What can Buddhism offer evaluation? Applying Buddhist concepts in evaluation

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Buddhism and evaluation share many things in common: They both help people make progress towards their goals by overcoming problems and challenges with the understanding of their strengths and values and the relationship between causes and effects. This paper explores what Buddhism can offer evaluation by discussing five aspects of evaluation for which there is a distinct Buddhist perspective. A Buddhist worldview sees an equal and interdependent relationship between the evaluator and the evaluand, gives certainty to cause and effect, and is mindful and respectful of the subjective nature of knowledge. This Buddhist perspective brings an evaluator closer to a deeper understanding of causality for judgement and action. Through focusing on inner change, Buddhism provides a way for the empowerment of individuals and the transformation of society. The author concludes that looking at evaluation through a Buddhist perspective supports evaluation to be more honest, thoughtful, and inclusive as a discipline. The remaining task is putting theory into practice.

Introduction

A Japanese flatmate introduced me to Nichiren Buddhism in 1995, the same time I started my first job as a researcher in Wellington. Both evaluation and Buddhism have since captured my interest, especially their shared goal of improvement. As my learning on both subjects deepened, I found myself examining evaluation practice with a Buddhist lens and learning Buddhism with an evaluative mind. However, until now, the attempt to bring them together stopped at simply imagining how this might look. The immediate trigger for my wanting to bring Buddhist philosophy into the evaluation world was the subject of cause and effect. Evaluation is interested in the relationship between programme inputs and outcomes (cause and effect), and the principle of cause and effect underlines the central teaching of Buddhism. The broader reason is my belief that a Buddhist's view on life, interconnectedness, and life-state has something to offer evaluation that often has to take place during a short time and with a limited scope on data.

Buddhism can be traced back to Shakyamuni who was born into a royal family some 2,500 years ago in current-day Nepal. Upon seeing his people suffer from many problems in life, Shakyamuni dedicated his life to liberating people from the human sufferings of birth, sickness, old age, and death through understanding the true nature of life (Soka Gakkai, n.d.2). Scriven (1996) refers to evaluation as a young discipline and an old practice because evaluation has a long history of borrowing and benefiting from theories and methods used by many disciplines—social sciences, education, mathematics, philosophy, management, economics, and so on. Bringing Buddhist philosophy into evaluation follows this tradition. Russon and Russon (2009) paved the way for Eastern philosophies to enter the Western worldview of evaluation. Their conversation on seeing the evaluand

as a temporary outcome of "the numerous conditions that happen to come together" (p. 205) leads nicely to the discussions in this article—applying Buddhism's longer-term perspective of life onto evaluation's relatively shorter-term focus of its evaluand.

Many evaluators talk about the importance of situating evaluation in an appropriate cultural context and taking a culturally responsive approach in evaluation to get closer to understanding the "evidence" in front of them (Hood et al., 2015; Hopson, 2009). I want to take it one step further and provide evaluators with a "Buddhist hat" to try on. There are many schools of Buddhism, and each has its traditions and practices. My knowledge lies in Nichiren Buddhism. Furthermore, in this article, Buddhism is approached as a worldview or perspective rather than a religion and the focus is on its philosophy and not its daily practice. By reflecting on some key aspects of evaluation through a Buddhist lens and suggesting how an evaluator might approach evaluation work through that, I aim to provide some useful alternative perspectives to evaluation theories and practices, thereby contributing to the body of knowledge in evaluation about people, culture, and change.

The article begins with a brief background of Nichiren Buddhism. Five themes arising from the literature are then discussed before the article concludes by responding to the question "What can Buddhism offer evaluation?"

Nichiren Buddhism

Nichiren Buddhism follows the Mahayana tradition with its origin traceable back to the teachings of Shakyamuni. Nichiren Buddhism takes its name from the 13th century Japanese Buddhist reformer Nichiren (born 1222), who entered a temple of the Tendai school called Seicho-ji at age 12 and studied both Buddhism and secular teachings intensively. In 1253, Nichiren concluded that the Lotus Sutra contains

the essential teaching of Shakyamuni, the law of cause and effect, and taught his followers to conduct their daily life accordingly (Nichiren Daishonin, 1999; Soka Gakkai International (SGI)-NZ, 2018; SGI-UK, 1993). Nichiren Buddhism believes that all people, regardless of background, education, gender, and so on, have the same potential for enlightenment (SGI-UK, 1993), which is the wisdom to perceive the true nature of things and have a "practical method" for obtaining true happiness (Hochswender et al., 2001, p. 99).

