of Young’s positional differences finds a good theoretical-
56 epistemological home in EG+P, given that it is recognized in complex, intersectional,
57 thought on oppression. The author’s conceptual categories let us see that exclusion is
58
59
60

1
2
3 complex because in our societies it is naturalized and because excluding processes
4 cannot be explained by the existence of a single axis of oppression. Rather, the many
5 oppressive structures affecting a social agent must be contemplated in an **intersectional**
6 **way, as the black feminist understanding of the experience of domination proposes**
7 **(Crenshaw, 1989; Collins, 1990).**

8
9
10
11
12
13 With the aim of deactivating both internal and external exclusions in deliberation
14 procedures, there is a set of contributions within the criticism of early deliberative theory
15 that focus on the idea of the deliberative enclave. **Here we can find operational**
16 **considerations that affect enclave praxis that are referred to below, as well as normative**
17 **contributions such as those by Nancy Fraser on “subaltern counterpublics” (1990),**
18 **understood as a response to the Habermasian critique of public space as a bourgeois**
19 **space, and considered as parallel discursive arenas in which traditionally excluded social**
20 **agents train their capacity to signify reality in their own terms.** Reflections on deliberative
21 enclave **praxis** provide solutions to some of the methodological challenges linked to the
22 inclusion of EG+P, especially in so far as they aim to give shape to protected **deliberative**
23 **spaces for dialogue and the production of arguments in which those who have less**
24 **symbolic capital –understood broadly as the capacity to create meanings or name**
25 **realities– can understand the logics of the mainstream political field and experiment in**
26 **the design of their own.** These spaces have been named differently in **Critical Theory (cf.**
27 **counterpublic, safe place, refuge or enclave, among others)** and they have been given
28 different functions, but all of them maintain the idea of empowering the oppressed.
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Considering that stated above and in order to pin down the abstraction hinted at by the idea of enclave as a safe space making it possible for certain people to define reality in their own terms, it is therefore useful for this article’s purposes to introduce here the idea of enclave deliberation worked out by Karpowitz et al. in any of its three forms:

“ad hoc groups who share similar pre-deliberation views on the issue at hand
(...) Another type of enclave, suggested by the defences of homogeneous
groups as a means of discovering affiliations and contributing new

1
2
3 perspectives to the public sphere, may be defined as one in which members
4 occupy a shared *structural location* in relation to the issue. (...) A third kind
5 of enclave may be defined as one in which members feel that they share a
6 common pre-deliberation *identity*" (2009: 582-3).
7
8
9

10
11 This framework also includes Mansbridge's proposal regarding "protected enclaves in
12 which members legitimately consider in their deliberations not only what is good for the
13 whole polity but what is good for themselves individually (...) and for the group" (1996:
14 57).
15
16
17
18

19
20 So, from that stated up to now, it can be deduced that enclaves are a practical expression
21 of the critical deliberative theory that connects with the deliberative principles contained
22 within EG+P. To sum up, both EG+P and critical deliberative theory share a series of
23 interests: (1) achieving greater social justice and extending democracy; (2) using
24 deliberative apparatuses in order to incorporate different voices into the decision-making
25 process and into the different stages of the policy cycle; (3) recognition of the political
26 nature of evaluation and deliberation, given that they occur in a context structured by
27 different axes of domination which create complex situations of oppression, meaning that
28 they are not exempt from the inertias of domination. They therefore agree on welcoming
29 in intersectional approaches, based on the recognition of the experience of a complex
30 form of oppression by the individual. In short, both are concerned with: (4) the possibility
31 of reproducing domination and internal exclusion through deliberative designs, and (5)
32 the fact that social normativity is institutionalized through deliberation and evaluation.
33
34
35
36
37
38
39
40
41
42
43
44
45
46

47 Given this shared diagnosis, the two theoretical bodies aim to identify methods that avoid
48 exclusion and facilitate active participation creating empowerment among those who
49 participate. The answer to these challenges may ultimately lie in deliberative enclaves.
50
51

52 **Case study. Evaluation of the normative application and observation of Law 4/2005** 53 **on the Equality of Women and Men in the Basque Country** 54 55

56 On 18 February 2005, the Basque Parliament passed Law 4/2005 for the Equality of
57 Women and Men with the general goal of:
58
59
60

1
2
3 “achieving an egalitarian society in which all people are free–(Preliminary
4 heading, Article 1).
5

