

NAEPSDP VIRTUAL SUMMER SCHOOL 2020

Diversity, Equity, and Inclusion in Extension Evaluation

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Poll 1

How important do you think it is to address diversity, equity, and inclusion issues in Extension evaluation?

1. Not at all important
2. Slightly important
3. Moderately important
4. Very important
5. Extremely important

Poll 2

How would you rate your own level of competence to address diversity, equity, and inclusion issues in Extension evaluation right now?

1. Terrible
2. Poor
3. Average
4. Good
5. Excellent

Session Overview

- Introduction
 - Modeling/mentioning reflexivity and positionality
- Key terms
- Theoretical frameworks
 - CRE
 - EEI
 - Indigenous methodologies
 - TECB
- DEI throughout the evaluation cycle
- Where to go from here...
- Q&A

Positioning



Key Terms



Diversity

Equity

Inclusion

Transformative

Whiteness

Whiteness

White Privilege: Unpacking the Invisible Knapsack

by Peggy McIntosh

Through work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say that they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials which amount to taboos surround the subject of advantages which men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a

male privilege. So I have begun in an un-tutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are

I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group.

effects of white privilege in my life. I have chosen those conditions which I think in my case *attach somewhat more to skin-color privilege* than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American co[workers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.

Whiteness

“As long as race is something only applied to non-white peoples, as long as white people are not racially seen and named, they/we function as a human norm. Other people are raced, we are just people. There is no more powerful position than that of ‘just’ being human.” (Dyer, 2005, p. 10)

“Often their [white liberals’] rage erupts because they believe that all ways of looking that highlight difference subvert the liberal belief in a universal subjectivity (we are all just people) that they think will make racism disappear. They have a deep emotional investment in the myth of ‘sameness,’ even as their actions reflect the primacy of whiteness as a sign informing who they are and how they think.” (hooks, 1992, p. 167)



The big picture: The what and why of evaluation

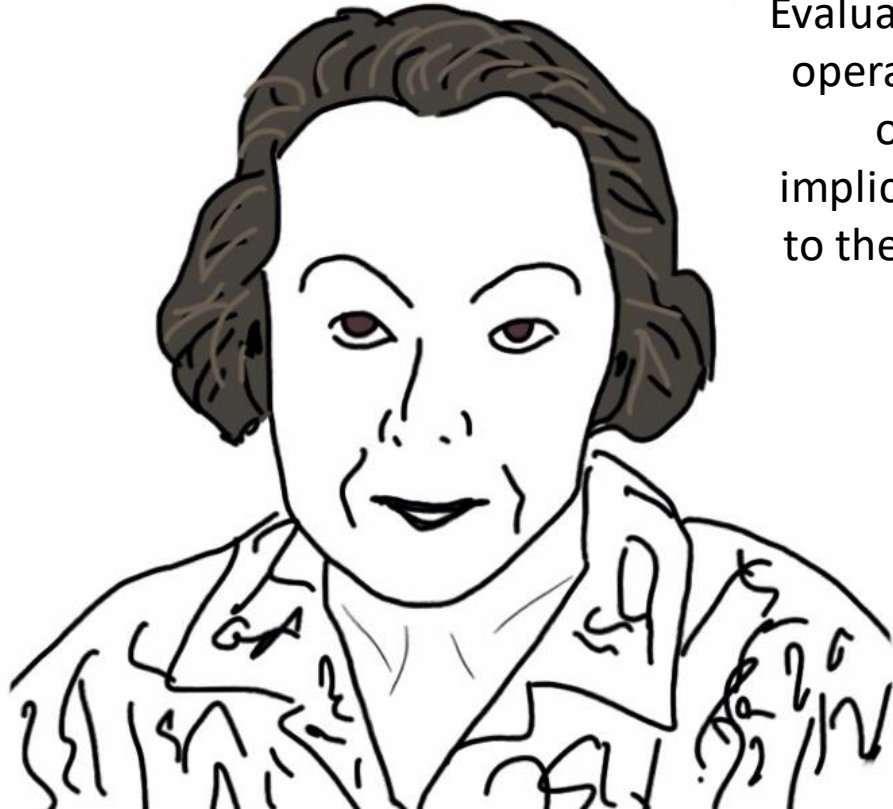
What is Evaluation?