One view is that Nichiren Buddhism is "revolutionary" (e.g., Yamaguchi, 2008, p. 6) because it encourages people to actively pursue their goals and create the life they desire in this lifetime, rather than the elimination of desires and acceptance of fate that some other schools of Buddhism offer. Inner transformation is seen as the key to achieving personal goals and contributing to a better society (Causton, 1995; Hochswender et al., 2001; "*Nichiren Buddhism*", 2005; SGI-USA, 2016b). A strong leader of Nichiren Buddhism is Soka Gakkai International (SGI), a worldwide Buddhist network that promotes peace, culture, and education through personal transformation and social contribution (SGI, 2015a).

Before the discussion on evaluation and Buddhism, I will share a story to help readers transition into the paradigm behind Nichiren Buddhism. The parable of the Jewel in the Robe in the Lotus Sutra tells the story of a man and his discovery of a priceless jewel in his possession:

> Once upon a time, there lived a man who had, as a friend, a rich public servant. One day the man called on his rich friend, who entertained him with food and wine. He became completely inebriated and fell asleep. The rich friend, however, suddenly had to set out on a journey involving urgent public business. He wanted to give his friend a priceless jewel which had the mystic power to fulfil any desire. But his friend was fast asleep. Finding no other alternative,

he sewed the gem into the hem of his sleeping friend's robe. The man awoke to find his friend gone, totally unaware of the jewel his friend had given him. Before long, he allowed himself to sink into poverty, wandering through many countries and experiencing many hardships. After a long time, now reduced to sheer want, he met his old friend. The rich man, surprised at his condition, told him about the gift he had given him, and the man learned for the first time that he had possessed the priceless jewel all along. (SGI, n.d.a)

The jewel in the story is an analogy for Buddhahood or Buddha Nature. Buddhahood is described as the highest life-state that everyone can experience (SGI, n.d.b). When we are in the life-state of Buddhahood we have the wisdom to discern truth, to understand others at a deep level with compassion, and to bring up the courage to turn a negative situation into a positive one in a fundamental way (SGI, 1998; n.d.b). Every person has Buddhahood in them is the fundamental belief that underpins Nichiren Buddhism.

A Buddhism perspective on aspects of evaluation

I set out on my journey with a literature scan to help me identify aspects of evaluation for which a clear Buddhist perspective exists. Many were found and five of these aspects are introduced in Table 1 below and then discussed in the following sections.

Table 1. Buddhist perspective on aspects of evaluation

Aspect of evaluation	Buddhism perspective
Purpose of evaluation	Improvement is for the benefit of both self and others Focus of improvement starts with self-evaluation/realisation
Cause and effect	A function that underpins all phenomena seen and unseen Cause and effect are created at the same time and have the same quality Both cause and effect can be latent or manifested Focus is on making the right causes in the present moment
Knowledge	One of the 10 potential life-states. When people look externally for information or answers they are said to be in the life-state of knowledge
Judgement	Based on accurate comprehension of cause and effect A compassionate judgement seeks to bring out the best in people
Evaluator and Evaluand	Interdependent and equal relationship—because one exists so does the other

Aspect 1: Purpose of evaluation

The purpose of the Buddhist teachings as I have come to know them in my own life and from my experience of Nichiren Buddhism is helping people live a happy, meaningful life among our daily challenges through self-reflection and behavioural change to turn problems into sources of joy and growth. Patton (1987) describes the purpose of evaluation as to make judgements about a programme, to improve its effectiveness, and/or to inform programming decisions. Towards this end, Buddhism and evaluation share a common purpose: improvement for the benefit of people through understanding and action.

Such a purpose would be unrealistic without the underlying belief that improvement is possible, which both evaluation and Buddhism hold. For example, Buddhism believes that every person has Buddhahood and the potential to achieve their goals with the right effort and mindset. Even in the most undesirable circumstances, they can see that as "an opportunity for joy and

fulfilment" (SGI-USA, 2016b, p. 27). A key purpose of Patton's (2010) Developmental Evaluation is to support and facilitate the learning and continuous improvement of the evaluand. Likewise, Empowerment Evaluation believes people are in control of the evaluation and can decide how best to meet programme requirements and goals with training and support (Fetterman, 2001; Fetterman et al., 2014). Empowerment Evaluation provides people in the programme the tools, techniques, and knowledge to monitor and evaluate their performance and empower them to take greater control of their programme and resources around them, without being limited by any predetermined or conventional ways of evaluation if those do not work. Empowerment Evaluation believes such empowerment enables self-transformation and improvement of programme performance, sustainability, and impact (Fetterman, 2015). In this regard, we can say that the "job" of both the evaluator and the Buddhist is to help people "bring out their Buddhahood".