6
7 Since it was passed, and in accordance with the normative precautionary stipulations,
8 two periods of evaluation of the Law have been carried out, performed by teams external
9 to the Instituto Vasco de la Mujer-Emakunde (Basque Women’s Institute)ⁱ. The Law
10 states the general procedure by which the Law itself should be evaluated (see the text’s
11 first additional disposition): done by a multi-level commission (art. 12) made up of various
12 authorities from the regional, provincial and local scales. In 2010 this commission
13 decided to carry out a five-yearly evaluation of the Law’s implementation. For this it
14 distinguished between an evaluation in “quantitative” terms (Emakunde, 2016a) of the
15 consequences of the Law –by which the aim is to know the Law’s influence on the public
16 presence of women in posts in the government, the various authorities, etc.– and an
17 evaluation of the Law in “qualitative” terms –whose aim is to find out aspects such as:
18 public opinion about the Law and its progress, change in attitudes regarding equality of
19 rights between women and men, etc.– (Emakunde, 2016b). It is important to underline
20 that it is the Basque public authority that differentiates between “quantitative evaluation”
21 and “qualitative evaluation”, and that this division structures the outsourcing of evaluation
22 for the 2005-2010 and 2010-2015 periods. In both evaluation processes, each of the two
23 tenders is piloted by different research groups and consultancies who specialize in
24 evaluation, participatory policies and gender policies. After the bidding for the public
25 contracts, the channels are established so that both evaluations are simultaneous and
26 coordinated by a commission in which both teams have to report regularly on their
27 progress and findings. This evaluative practice based on the quantitative- qualitative
28 division can be subjected to study and debate, since in general fourth generation
29 evaluation’s approaches agree that quantitative and qualitative aspects are indivisible,
30 since they constitute different expressions of a single reality. However, since this is not
31 the subject of this article, we will leave this matter to one side and make clear that the
32 case study presented in this article exclusively focuses on analysis of the named
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 “qualitative evaluation” (Emakunde, 2016b) framed within a gender + perspective on
4 evaluation based for the 2010-2015 period on a deliberative democratic vision piloted by
5 the research group that the article’s authors belong to (nombre del grupo de
6 investigación_anonimizado). This evaluation was done recognizing the political
7 character of the evaluation, seeking greater social justice, inviting stakeholder
8 participationⁱⁱ and following an approach with a technical diversity based on
9 methodological triangulation.
10
11
12
13
14
15
16

17 *Design of the evaluation*

18
19 Within the framework of the gender + perspective, the evaluation employed the logic of
20 cycles of participatory action research (Martí, 2000) shown in figure 1: a first, opening
21 stage, with the goal of reaching the greatest number of sectors and discourses involved
22 in the effects of the Law on Equality; and a second, closing stage, systematizing content
23 and inputs.
24
25
26
27
28
29

30 **Figure 1.** Summary of the evaluation process by stage and technique employed

31
32 Before beginning the opening stage, the core group (CG) of the evaluation was created,
33 made up of representatives from: the Instituto Vasco de la Mujer, the Basque
34 Government’s Dirección de Atención a la Ciudadanía e Innovación (Citizen Service and
35 Innovation Directorate), the Comisión Consultiva para la Igualdad (Consultative
36 Commission for Equality), the Agencia Vasca de la Innovación (Basque Innovation
37 Agency), and the person in charge of the Law’s quantitative evaluation. The composition
38 of this core group was discussed between the research group and Emakunde. Monthly
39 meetings provided technical elements to the evaluative design, making the CG a meeting
40 space with expertise on the matter of evaluating public and gender policies.
41
42
43
44
45
46
47
48
49
50

51 From diagram 1, it can be seen that the opening stage begins with a work session, open
52 to the public, in order to promote training in and information about the process of
53 evaluating the Law with two lectures on the intersectional perspective in public policies.
54
55
56
57 It continued with interviews with experts in the different areas governed by Law 4/2005
58 and a first contrast workshop was run, at which equality officers from the different Basque
59
60

1
2
3 authorities and professional equality consultants took part. This workshop sought
4 specific information about the structures and tools set out in the Law for the integration
5 of the gender perspective into government. A social contrast workshop with the women's
6 and feminist movement was carried out in order to work on four of the spheres
7 constituting the institutional equality agenda: socio-political participation, education,
8 employment and gender violence. This stage ended with: a Delphi with political and
9 technical personnel expert in working against gender violence, 9 sectorial focus groups
10 and 24 in-depth interviews focussing on the different spheres governed by the Lawⁱⁱⁱ. In
11 the closing stage, with the goal of information validation and systematization, (1)
12 telematic return and contrast procedures were carried out with the mixed associations
13 and feminist groups that participated in the process; (2) two work sessions were carried
14 out with groups from the women's and feminist movement; (3) another technical contrast
15 workshop was run with equality officers, with the goal of returning, validating and
16 completing the information and some of the conclusions reached; (4) finally, an enclave
17 deliberation forum was organized with the goal of evaluating the Law's^{iv} principles and
18 collecting proposals from different social sectors not so far included in the evaluation. In
19 total, the evaluation collected the testimony of 165 people from different political,
20 institutional and social spheres in the Basque Country.

21
22 As can be seen, the design's technical diversity has guaranteed the involvement of
23 expert knowledge in evaluation and gender, and has introduced the participatory and
24 collaborative dimension.

25 26 27 **Contributions of critical deliberative theory to EG+P: the enclave deliberation 28 forum**

29
30 Despite the fact that, in the design of this evaluation, an inclusive and participatory
31 perspective was sought, three problems made it difficult to meet the requirements of
32 satisfactory EG+P: (1) not reaching the empowering effect desired; (2) not achieving the
33 convergence of specialized knowledge with more intuitive or incipient knowledge on this
34 matter^v; (3) not creating fully inclusive spaces, either because certain sensibilities and
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 social positions remained outside, or because domination relationships were reproduced
4
5 in the deliberative spaces, leading to a situation of internal exclusion (for example, people
6
7 with a longer career in participation in the public space tended to take up more time and
8
9 space in the workshops and focus groups **organized in order to evaluate the Law**).