Evaluation is the process of determining the merit, worth and value of things, and evaluations are the products of that process.

Michael Scriven
Evaluation Thesaurus, Page 1



What is Evaluation?



Evaluation is the systematic assessment of the operation and/or the outcomes of a program or policy, compared to a set of explicit or implicit standards, as a means of contributing to the improvement of the program or policy.

Carol Weiss (1998)
Evaluation, Page 4

What is Evaluation?

*Evaluation is systematic inquiry to obtain **accurate, useful** insights about the answers to evaluation questions in a manner that is **feasible**, is **credible** to relevant stakeholders, makes strategic use of limited time and resources, and contributes to our general knowledge, to future evaluations and to program evolution.*

What is Evaluation?

For purposes of

- *Accountability*
- *Adaptive management and program improvement*
- *Learning*
- *Social betterment*

Valuing in/of/and Evaluation

- “eVALUation”
- How do values come into evaluation?
- Whose values count?
Whose values matter?



Image by score.org

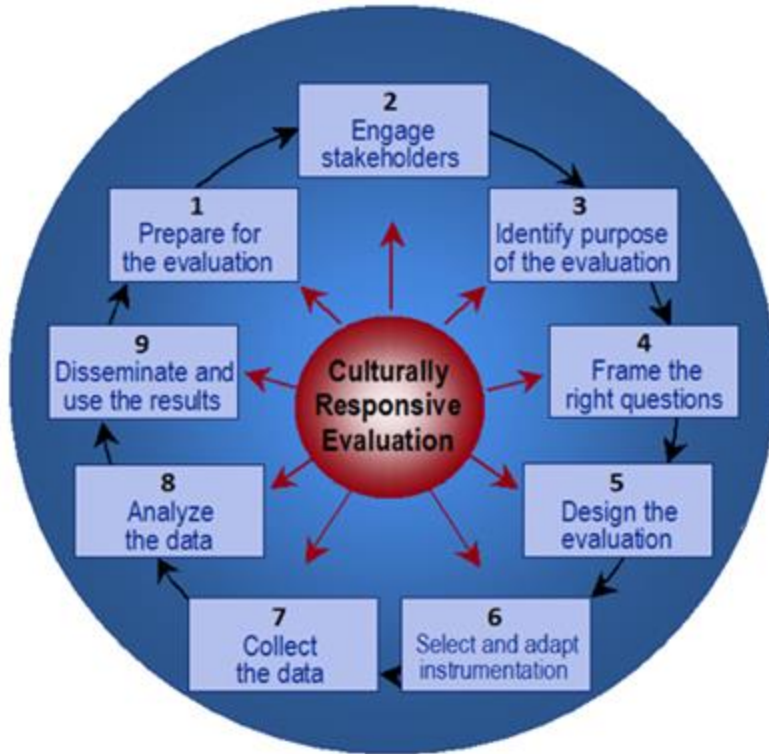
Why diversity, equity, and inclusion matter

- Reach
- Make the most difference
- Understand whole impact
- Validity and efficacy (instrumental as well as moral concerns)
- Moving beyond tolerance
- Anti-racism
- Social justice as part of the land-grant mission/land-grab duty

Transformative Evaluation

- Social justice orientation
- Programming for social change
- The case for mixed methods
- Culturally responsive evaluation

Culturally Responsive Evaluation (CRE)



- Holistic framework for centering culture in evaluation (Hood, Hopson, & Kirkhart, 2015, p. 282)
- Theoretical, conceptual and inherently political position
- Includes the centrality of and [attunement] to culture in the theory and practice of evaluation
- Recognizes that demographic, sociopolitical, and contextual dimensions, locations, perspectives, and characteristics of culture matter fundamentally in evaluation. (Hopson, 2009, p. 431)