To help the evaluand to improve, Empowerment Evaluation provides stakeholders tools for "assessing the planning, implementation, and self-evaluation of their program" (Wandersman et al., 2005, p. 28). To help maintain a high life-state, Buddhism offers a framework of "faith, practice, and study" (SGI-UK, 1993, p. 18; SGI-USA, 2016b, pp. 7–9) that links knowing and doing. Applying to evaluation, *faith* would mean to believe in self and others and the benefit of evaluation, *practice* would mean to try out different evaluation approaches and techniques, and *study* would mean continuously learning from evaluation findings and each other. I feel that this framework can be very useful for evaluation capacity building and programme sustainability.

Chelimsky (1997) groups the purposes of evaluation into three broad conceptual frameworks of evaluation: accountability, development, and knowledge (pp. 100–101). From a Buddhist perspective,

the ultimate accountability and development is self-accountability and self-development. As well as asking if a programme is effective and efficient or if the intended outcomes have been achieved, an evaluator with a Buddhist worldview would also ask what each person involved contributed to what they have experienced, if they had done the best they could, and had the opportunity and resources to do so, regardless of the outcomes.

The concept of Buddhahood also provides a reference point for evaluators who wish to reflect on their life condition and what they are projecting into the evaluation. An evaluator informed by a Buddhist lens approaches difficult situations with confidence. They have faith in everyone involved and see helping to bring out the best in themselves and others an important goal of evaluation.

Aspect 2: Cause and effect

The many views on cause and effect in evaluation make this an interesting aspect. On the one hand, understanding what action triggers what change is a very desirable outcome of evaluation. For example, evaluators taking the Realistic approach argue that evaluation needs to identify the underlying generative mechanisms of a programme that explain what works in which circumstances and when, and for whom the programme is useful (Pawson & Tilley, 1997). On the other hand, this is also often the hardest if not impossible goal, partly because evaluation scope is often limited to a specific timeframe and a few focus areas. Acknowledging constraints, many evaluators are willing to accept a relationship of contribution rather than attribution between programme activities and desired outcomes if there is sufficient evidence to suggest that such a relationship exists.

From a Buddhist's perspective, life is expressed through a series of causes and effects and, as such, the law of cause and effect permeates every part of life past, present, and future (Ikeda, 1982). In one of

his important writings, *The Opening of the Eyes*, Nichiren (1999) says:

> If you want to understand the causes that existed in the past, look at the results as they are manifested in the present. If you want to understand what results will be manifested in the future, look at the causes that exist in the present. (p. 279)

A more modern-day explanation reads:

> Everything we've done until this moment adds up to who we are. This is the law of cause and effect. For every cause, there must be an effect. This is karma. We make myriad causes every day through our thoughts, words and actions, and for each cause, we receive an effect. Buddhism says that, in essence, this law of cause and effect is simultaneous. The moment a cause is created, an effect is registered like a seed planted in the depths of life. This law is symbolised by the lotus flower, which flowers and fruits at the same time. While the effect is planted in the same instant the cause is created, it may not appear instantly. When the correct external circumstances appear, the effect will then transform from potential to actual. (SGI-USA, 2016b, p. 21)

The interest in cause and effect in evaluation from a Buddhist perspective is in helping people understand the potential impact of their actions even if that is not visible or cannot be certain at the time of the evaluation. It does so through having a greater focus on the causes (thoughts and actions) made in and for the programme, and the intention behind them. Sometimes the expressed programme intent and the intent in practice can differ. Empowerment Evaluation refers to this as the gap between the espoused theory and observed behaviour (Fetterman, 2001). The view that cause and effect share the same nature or quality reminds a Buddhist evaluator to do their best to understand the intent in practice, when evaluation normally focuses on expressed programme intent. The evaluator can get closer to programme impact with this approach.