11 These limits have shown the epistemological and methodological challenges faced by
12
13 EG+P and they are intimately related to the implications summarized in table 1. Given
14
15 that situation, and with the aim of responding to the challenges of (1) empowerment and
16
17 (2) guaranteeing expert knowledge and making it converge with other, more intuitive,
18
19 knowledge (3) without thereby creating internal exclusion, it was decided to experiment
20
21 with the application of ideas from deliberative criticism in the EG+P through an Enclave
22
23 Deliberation Forum (EDF), involving 16 people: 9 women and 7 men.

26 For this, the notion of enclave in its broadest sense is applied, close to the concept of
27
28 Mansbridge (1996), understanding enclaves of participation and deliberation as spaces
29
30 of refuge **or safe places** where those social agents traditionally excluded from decision-
31
32 making processes, who experience oppression in a complex way, can define, in their
33
34 own terms, reality, along with intervention strategies adapted to it. This allows them to
35
36 consider their own interests and contrast them with those of other groups and which are
37
38 presented as general interests, creating tools by which those who do not have sufficient
39
40 symbolic power are empowered and where those who dominate the social field can be
41
42 “taught to listen”.

45 *The challenge of empowerment during EG+P*

47 In operative terms, empowerment is related to, among other things, working in the
48
49 enclave on the internal legitimacy of participants' own work. **In their contribution to the**
50
51 **critical praxis of enclave deliberation**, Karpowitz et al. made this kind of legitimacy
52
53 operational through four variables: (1) the perception of this enclave regarding whether
54
55 they have enough information on the matter; (2) the support of their own contributions;
56
57 (3) to “deliberate in a climate characterized by openness to a diversity of viewpoints,
58
59 mutual respect, and recognition of disagreement as well as consensus” (2009: 600); (4)
60

1
2
3 and that participants take their decisions independently. Adapting the Karpowitz team's
4 variables to the context of evaluation, **in this work**, it has been considered that an enclave
5 fulfils its empowering function if those participating in the evaluation: (1) have the
6 subjective sensation of having achieved dialectical and participatory skills; (2) perceive
7 that they know, better than before joining the enclave, the field of participation and
8 deliberation as well as its logics and contradictions; and (3) grant subjective value to their
9 own opinions **about the subject matter being evaluated**.

10
11 Within the framework of the evaluation of Law 4/2005, with the aim of apprehending this
12 perception, two actions were carried out: (1) five in-depth interviews with the criterion of
13 self-selection of people participating in the forum, carried out one month afterwards^{vi};
14 and (2) a semi-structured questionnaire for forum participants, when the forum ends.
15 Although it is not the goal of this article to set out the results of the questionnaires and
16 interviews, some figures help to indicate the empowering value of the forum in an
17 evaluative context and **which connect with the three challenges of involving an EG+P**
18 **perspective referred to on table 1**: 56% of participants state in the questionnaire that
19 taking part in the enclave has allowed them to "increase their knowledge about how other
20 people whom they did not know understand equality, and this has helped them in their
21 own reflections on the matter"; 50% state that, when participating in the forum, their
22 opinion has been valued and it "has roused their interest to look further into the matter
23 of equality."

24
25 The interviews converge in highlighting the possibilities for creating empowerment that
26 enclave deliberation forums have in the context of evaluating public policies:

27
28 "It lets you to feel more at ease, and so participate more. If you are among
29 people with a background, training or life situation similar to yours then you
30 can give your opinion in the best of conditions, and ensure it is valued. For
31 example, putting LGTB people together in order to evaluate might make them
32 feel more able to express themselves in their own terms and then to pass
33 this on to others who do not know or do not experience that position which is
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 offering its point of view (...) You feel you can contribute more things because
4 it is what you know about" (E1)

5
6
7 "The idea of the enclave creates an atmosphere of trust, sharing a common
8 challenge, sharing language, an interpretation of reality and this can help
9 you, at the beginning, give you strength and socialise what you thought was
10 a problem. (...) And move it from the I to the us." (E2)

11
12
13
14
15 "You speak the same language, so there is mutual understanding with those
16 next to you and with whom you are going to share ideas (...) it is a much
17 more relaxed atmosphere. In my enclave we were all people who had
18 received the same ideas about gender (...) and it was much easier to talk
19 among ourselves and understand each other, we all started from the same
20 level of understanding. (...) It was strange to me, and nice too, that with
21 people who we didn't know before it was so easy to talk and to assess a
22 subject. (...) In other groups that didn't happen because I had problems
23 expressing myself, because I was embarrassed but also because they didn't
24 understand me." (E3)

25
26
27
28
29
30
31
32
33
34
35
36
37 "It seems to me a more horizontal way of including different contributions. Of
38 enriching the analysis of a reality from different angles and viewpoints. Only
39 with diversity will be able to look at the many sides of the
40 reality/problem/situation we want to analyse." (E4)

41
42
43
44
45 *The challenge of guaranteeing expert knowledge and making it converge with other,*
46 *intuitive knowledges during EG+P*

47
48
49 In terms of public equality policies and, to an even greater extent, the evaluation of an
50 equality law, there are no agents who are not involved in this matter. To put it another
51 way: equality policies are for everyone, in such a way that there are so many
52 stakeholders that it is not easy to implement a serious inclusive participatory approach.
53
54 In such a context, how is it possible to converge expert knowledge in gender and equality
55 with another type of intuitive or initiatory knowledge? To solve this problem, enclave
56
57
58
59
60

