AHE Retreat Assessment Plan
Western Washington University    May 21, 2016     Lake Samish Lodge

Assessment goal
To capture through qualitative and quantitative analysis the experience of participants, attainment of learning outcomes by participants as delineated by the key presenters, and the sense of belonging, community and celebration within the AHE community.

Assessment outcomes
Through paper assessment, video, and photovoice

- Show community, celebration, connectedness (sense of belonging and celebration)
- Identify and tell the story of the experience through photos and personal testimony
- Measure experience through Brookfield (1985) critical incident questionnaire and key speaker
  learning outcomes through summative evaluation

Methodology
The theme of the AHE Retreat is Diversity, Difference, and Race in Leadership and Higher Education. The workshop is held from 10 am to 3pm and will involve an exploration of the self, issues of privilege, race and oppression and interaction and dialogue. A mixed methods approach gathering both quantitative and qualitative is planned. This will entail the use of video, photo, and summative evaluation of the retreat with a one page double sided evaluation (both quantitative and qualitative) answers.

An *ethic of care to participants, mindful of confidentiality and the sensitivity of issues, dialogue and emotion will be evident in the following:

- Photo/video release forms for all participants to honor choice and voice in relation to any data gathering involving media
- Filming will not occur which may record dialogues which are sensitive or vulnerable in nature to participants
- Filming will be voluntary testimonies by participants about their retreat experience during lunch, breaks, or afterwards
- Photos are to capture sense of space, community, activities, and participant experience overall
- Summative evaluation takes 5 minutes and will be provided at the end with an option of online through an email signup

Questions for video testimonials
Ask about AHE Retreat outcomes (not in summative evaluation due to number of outcomes speakers wanted assessed)

As a result of the AHE Retreat, participants will be able to:
Question: As a result of the retreat, do you feel you have an increased awareness of current issues and challenges in education and leadership? Why do you feel it’s important to become more culturally inclusive and aware?

- Identify current issues and challenges education and leadership must face to become more culturally inclusive and aware individually and collectively

Question: As a result of the retreat, can you describe a strategy you learned or gained deeper insight into to which will help you to foster more inclusive and deeper discourse related to race and multiple identities?

- Describe strategies to foster more inclusive and deeper discourse related to race and multiple identities

Question: As a result of the retreat, do you feel you have discovered new understandings of intersectionality and the importance of recognizing cultural and social identities? Why is this important?

- Discover new understandings of intersectionality and the importance of recognizing cultural and social identities

Question: As a result of the retreat, do you feel you were able to discover and practice discourse on diversity and difference and how was that for you? Will you use this practice in future conversations?

- Discover and practice discourse on topics related to diversity, difference and race

Other possible questions for video and or quick checks during the retreat to add to photos:

- What are you most looking forward to today?
- AHE has identified main areas to the program....how do you feel this retreat fosters:
  - Social Justice and Progressive Approach to Leadership
  - Identify, Reflection and Diversity
- How would you describe AHE as a learning community? Community of practice?

Background
The AHE students, when polled, chose retreat topics which reflect a theme igniting deeper knowledge, discourse and understanding of identities and intersectionality. WWU AHE students realize, to continue their development as adult education leaders and educators spanning multiple fields, engaging in discourse and continuing learning about identities and intersectionality is crucial.
In HuffPost College, The Blog, *Diversity and Higher Education,* (Cantor, 2013) states, “working across difference is a learned skill, yet it isn’t modeled or even appreciated in our anomic, zero-sum, frayed polity” (para. 5). Cantor goes on to say it is “crucial to understand education as a deeply entwined social endeavor, that we cannot disentangle race, class, language, gender, nationality, ability, and sexuality” (para. 5). Rather it’s imperative to look at social identity and multiple identities within a “nuanced, multi-dimensional, holistic perspective” (para. 5). In Komives, Dugan, Owen, Slack, Wagner and Associates (2011) the authors’ state, complex issues and a global world necessitate engaging individuals and groups in leading differently with an “understanding of self, an understanding of others, and an understanding of self in relationship and concert with others” while recognizing cultural and social identities. This should be done while intentionally “weaving diversity into all experiences, creating welcoming spaces for all students, giving voice to everyone present (and those who are not present)” (p. 339). These are important traits to higher education and leading today. Leaders need approaches that reflect diversity, multiculturalism, and social justice. These are all necessary in educational practice (Komives, et al., 2011).

**Ethic of care**

The “ethic of care” was developed from feminist theory and Kohlberg’s theory of the stages of moral development. Gilligan (1982) describes components of ethical care. Relevant to the retreat topic are the following:

1. Those particularly vulnerable to one's choices and their outcomes deserve extra consideration to be measured according to their vulnerability to one's choices.
2. It is necessary to attend to contextual details of situations in order to safeguard and promote the actual specific interests of those involved.

Tronto (2012) describes four areas of ethic of care:

1. **Attentiveness**
   Attentiveness is crucial to the ethics of care because care requires a recognition of others’ needs in order to respond to them. The question which arises is the distinction between ignorance and inattentiveness. Tronto poses this question as such, "But when is ignorance simply ignorance, and when is it inattentiveness"?

2. **Responsibility**
   In order to care, we must take it upon ourselves, thus responsibility. The problem associated with this second ethical element of responsibility is the question of obligation. Obligation is often if not already tied to pre-established societal and cultural norms and roles. Tronto makes the effort to differentiate the terms "responsibility" and "obligation" with regards to the ethic of care. Responsibility is ambiguous, whereas obligation refers to situations where action or reaction is due, such as the case of a legal contract. This ambiguity allows for ebb and flow in and between class structures and gender roles, and to other socially constructed roles that would bind responsibility to those only befitting of those roles.