Center for Culturally Responsive Evaluation and Assessment



CREA

Center for Culturally Responsive Evaluation and Assessment

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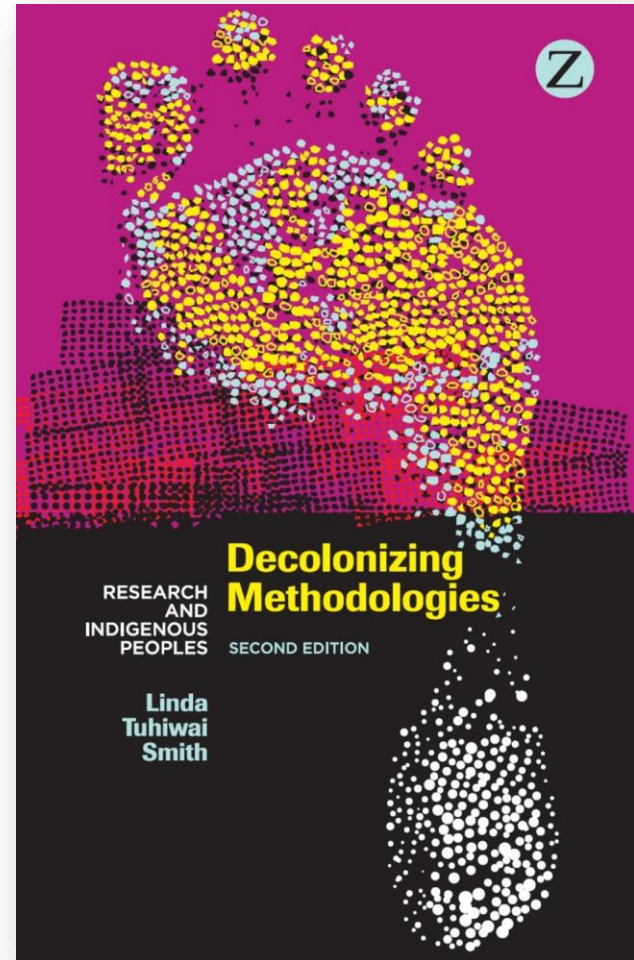
[About](#)

The Center for Culturally Responsive Evaluation and Assessment (CREA) is located in the College of Education at the University of Illinois at Urbana-Champaign. It is an international community of scholars/practitioners that exists to promote a culturally responsive stance in all forms of systematic inquiry including evaluation, assessment, policy analysis, applied research and action research. In this work, CREA recognizes issues of power, privilege, and intersectionality. Using its base at the University of Illinois, the Center provides a resource for organizations and individuals seeking to better understand and apply cultural responsiveness. CREA seeks to produce a body of informed practitioners, published scholarship, professional development opportunities, technical assistance resources and advocacy advancing cultural responsiveness across inquiry platforms and settings.

Indigenous methodologies



Bowman, 2015



Equitable Evaluation

To align evaluation practices with an equity approach—and even more powerfully, to use evaluation as a tool for advancing equity—evaluators must simultaneously consider all of these aspects:

- Diversity of their teams moving beyond cultural to disciplines, beliefs, and lived experiences
- Cultural appropriateness and validity of their methods
- Ability of the design to reveal structural and systems-level drivers of inequity (present-day and historically)
- Degree to which communities have the power to shape and own how evaluation happens

Equitable Evaluation Principles

1

Evaluation and evaluative work should be in service of equity.

→ *Production, consumption, and management of evaluation and evaluative work should hold at its core a responsibility to advance progress towards equity.*

2

Evaluative work can and should answer critical questions about the:

- *Ways in which historical and structural decisions have contributed to the condition to be addressed*
- *Effect of a strategy on different populations*
- *Effect of a strategy on the underlying systemic drivers of inequity*
- *Ways in which cultural context is tangled up in both the structural conditions and the change initiative itself.*

3

Evaluative work should be designed and implemented commensurate with the values underlying equity work:

- *Multi-culturally valid*
- *Oriented toward participant ownership.*

Where does DEI “show up” in evaluation?

- At all stages of the evaluation process
 - Be mindful of language
- Program and evaluation planning
 - Stakeholders
 - Theory of change - relies on assumptions (some of which are problematic, even when well-intended or meant to “help”)
 - Cultural relevance, responsiveness
- Program implementation
 - Reach, engagement, retention, “success”
- Evaluation
 - Methods (including multicultural validity), stakeholders, reporting strategy
- Reports
 - Representation (NOT guessing people's races!), relevance/appropriateness, readability, access

Mitigating Common Pitfalls

Common pitfalls	Mitigation ideas
Colorblindness	CRE
DEI as an afterthought	Investing in a DEI specialist; partner on planning and evaluation
Exclusion by design	Embed CRE in program evaluation and (re)design; hire community members for advising
Mechanics of data collection	Care in asking demographic questions in all types of data collection.