1
2
3 **praxis** can be useful. Within the framework of the evaluation analysed, four enclaves
4
5 were identified, aiming to introduce an intersectional perspective, aware of the
6
7 complexity with which oppression is carried out. Work was done with people who are
8
9 traditionally on the margins of public policies, or who, without being on the margins, have
10
11 a shared structural position that, until now, has not been visibilized in the evaluative
12
13 process. Specifically, the enclaves were made up of (1) immigrant women, (2) groups of
14
15 men who work on masculinities, (3) professionals from the media who are involved in
16
17 working for equality, and (4) members of civil society not organized with respect to
18
19 working for equality.
20

21
22 Three constitutive criteria were employed. The first criterion was the sharing of a
23
24 common pre-deliberative view with regard to experience in working towards equality. So,
25
26 three of the enclaves began their discussion on the Law based on expert knowledge on
27
28 the matter which allowed them to progress in their thought, giving rise to propositional
29
30 aspects. A fourth enclave started from knowledge that was intuitive or in the process of
31
32 being trained, that has “avoided bad feelings or exclusion for not knowing the subject in
33
34 great detail” (E5). The second criterion, guaranteeing the presence of expert knowledge,
35
36 has been used when making up the “media people with a gender perspective” enclave,
37
38 aiming to include those who share a single structural position. The third was intended to
39
40 have a bearing on the intersectional perspective and to integrate the idea that there are
41
42 complex forms of experiencing oppression: so, the identity criterion has allowed the
43
44 constitution of an enclave with migrant women.
45
46

47
48 Finally, in order to guarantee an expert space that also involves other, intuitive kinds of
49
50 knowledge, the sequence presented in table 2 was organized.

51
52 **Table 2.** Sequence of the enclave deliberation forum

53
54 As can be seen, the forum guarantees a stage of enclave deliberation and a sharing
55
56 process that allows those who have already reflected on the subject to share their
57
58 experiences regarding equality with other people; and those who have not done so not
59
60 to feel excluded for not having developed an approach to the question. This apparatus

1
2
3 allows the confluence of different points of view with different levels of reflection on a
4 single subject, taking care not to limit or exclude others.

7 *The challenge of progressively deactivating internal exclusion during EG+P*

9 Warned by Young about the existence of a naturalized kind of exclusion, the forum
10 concerns itself with reducing the effects of two potentially exclusive elements in
11 deliberative spaces: (1) consensus seeking and (2) the imposition of a restrictive notion
12 of deliberation during the evaluative process. Based on the conviction that from the “I” to
13 the “we” there is domination (Mansbridge, 1990: 127), and that this is partly constructed
14 through consensus seeking, the goal of this forum, unlike other deliberation processes,
15 is not to reach a consensus but rather to identify and visibilize points of confluence and
16 inflection that exist in participants’ discourses. In order to work on this confluence, the
17 work of Kadlec and Friedman on forms of inclusive deliberation is taken as a reference.

28 They state:

30 “Literally, confluence means a gathering or flowing together at a juncture. In
31 a deliberative democratic process, this juncture should be a common
32 problem around which alternative views may be voiced and heard.
33 Confluence thus encourages participants to reach across boundaries and
34 explore multiple perspectives by focusing together on the examination of an
35 issue from as many vantage points as possible” (2007: 13-14).

43 In a deliberative democratic process –such as this forum–, this juncture is a common
44 problem –in this case, the equality of men and women or, more broadly, the achievement
45 of more just and egalitarian societies– regarding which there are alternative viewpoints
46 that can be expressed and listed to. The confluence, therefore, is an invitation to
47 participants to arrive at the frontiers of opinions or ideas and explore multiple
48 perspectives on a single theme. In this way, without the pressure of having to reach a
49 consensus on the policy to evaluate, confluence allows access to a map of points of
50 agreement, disagreement, doubts, silences, etc. regarding a policy that constitute part

1
2
3 of the evaluation report delivered to the public authorities and made public through the
4 Basque Government's transparency website (cf. Emakunde, 2016a and 2016b).
5

6
7 In the post-forum questionnaires, 31% of participants saw a direct relationship between
8 working based on seeking confluence and the creation of a more relaxed atmosphere, a
9 situation that does not resemble that of competitive discourse, which has helped them
10 to feel included and heard. The other participants indicated their interest but did not
11 identify such a central causal relationship between confluence and inclusion. The five
12 people interviewed explain in one way or another that:
13
14
15
16
17
18

19 "Confluence is a way of preventing the enclaves from remaining as niches.
20 The diversity of discourses and the sharing process is always enriching for
21 building bridges among different problems and the confluence helps to
22 establish this kind of bridge without pressure." (E2)
23
24
25
26
27

28 Another method used to deactivate the elements that create internal exclusion, apart
29 from the confluence mechanism, is a broad application of the notion of "deliberation"
30 which goes beyond the formulation of what are traditionally known as "rational
31 judgements" about the object to be evaluated. For this, as well as reserving a space and
32 a protocol for welcoming those participating in the forum, they are asked to give, in writing
33 –with guidelines given to participants 15 days before the forum and the same day of the
34 event– and in spoken form, their opinions on the broad meaning of the term, making use
35 of rhetorical, experiential, narrative-based or any other forms of expression they wish. In
36 the proposal presented to participants, it is indicated that "the product of each group after
37 these 50 minutes need not be a series of refined and consensual measures, but can be
38 considered to be ideas or principles (about principles) that sketch out an approximate
39 map of the different opinions within the group." Likewise, they are told: "The idea of
40 mapping, sketching or revealing the architecture or design of your proposals as groups
41 can specifically reflect the way in which the confluence is expressed, as well as show
42 where a proposal's limits lie and what its potential is" (protocol sheet sent to forum
43 participants 15 days before the forum took place).
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Conclusions

In those societies moving towards egalitarian multiculturalism, the evaluation of political products is imbued with a complex social, political and economic context that poses new challenges to thought on evaluation. Aware of this, many experts develop approaches that include substantive theories regarding the complexity of evaluation, and agree on seeing evaluation as a means for contributing to democratic expansion (House and Howe, 2000; Byrne, 2013; Marra, 2015).