Taking a Buddhist perspective, the evaluator is reminded that while evaluation scope, timeframe, and other conditions are necessary, they are abstract boundaries and do not confine the impact of a programme so the evaluator need not be limited by programme timelines when considering impact. Instead of concentrating on measuring outcomes, they can devote themselves in helping the evaluand to make continuous improvements in the process based on learning and encourage the evaluand to make changes to the initial programme design when needed. In this way, I believe Buddhism provides strong theoretical support to developmental evaluation which focuses on supporting programmes to make innovative development in an often complex and uncertain environment (Patton, 2010).

Knowing there is an underlying continuous relationship between all parts of the programme and beyond allows for more relationships to surface in a non-judgemental way and to situate later findings in their rightful context. In this sense, there are no "unintentional" outcomes, only "unintentional" by ignorance. Such a Buddhist mindset would add to good practice in evaluation, supporting evaluators to be mindful of unintentional outcomes and consider them in their practice.

Perhaps one of the most noticeable features of an evaluator with a Buddhist lens is that they look at people and information not as static but as interrelated and changeable moving parts. Believing that people and situations are not confined to their current status is fundamental to programme improvement. On the surface, taking the all-inclusive view of cause and effect could make the task of evaluation unmanageable and the results inconclusive. However, I believe that this Buddhist view of cause and effect brings evaluators closer to seeing causality with a clearer understanding of the real causes of change (life-state) and allows them to answer the question of causality and make recommendations for improvement with confidence.

Aspect 3: Knowledge

In evaluation, knowledge is often seen as both the means and the end. Knowledge is sought from various sources throughout the process of evaluation and it is produced by evaluation. In Buddhism, knowledge (or learning) is one of the life-states or the Ten Worlds. The Ten Worlds is a concept Buddhism used to explain life. It is a metaphor for the infinite possibilities of life-state that a person can manifest or experience at any moment (SGI, n.d.c; SGI, n.d.d).

The number "ten" is often used in Eastern culture to mean many or infinite. Arranged by the degree of free will, compassion, and happiness one feels, the ten worlds are: hell (suffering); hunger (greed); animality (survival of the fittest); anger, human (humanity or tranquillity); heavenly (rapture); voice-hearers (learning or knowledge); cause-awakened ones (realisation); bodhisattvas (compassionate self-sacrifice); and Buddhas (Buddhahood) (Hochswender et al., 2001; SGI, n.d.c.; SGI, n.d.d; SGI-UK, 1993). Every moment we are in one of these life-states and from there we see and interact with our environment (Cahill, 1982; SGI, n.d.d; SGI-USA, 2016b; Yamaguchi, 2008). That is, at each moment, one of the ten worlds is active in our lives and the other nine are dormant (SGI-USA, 2016b, p. 23). People can have a tendency to be in a particular world and, when we do, we express ourselves in ways that align with the characteristics of that world. Except for the world of Buddhahood, the other nine worlds can be positive and negative. For example, anger can be destructive or used to make a positive change for society.

When a person is in the world (life-state) of knowledge, they are said to be "seek(ing) the truth through the teachings or experience of others" (SGI-USA, 2016b, p. 26). This description applies well to evaluators, given their interest in knowledge about the evaluand in their evaluation practice and evaluation as a profession. Ikeda (2016, p. 19) says there are two functions of learning—"to enable people to

accurately assess the impact of their actions and to empower them to effect positive change for themselves and those around them". While such a view is in agreement with evaluation in general, Cahill (1982) reminds us to approach knowledge with an open and sincere mind knowing that our experience (karma) and life-state would influence what we see and how we interpret what we see. This reminds an evaluator to be conscious of the many possible worldviews people bring to the "evaluation table".

Knowledge differs from wisdom in Buddhism from the perspective that wisdom is a quality of Buddhahood that supports the use of knowledge and directs it towards good, or value creation. Toda compares the relationship between knowledge and wisdom to that between a pump and water by saying that a pump that does not bring forth water, just like knowledge without wisdom is of little use (SGI, 2003). Ikeda (SGI, n.d.e) says "it is only when knowledge is guided by wisdom that value is created. The font of wisdom is found in the following elements: an overarching sense of purpose, a powerful sense of responsibility and, finally, the compassionate desire to contribute to the welfare of humankind". An evaluator with a Buddhist lens would thus not only devote themselves to understanding the evaluand with the awareness that the knowledge they obtain would still be their interpretation based on their worldview, and what they in turn present to the stakeholder would also be received through the worldviews of the stakeholders. This perspective supports evaluations taking a culturally responsive approach well.