Mitigating Common Pitfalls

Which of these best describe your racial and/or ethnic identity? (Check all that apply)

- ☐ American Indian or Alaska Native
- ☐ Asian
- ☐ Black or African American
- ☐ Latinx
- ☐ Middle Eastern or North African
- ☐ Native Hawaiian or Pacific Islander
- ☐ White
- ☐ Self-describe:

If you would like to share another way of describing your ethnicity, please write it here (e.g., Korean, Mexican American, Navajo Nation, etc.)

Which of these best describe your gender identity? [check one]:

- ☐ Female
- ☐ Male
- ☐ Nonbinary
- ☐ Prefer not to say
- ☐ Self-describe:

Would you describe yourself as transgender?

- ☐ Yes
- ☐ No
- ☐ Prefer not to say

Which of these best describe your sexual orientation? [check all that apply]:

- ☐ Asexual
- ☐ Bisexual
- ☐ Gay/lesbian
- ☐ Heterosexual/straight
- ☐ Pansexual
- ☐ Queer
- ☐ Prefer not to say
- ☐ Self-describe:



Where to go from here...



Commit

- Cyclical, not linear process
- No endpoint
- Continuous work



Image by Priya Mistry

Reflect

- Transformation begins with *yourself*
- Question your assumptions and motivations
- Commit to active, lifelong (re)learning