Based on the principles of critical evaluation, in this article we have underlined the political value that evaluation has in the construction of more inclusive societies. If a democratic society is one that evaluates, then democratization must reflect on the evaluating process from the point of view of greater participation and reflection on exclusion. This involves a practical and intellectual challenge because it brings those who are doing the evaluation up against complex epistemological and methodological questions such as those set out in table 1.

However, there are tools to help find imaginative and innovative answers. The one proposed in this article is putting EG+P and critical deliberative theory into dialogue by using the praxis of enclave forums that allows these limits to be overcome. As has been shown, EG+P exports complex thought on the oppression experienced by the social agent, allowing the inclusion of intersectional approaches. What is more, it incorporates the principles of critical evaluation and seeks to empower and include the different perspectives involved in the object to be evaluated. These are two elements that make this kind of feminist evaluation a very demanding one, but one liable to contribute to resolving the problems of the democratic crisis.

We have seen that EG+P obliges technical evaluating agents to question their position, and they are faced with at least three methodological challenges that make it necessary to formulate a design that (1) allows empowerment of the agent involved, during the

1
2
3 process of evaluation; (2) guarantees expert opinion while allowing the expression of a
4 more intuitive kind of knowledge; and (3) actively avoids situations of internal exclusion.

5
6
7 In order to confront these challenges, there are many quantitative, qualitative and
8 dialectical techniques, and their combination certainly offers a greater probability of
9 success. However, by means of analysis of the case of Law 4/2005 it has been possible
10 to see that critical deliberative theory, by sharing a concern regarding these aspects,
11 offers ingenious contributions that add to the toolkit available to the technical agents
12 involved in the evaluation. Thus it can be seen that critical deliberative theory helps to
13 solve the methodological challenges of EG+P by exporting inclusive deliberation
14 approaches.

15
16 Specifically, we have explained that Iris Marion Young's thought on exclusion offers
17 conceptual tools such as internal and external exclusion as well as certain figures that
18 can mitigate these forms of exclusion (incorporation of the welcome, rhetoric or
19 narration). We have also proposed that the challenges of empowerment, the guarantee
20 of expert knowledge and inclusive participation can be successfully achieved by means
21 of apparatuses such as confluence-based enclave deliberation forums. Although these
22 have usually been used experimentally in order to carry out participatory diagnoses, or
23 in the early stages of policy cycles, in this article it has been explained that exporting
24 these into the evaluation process is possible and can help to achieve the general goal of
25 democratic expansion. Furthermore, it would be possible to export other deliberative
26 tools that focus on boosting the confluence of technical and experience-based
27 knowledges, such as deliberative mapping and study circles.

28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
Lastly, it is important to point out that what is explained in this article is simply one
example of the fertile dialogue that can result from the work of reflecting on and design
of evaluation based on the intersection of EG+P and critical deliberative theory and
praxis.

Bibliography

1
2
3 Bustelo, M (2003) Evaluation of Gender Mainstreaming. Ideas from a Meta- evaluation
4 Study. *Evaluation* 9 (4): 383- 403.

5
6
7 Bustelo, M (2009) Spain: Intersectionality faces the Strong Gender Norm *International*
8 *Feminist Journal of Politics* 11 (4): 530-546.

9
10
11 Bustelo, M (2016) Evaluation from a Gender + Perspective as a Key for (Re)gendering
12 the Policymaking Process *Journal of Women, Politics & Policy* (Published Online): 1- 18.

13
14
15 Byrne, D (2013) Evaluating complex social interventions in a complex world. *Evaluation*
16 19(3): 217–28.

17
18
19
20 Caiola, C (2014) Using an Intersectional Approach to Study the Impact of Social
21 Determinants of Health for African- American Mother Living with HIV. *HHS Public*
22 *Access*. Online: <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4221802/#> (accessed 24
23 August 2019).

24
25
26 Collins, P. H (1990) *Black Feminist Thought*. Boston: Unwin Hyman.

27
28
29 Crenshaw, K (1989) "Demarginalizing the Intersection of Race and Sex: A Black

30
31
32 Eisner, E (1991) *The Enlightened Eye: Qualitative Inquiry and Enhancement of*
33 *Educational Practice*. New York: MacMillan.