Since knowledge is received through individual worldviews, there could be multiple versions of knowledge or truth even with regards to the same information. Based on the characteristics of the law of cause and effect described earlier, when knowledge is obtained to add value, the possibility of such a result is created at the same time. Furthermore, what an evaluator observes at the

beginning of the evaluation may not hold at the end of the evaluation. Seeing through a Buddhist lens, an evaluator would free themselves from holding on to their version of the truth. What would matter more to them would be helping stakeholders internalise evaluation findings for their benefits. When seen from a Buddhist perspective, evaluation findings are not the objective of evaluation, using them as a cause for happiness is.

Aspect 4: Judgement

Evaluators often use metrics and criteria to assess programme outcomes and make judgements of value and merit of the evaluand (Fitzpatrick et al., 2012; Patton, 2008; Scriven, 1996). Evaluation often involves comparisons between results. Buddhism makes judgement and comparison too.

Comparison in Buddhism has its roots in the world of anger, a life-state that has the potential of being obsessed with personal superiority or self-importance and a tendency to always compare oneself to others in a competitive way (SGI, n.d.d). The most important comparison in Buddhism is the comparison between who we were yesterday and who we are today (Ikeda, 2016b, p. 9). This kind of comparison comes from a perspective of life-enhancing as in the case of self-improvement or the desire to benefit others. Although such improvement can be difficult to make and sustain, Buddhism believes it is within the total control of each person and the key to external change. Comparison between individuals is generally not useful, especially without a good understanding of individual karma. Applying a Buddhist lens to evaluation, an evaluator would want to know if everyone involved in the programme has made progress regardless of whether group progress has been made. The evaluator would ask "Is it okay if the improvement observed from the programme is due to a few people and not all?", "What's the implication

of that?", and "What can and should be done?" Such inquiry takes evaluation further to considering people who seem to fall outside the intended outcomes and addressing potential equity and social justice implications of the programme.

Judgement in Buddhism begins with self-assessment. Buddhism asks people to reflect on their perspective when a judgemental thought arises and what impact it creates. Buddhism also considers the nature of the outcome when placing a judgement. For example, a student might fail to pass an exam but if the student had tried their best the result is considered positive. The essence of Buddhism judgement is compassion to bring out the best in each person. It places no criticism or blame and encourages people to take action based on the realisation of the situation. Furthermore, Buddhism sees value—one of the subjects of judgement in evaluation—not as something given or defined by others but a positive aspect of daily life that is generated when we actively engage with life's challenges through our responses to our environment (SGI, 2015b; SGI, 2015c). Value is created where efforts are made. Therefore, an evaluator with a Buddhist lens would consider a programme of some success if learning occurred for anyone involved during the evaluation.

Like evaluation, Buddhism also emphasises the importance of valid evidence. Tsunesaburo Makiguchi (SGI, n.d.f) points out the difference between comprehension and evaluation and the importance of evaluating things based on accurate comprehension. Most importantly, "when a person who claims to be a Buddhist makes judgements about the fundamental nature and value of things, the standard for that judgement must be the strict law of cause and effect that is taught in Buddhism". This means even a judgement (conclusion) is a cause and will have an impact so it must be made carefully. Understanding that making a judgement in the Buddhist sense requires honesty with one's true intent and courage to accept

full responsibility, evaluators with Buddhist lenses would reflect on their life-state during the evaluation and ensure that their judgements are as close to the true nature of what they see as possible.

Aspect 5: Evaluator and evaluand

Evaluation is an activity where an evaluator makes a judgement of the evaluand and the evaluand looks to the evaluator for information about the efforts they have made. The relationship between the evaluator and the evaluand plays a significant role in the success of the evaluation. While evaluators see the importance of getting close to the evaluand and even to actively include and support them (e.g., co-design and developmental evaluation), for the credibility and validity of the evaluation some still consider the need to keep the evaluator independent of the evaluand.