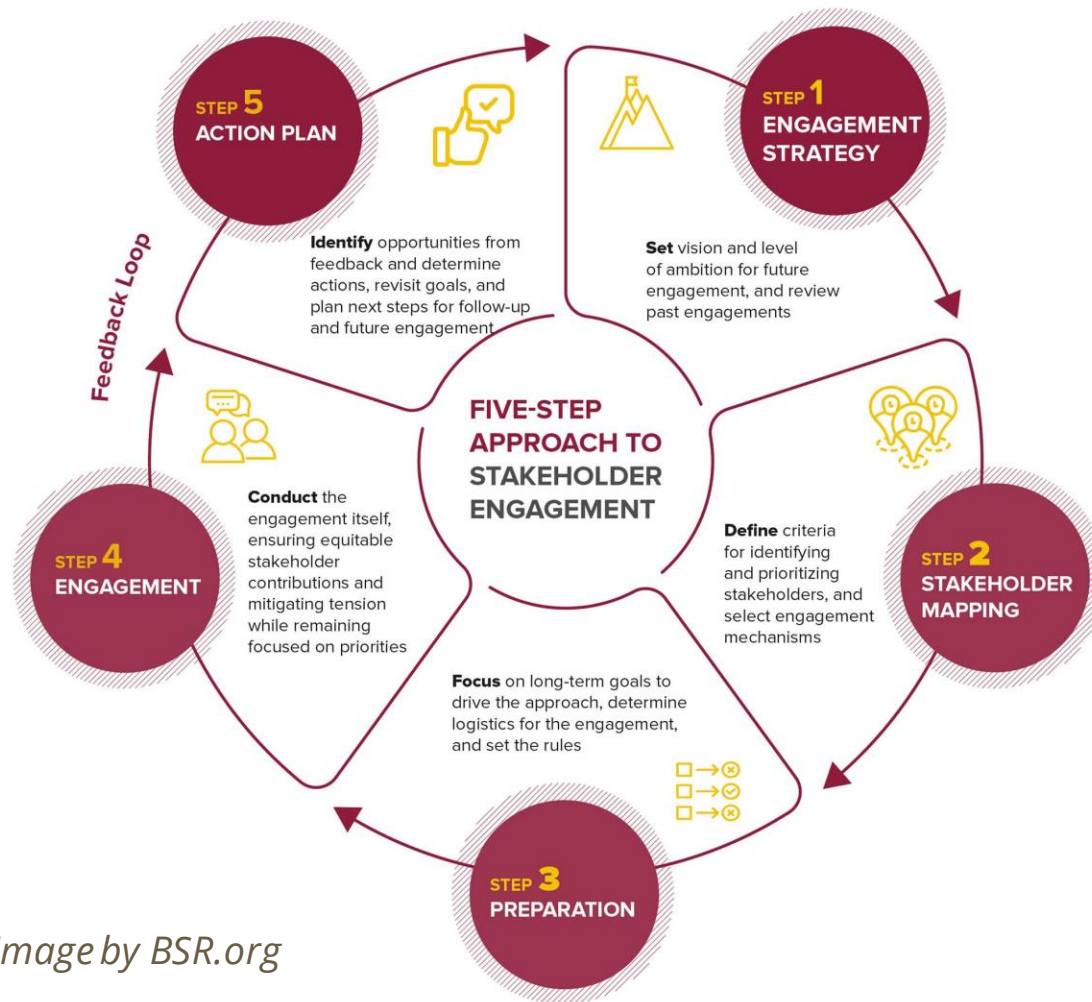


Image by BSR.org

Listen

- Revisit your stakeholder map --who's missing?
- Don't expect (more) free labor
- Listen to and incorporate feedback

(Re)Design

- Logic Model
 - Problematic assumptions or approach?
- Evaluation plan
 - Mixed methods?
- Reporting strategy
 - Multimodal and accessible?

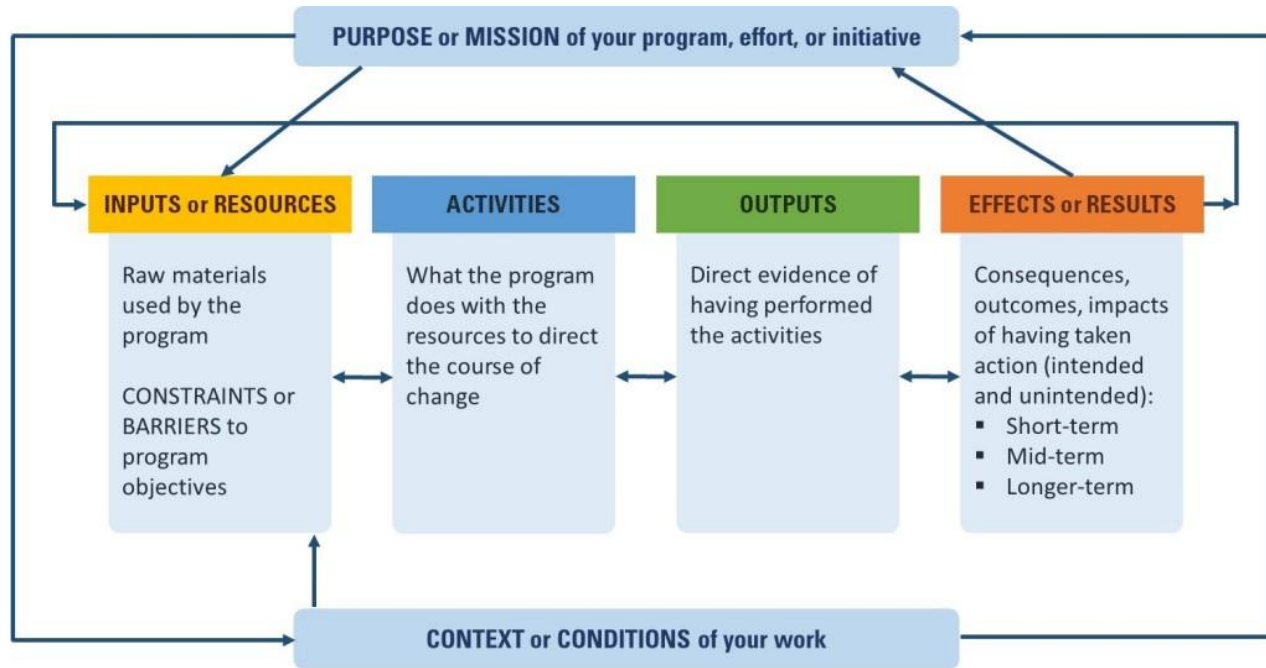


Image by peersforprogress.com

Where to go from here...

Commit

Reflect

Listen

(Re)Design

- Cyclical; no endpoint
- Plan for the long-haul

A top-down view of approximately ten hands of various skin tones (dark brown, light brown, and tan) stacked in a circular pattern on a light-colored, textured floor. The hands are wearing different colored sleeves: dark blue, red, yellow, blue and white checkered, and dark grey. The text 'q & a' is overlaid in the center in a bold, dark red font.

q & a