34
35
36 Emakunde (2011) *Seguimiento del cumplimiento, desarrollo y aplicación de la Ley*
37 *4/2005 de 18 de febrero*. Gasteiz: Emakunde. [http://www.emakunde.euskadi.eus/u72-](http://www.emakunde.euskadi.eus/u72-20010/es/contenidos/informacion/politicas_marco/es_ley_igua/adjuntos/evaluacion-final-2005-2010_es.pdf)
38 [20010/es/contenidos/informacion/politicas_marco/es_ley_igua/adjuntos/evaluacion-](http://www.emakunde.euskadi.eus/u72-20010/es/contenidos/informacion/politicas_marco/es_ley_igua/adjuntos/evaluacion-final-2005-2010_es.pdf)
39 [final-2005-2010](http://www.emakunde.euskadi.eus/u72-20010/es/contenidos/informacion/politicas_marco/es_ley_igua/adjuntos/evaluacion-final-2005-2010_es.pdf)
40 [_es.pdf](http://www.emakunde.euskadi.eus/u72-20010/es/contenidos/informacion/politicas_marco/es_ley_igua/adjuntos/evaluacion-final-2005-2010_es.pdf) (accessed 24 August 2019).

41
42
43 Emakunde (2016a) Evaluación cuantitativa de la Ley 4/2005. Gasteiz: Emakunde.
44 [http://www.emakunde.euskadi.eus/contenidos/informacion/politicas_evaluaciones/es_d](http://www.emakunde.euskadi.eus/contenidos/informacion/politicas_evaluaciones/es_def/adjuntos/2015.evaluacion_cuantitativa.pdf)
45 [ef/adjuntos/2015.evaluacion_cuantitativa.pdf](http://www.emakunde.euskadi.eus/contenidos/informacion/politicas_evaluaciones/es_def/adjuntos/2015.evaluacion_cuantitativa.pdf) (accessed 24 August 2019).

46
47
48 Emakunde (2016b) Evaluación cualitativa de la Ley 4/2005. Gasteiz: Emakunde.
49 [https://www.ehu.eus/documents/2007376/7252704/2015-evaluacion-](https://www.ehu.eus/documents/2007376/7252704/2015-evaluacion-cualitativa.pdf/93c3f223-f02c-4fdc-ad66-fdf8fd76747c)
50 [cualitativa.pdf/93c3f223-f02c-4fdc-ad66-fdf8fd76747c](https://www.ehu.eus/documents/2007376/7252704/2015-evaluacion-cualitativa.pdf/93c3f223-f02c-4fdc-ad66-fdf8fd76747c) (accessed 24 August 2019).

51
52
53 Espinosa, J (2010) La evaluación sensible al género: Una herramienta para mejorar la
54 calidad de la ayuda. In: Rey Tristán, Eduardo; Calvo González, Patricia. *XIV Encuentro*
55
56
57
58
59
60

1
2
3 *de Latinoamericanistas españoles: congreso internacional*, Sep 2010, Santiago de
4 Compostela, Spain. Universidade de Santiago de Compostela: 2687-2705,
5 <https://halshs.archives-ouvertes.fr/halshs-00532615/document> (accessed 24 August
6 2019).

7
8
9
10
11 Espinosa, J (2013) Moving towards gender- sensitive evaluation? Practices and
12 challenges in international- development evaluation. *Evaluation* 19 (2): 171- 182.

13
14
15 Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics.”
16 University of Chicago Legal Forum 1989: 139–167.

17
18
19
20 Fetterman, D.M (1994) "Empowerment evaluation". *Evaluation Practice*. 15 (1): 1–15.
21 doi:10.1016/0886-1633(94)90055-8.

22
23
24 Fjellström, M (2008) A Learner- Focused Evaluation Strategy. *Evaluation* 14 (1): 91- 106.

25
26
27
28 Fraser, N (1990) “Rethinking the public sphere: A contribution to the critique of actually
29 existing democracy”. *Social Text*, nº 25-26, pp. 56-80.

30
31
32 Fung, A., and E. Wright. (2003) *Deepening Democracy: Institutional Innovations in*
33 *Empowered Participatory Governance*. London: Verso.

34
35
36
37 Greene, J. C (2000) Challenges in practicing deliberative democratic evaluation. *New*
38 *Directions for Evaluation*, 2000: 13-26. doi:10.1002/ev.1158.

39
40
41
42 Greene, J.C(1997) “Evaluation as Advocacy.” *Evaluation Practice*, 18, 25-36.

43
44
45 Guba, E., & Lincoln, Y (1989) *Fourth generation evaluation*. Newbury Park: Sage.

46
47
48
49 Habermas, J (1987, orig. 1981): *Theory of Communicative Action, Volume Two:*
50 *Lifeworld and System: A Critique of Functionalist Reason*. Boston (Mass.): Beacon
51 Press.

52
53
54
55 Habermas, J (1989, orig. 1962): *The structural transformation of the public sphere: An*
56 *inquiry into a category of bourgeois society*. Cambridge: The MIT Press.

57
58
59
60 Harding, S (1993) *The Science Question in Feminisms*. New York: Cornell University.

61
62
63
64 Heron, J (1996) *Co-operative Inquiry: Research into the Human Condition*. London:
65 Sage.

66
67
68
69
70 House, E (1980) *Evaluating With Validity*. Beverly Hills: Sage.

1
2
3 House, E and Kenneth, R (1999) *Values in Evaluation and Social Research*. Thousand
4 Oaks, CA: SAGE.

5
6
7 House, E. R (2006) Democracy and Evaluation. *Evaluation*, 12(1), 119–127.
8
9 <https://doi.org/10.1177/1356389006064196>

10
11 House, E. R. and Howe, K. R (2000) Deliberative democratic evaluation. *New Directions*
12 *for Evaluation*, 2000: 3-12. doi:10.1002/ev.1157.