When discussing the Eastern paradigm of evaluation, Russon (2008) describes the inquirer-objective relationship as "a state of non-differentiation"—suggesting a boundaryless and fluid relationship between the inquirer and their object of inquiry (p. 72). Ikeda goes on to explain that "all phenomena in the universe exist within the context of mutually supportive relationships, what Buddhism refers to as 'dependent origination'", and "once this is understood, then we can establish the proper role of reason" (Ikeda Center for Peace Learning and Dialogue, 2012). The belief that life is not founded on individuality but relationship and interdependence means everyone is involved in the actions of others—failures or successes. Buddhism calls this dependent origination—that no one exists without others also exist (Soka Gakkai, n.d.1). If there was no evaluand, there would be no evaluation, for example. Seeing it through a Buddhist lens, the evaluator exists because there is an evaluand. The evaluator and the evaluand are in each other's environment and they support each other (SGI-USA, 2016a).

Similar to Empowerment Evaluation, an evaluator using a Buddhist lens would also empower the evaluand to "undertake on their own the process of discovery and invention" (SGI, n.d.f) to achieve their goals, and not purely relying on evaluators to do that. Empowerment in a Buddhist sense is the empowerment of motivation. George (2015) says Buddhist empowerment means "not simply gaining power or agency, but continually orienting one's life in the most positive direction" (p. 18) towards Buddhahood. Most importantly, Buddhist empowerment is always "cognisant of the connection between self and other" (p. 18).

An evaluator with a Buddhist perspective would regard every person involved in the evaluation as being equal in what they can bring to, and their place in, the evaluation. They would be inclined to focus on the strengths (Buddhahood) in the evaluand and to factors that support and strengthen the evaluand. Instead of thinking of themselves as being the evaluation experts (nothing wrong with that), the evaluator would be concerned more about how they could best conduct themselves and work together with others in the evaluation. This somewhat "inseparable" relationship between the evaluator and the evaluand as seen from a Buddhist perspective could cause concerns to some people regarding objectivity and independence. However, for an evaluator with a Buddhist lens, objectivity and subjectivity are easily dissolved and replaced with the realisation of the dependent origination.

The evaluator–evaluand relationship can also be approached from the perspective of life-state. When seen from a high life-state, differences become something to value and appreciate. When facing a difficult situation with stakeholders, the evaluator would reflect on their motivation and their reaction to identify the perception they held that might have contributed to the challenges to understand the best way forward. From a Buddhist perspective, evaluation becomes a

process of ongoing self-reflection and self-improvement for everyone involved, and the evaluator–evaluand relationship is one of mutual support and appreciation for the shared purpose of improvement for the benefit of all.

Conclusion

I began this article with an intuition that there was something Nichiren Buddhism could offer evaluation. The journey went down many different paths and met a few obstacles but my stubbornness kept me going. The result was greater than I expected. The wide range of evaluation theories and approaches provided many overlaps with Nichiren Buddhism, which in turn offers some strong perspectives to support many different evaluation approaches. This strengthens my belief that Buddhism can provide supportive theories and concepts for evaluation even if at times challenging. Overall, I find that looking at evaluation through a Buddhist perspective enables evaluation to be more honest, thoughtful, and inclusive as a discipline, which I believe is also the direction evaluation is heading towards.

A Buddhist perspective sees an equal and interdependent relationship between the evaluator and the evaluand, gives certainty to cause and effect, focuses on the present moment, and is mindful and respectful of the subjective nature of knowledge. This Buddhist perspective brings an evaluator closer to a deeper understanding of causality and supports evaluation judgement with the knowledge of life-states without being limited by artificial time and space boundaries. A Buddhist perspective of empowerment finds wisdom and strength within the participants in the evaluation and guides them towards the direction of ongoing improvement. I hope this article helps readers see the possibility and value of applying a Buddhist perspective in evaluation. The remaining task is putting theory into practice.

Reflection

An unexpected, though fitting, learning occurred during the writing of this article. I realised that the structure I have set up for my discussions reflected a Western worldview that knowledge can be compartmentalised neatly into separate topics. While presenting aspects of evaluation in separate sections felt natural, it became an awkward approach when discussing Buddhist worldviews. I found myself struggling to introduce Buddhist concepts that were closely related to and supportive of each other in separate sections without certain repetition. On reflection, this is a good example of the challenge evaluators might encounter when carrying out and working with multiple worldviews (e.g., feminist, liberal, indigenous) or a worldview that is very different from their own. Despite this challenge, the completion of this article shows me that Buddhist concepts can be discussed alongside other worldviews in evaluation, which is encouraging to arrive at.

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