3. **Competence**
   To provide care also means competency. One cannot simply acknowledge the need to care, accept the responsibility, but do not follow through with enough adequacy - as such action would result in the need of care not being met.
4. **Responsiveness**

This refers to the "responsiveness of the care receiver to the care". Tronto states, "Responsiveness signals an important moral problem within care: by its nature, care is concerned with conditions of vulnerability and inequality". She further argues responsiveness does not equal reciprocity. Rather, it is another method to understand vulnerability and inequality by understanding what has been expressed by those in the vulnerable position, as opposed to re-imagining oneself in a similar situation.


**References**


**Appendix I**

**Theme: Diversity, Difference, and Race in Leadership and Higher Education**

**Learning outcomes:**

As a result of the AHE Retreat, participants will be able to:

- Identify current issues and challenges education and leadership must face to become more culturally inclusive and aware individually and collectively
- Describe strategies to foster more inclusive and deeper discourse related to race and multiple identities
- Discover new understandings of intersectionality and the importance of recognizing cultural and social identities
- Discover and practice discourse on topics related to diversity, difference and race

**BACKGROUND**
Diversity, Difference, and Race in Leadership and Higher Education (working title)
AHE Retreat, May 21st, 2016
10:00 am to 2:00 or 3:00 pm (to be decided)

Overview
The AHE students, when polled, chose retreat topics which reflect a theme igniting deeper knowledge, discourse and understanding of identities and intersectionality. WWU AHE students realize, to continue their development as adult education leaders and educators spanning multiple fields, engaging in discourse and continuing learning about identities and intersectionality is crucial.

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A facilitator will lead AHE students, faculty and alumni in an interactive workshop exploring teaching to and leading in diversity, difference, and race in leadership and higher education (working title). There will be various ways of exploring these topics further and reflecting on awareness, issues, and application to learning communities and various fields.

Learning outcomes:

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References

**Appendix II**

**AHE Session: The “Psychology” of Oppression & Freedom: Working with Your Internalized Self**  
**Hui-Ling Chan, Joanne DeMark & Bryce Fields**  
**10:30a – 12:30p, Saturday, 21 May 2016**

**Participant Outcomes**

Upon the conclusion of the pre-assignment and the session, participants will be able to

- Define systemic or institutionalized oppression, personally mediated oppression, and internalized oppression.
- Name several of their own social identities, both identities where privileged or identities where traditionally targeted.
- Identify the voice of an oppressor in their heads and be able to use statements to contradict their internalized oppression.
- Identify uncomfortable thoughts that occur when facing one’s own privilege, and practice non-defensiveness while contradicting those thoughts, to enable being a more productive ally.

**Outline**

**Pre-assigned power point lecturette:**

Definitions based on the work of Camara Jones, U.S. Centers for Disease Control

- Definition of an –ism (a system of structuring opportunity and assigning value, based on an identity, that unfairly disadvantages some individuals and communities, unfairly advantages other individuals and communities, undermines the potential of the whole society.)
- Another definition of institutionalized oppression (the system that results in differential access to the goods, services, and opportunities of society, by a particular identity (e.g. race, class, gender, etc.) Example: unfair bank lending by race or gender
- Definition of personally-mediated oppression (differential assumptions about the abilities, motives and intents of others, by “identity”, and then differential actions based on those assumptions) Example: cross burning on the lawn of an African American family by white perpetrators
- Definition of internalized oppression (acceptance by members of the stigmatized identities of negative messages about their own abilities and intrinsic worth) Example: women believing that they are not good at STEM disciplines
• Recognizing the birdcage of oppression to become allies (the opportunity of the dominant groups and the target groups to partner together to dismantle systems of oppression) Based on work of Bailey Jackson, Rita Hardiman, & Jona Olsen

Session

1) Welcome, Introduction of Presenters, Learning Outcomes & Agreements for Session
2) Context for Work
   a. Agreements
   b. Why the “Psychology” of Oppression & Freedom
   c. Quick review of definitions and birdcage
3) Internalized Oppression & Privilege Work
   a. Name one’s target and privileged identities
   b. Exercise: Colonizer in my mind
   c. Exercise: Facing my privilege by contradicting common defensiveness
   d. Debrief & close

The “Psychology” of Oppression and Freedom:
Working with Your Internalized Oppression and Your Internalized Dominance

Brief description of session:

…the true focus of revolutionary change is never merely the oppressive situations that we seek to escape, but that piece of the oppressor that is planted deep within each of us… (Lorde, 1984, p. 123)

Oppression is a system held in place through institutionalized oppression, personally mediated oppression, and internalized oppression (IO) that operate interdependently (cf. Jones, 2000, pp. 1212-1213, on levels of racism). The pre-assignment begins with examples to illustrate how these three levels of oppression are interdependent.

The session, then, is a practical application session to help us with the following:

• Identify and explore our internalized oppression, which often masks as “harmless” self-talk,
• Connect the specifics of our IO messages to our particular target identity or identities,
• Practice counteracting the voice of the internalized oppressor with specific, self-delivered “micro-appreciations”,
• Practice identifying and exploring our internalized dominance through the use of critical reflection/mindful presence (little experiments), and
• Practice naming specific actions to take to counteract our patterns of privilege and/or dismantle institutionalized oppression.

We will close with debriefing (challenges, highlights, commitments to build a community of practice).

• *It’s hard to fight an enemy that has outposts in my head.* ~Sally Kempton

References


To be added at WWU computer

Appendix III AHE Evaluation

Appendix IV AHE Photo/Video Release Form