13
14
15 House, E.R., & Howe, K.R (1999) *Values in evaluation and social research*. Thousand
16
17 Oaks, CA: Sage.

18
19
20 Kadlec, A and Riedman, W (2007) Deliberative democracy and the problem of power.
21
22 *Journal of Public Deliberation* 3 (8)
23
24 <http://www.publicdeliberation.net/cgi/viewcontent.cgi?article=1035&context=jpd>
25
26 (accessed 24 August 2019).

27
28 Karpowitz C, Chad, R and Hammond, A (2009) Deliberative Democracy and Inequality:
29
30 Two Cheers for Enclave Deliberation among the Disempowered *Politics & Society* 37,
31
32 (4): 576- 615.

33
34 Lee, C. (2011) “Five Assumptions Academics Make About Public Deliberation, and Why
35
36 they Deserve Rethinking.” *Journal of Public Deliberation* 7 (1): 7.
37
38 <https://www.publicdeliberation.net/jpd/vol7/iss1/art7/> (accessed 24 August 2019).

39
40
41 Mansbridge, J (1990) Feminism and Democracy. *The American Prospect* 1: 126- 139.

42
43 Mansbridge, J (1996) Using Power/Fighting Power: The Polity. In Benhabib S
44
45 *Democracy and Difference: Contesting Boundaries of the Political*. Princeton, NJ:
46
47 Princeton University Press.

48
49 Mansbridge, J et al. (2006) Norms of Deliberation. An inductive Study. *Journal of Public*
50
51 *Deliberation* 2 (7)
52
53 <http://www.publicdeliberation.net/cgi/viewcontent.cgi?article=1029&context=jpd>
54
55 (accessed 24 August 2019).

56
57
58 Marra, M (2015) Cooperating for a more egalitarian society: Complexity theory to
59
60 evaluate gender equity. *Evaluation* 21 (1): 32- 46.

- 1
2
3 Martí, J (2002) *Investigación social participativa*. Madrid: El viejo topo.
- 4
5 Mathison, S (2000) Deliberation, evaluation, and democracy. *New Directions for*
6
7 *Evaluation*, 2000: 85-89. doi:10.1002/ev.1164.
- 8
9 Mathison, S (2005) *Encyclopedia of evaluation* Thousand Oaks, CA: Sage Publications,
10
11 Inc. doi: 10.4135/9781412950558.
- 12
13 Palència, L (2014) *Incorporating intersectionality in Evaluation of Policy Impacts on*
14
15 *Health Equity*. Barcelona: Agència de Salut Pública de Barcelona.
- 16
17 Podems, DR (2010) Feminist evaluation and gender approaches: there's a difference?
18
19 *Journal of Multidisciplinary Evaluation* 6(14): 1–17.
- 20
21 Reason, P (1994) *Participation in Human Inquiry*. London: Sage.
- 22
23 Ryan, K and Destefano, L (2001) Dialogue as a Democratizing Evaluation Method
24
25 *Evaluation* 7 (2): 188- 203.
- 26
27 Ryan, K et al. (1998) Advantages and Challenges of Using Inclusive Evaluation
28
29 Approaches in Evaluation Practice. *American Journal of Evaluation* 19: 101- 122.
- 30
31 Santos Guerra, MA (1993) *La evaluación: un proceso de diálogo, comprensión y mejora*.
32
33 Archidona: Aljibe.
- 34
35 Shaw, I (1999) *Qualitative Evaluation*. London: Sage Publications.
- 36
37 Stake, R. E (2000) A modest commitment to the promotion of democracy. *New Directions*
38
39 *for Evaluation*, 2000: 97-106. doi:10.1002/ev.1166.
- 40
41 Talpin, J (2011) *Schools Of Democracy. How (Sometimes) Ordinary Citizens Become*
42
43 *Competent In Participatory Budgeting Institutions*. Colchester: Ecpr Press.
- 44
45 Young, IM (1993) Justice and Communicative Democracy. In Gottlieb R *Radical*
46
47 *Philosophy: Tradition, Counter-Tradition, Politics*. Philadelphia: Temple University
- 48
49 Young, IM (1997) *Intersectioning Voices: Dilemmas of Gender, Political Philosophy and*
50
51 *Policy*. Princeton: Princeton University.
- 52
53 Young, IM (2000) *Inclusion and Democracy*. Oxford: Oxford University Press.
- 54
55
56
57
58
59
60

1
2
3
4 _____
5 i Basque Regional Government body that designs, promotes, advises on, coordinates
6 and evaluates equality policies.
7

8 ii In the case of equality laws, the stakeholders constitute the entire society in which the
9 regulation is applied, and hence the complexity of carrying out a serious participatory
10 strategy on the subject of equality.
11
12

13 iii The spheres are taken from Heading III of the Law: socio-political participation, culture
14 and media, education, work, social rights, conciliation and violence against women.
15
16

17 iv Specifically, work was done on four general principles that should govern and guide
18 the actions of the Basque public authorities with respect to equality between women and
19 men: the elimination of sex-related roles and stereotypes, balanced representation,
20 collaboration and coordination, and respect for diversity and difference.
21
22

23 v This point is fundamental when evaluating a product whose goal is equality between
24 women and men, given that equality is only achieved by involving all social agents
25 (experts and “non-experts”).
26
27

28 vi The interview fragments are coded in the following way: E1: woman, aged 33, Master’s
29 education level, expert in equality. E2: man, aged 25, Master’s education level, new to
30 the subject of equality. E3: man, aged 22, Master’s education level, new to the subject
31 of equality. E4: woman, aged 37, Doctorate education level, expert in equality. E5: man,
32 aged 28, high school graduate education level, expert in equality.
33
34
35
36
37
38
39
40
41
42
43
44
45

46 Figure 1. Summary of the evaluation process by stage and technique employed. Own
47 elaboration
48

49 Table 1. Epistemological and methodological guidelines for and implications of EG+P.
50 Own elaboration. Note: those challenges to which this article seeks to find responses
51 are shaded.
52
53
54
55

56 Table 2. Sequence of the enclave deliberation forum. Own elaboration
57
58
59
60

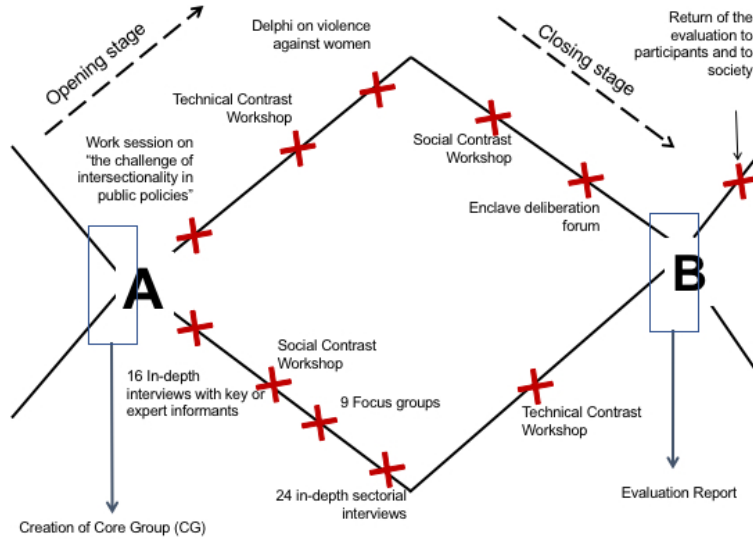


Figure 1. Summary of the evaluation process by stage and technique employed

338x190mm (54 x 54 DPI)

Table 1. Epistemological and methodological guidelines for and implications of EG+P

Guideline according to María Bustelo's EG+P proposal	Epistemological implication affecting the evaluating agent	Methodological implication
1.- Involve expertise in gender, evaluation, context and field	As an evaluating agent, the person involved needs to have a position that brings together different kinds of expertise, without any of them being undervalued. Such a position should guarantee that agents can communicate in their technical language regarding the innovations occurring in each field, developing the understanding of those involved in this area of expertise and bringing expert innovation into the evaluation process. However, it should not exclude the participation of those who do not have the skills to participate as experts, since, although they may not have technical knowledge, they do have both intuitive knowledge and knowledge derived from experience.	Requires technical designs in which there are (1) reserved, but not isolated, periods for the expert agents; (2) moments at which to promote the understanding of different forms of expertise, where expertise has a broader meaning than the one deriving from a restrictive and elitist understanding of the construction of knowledge, and, therefore breaks up the specialist–non-specialist polarity.
2.- Application of a gender analysis.	Requires an affinity to feminist epistemology, in any of its approaches: from feminist empiricism to feminist postmodernism (Harding, 1993).	A commitment to using data broken down by sex during the evaluation process. Also, extracting differentiated data sensitive to positional differences to avoid exclusion.
3.- Creation of a design that allows the participation and empowerment of social agents.	Requires reflective thought with regard to exclusion and empowerment.	Use of deliberative and/or participatory techniques in its design.
4.- Questioning and revision of the criteria of evaluation with a gender perspective throughout the evaluative process.	Requires a self-critical and vigilant attitude.	Planning of times for evaluation of the evaluation process itself.
5.- Use of different techniques that are appropriate to the needs of the different characteristics of those who participate.	Requires reflective thought with regard to the complexity with which the social agent experiences oppression.	Awareness of technical approaches and/or corrective measures sensitive to positional differences.

6.- Taking responsibility for returning knowledge and results of the evaluation.	Understanding that the evaluation result is the outcome of group work and is opposed to an extractivist logic with respect to information. That is to say, it does not seek to take knowledge from the agent consulted, but rather to attend to that agent, understand them, reflect them in the evaluation and return it, once processed, as a report, article or minutes.	Running of workshops/ meetings/ assemblies/ forums for the return of results; or the use of other techniques to return results to society in general, and to participants in particular.
--	---	--

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Table 2. Sequence of the enclave deliberation forum

Stage	Duration	Activities/ actions
Start	15 minutes	<ul style="list-style-type: none">• Welcome• Explanation of the forum and the meaning of the enclaves• Explanation of the participation guidelines
Enclave deliberation		Enclave deliberation based on questions previously determined by the agents piloting the evaluation. All the enclaves have the same questions and each enclave establishes dialogue based on these questions.
Sharing	45 minutes	Each enclave explains their reflection and response to the question and the other enclaves ask, annotate, listen, understand and complement from their enclave position.
Conclusions	15 minutes	The evaluating team facilitators offer a description of the mapping of responses. If there are points in common, these are highlighted, and if there are disagreements, these are also highlighted.
Thanks and return of results	15 minutes	<ul style="list-style-type: none">• Thanks and information about returning the study's results.• Individual questionnaire about how the forum worked.