

Justice-Centered Evaluation

September 27, 2023

**How do we
recognize the
power and
influence our
programs have?**

Intersectionality & Positionality¹

Intersectionality, coined by Kimberlé Crenshaw, aims to understand the experience of Black women by providing a theoretical framework for examining how **multiple social identities intersect** at the individual-level as it reveals **interlocking social inequalities embedded within systems**.

- What are the intersectional identities of the population our program is focusing on?
- How intentionally are we assessing intersectional identities in study design, recruitment, and analysis?
- What interlocking power systems are we confronting through our program? How are we dismantling these power systems through our program?

Positionality refers to the how differences in **social position and power shape identities and access in society**.

Misawa (2010, p. 26) emphasizes the fluid and **relational qualities of social identity formation** while also noting that “all parts of our identities are shaped by socially constructed positions and memberships to which we belong” and which are “embedded in our society as a system.”

- Which intersectional identities do we hold and how does this impact our relationship to the populations our program serves?
- How are we acknowledging our role in relation to the communities we work with and in what ways are we sharing power?

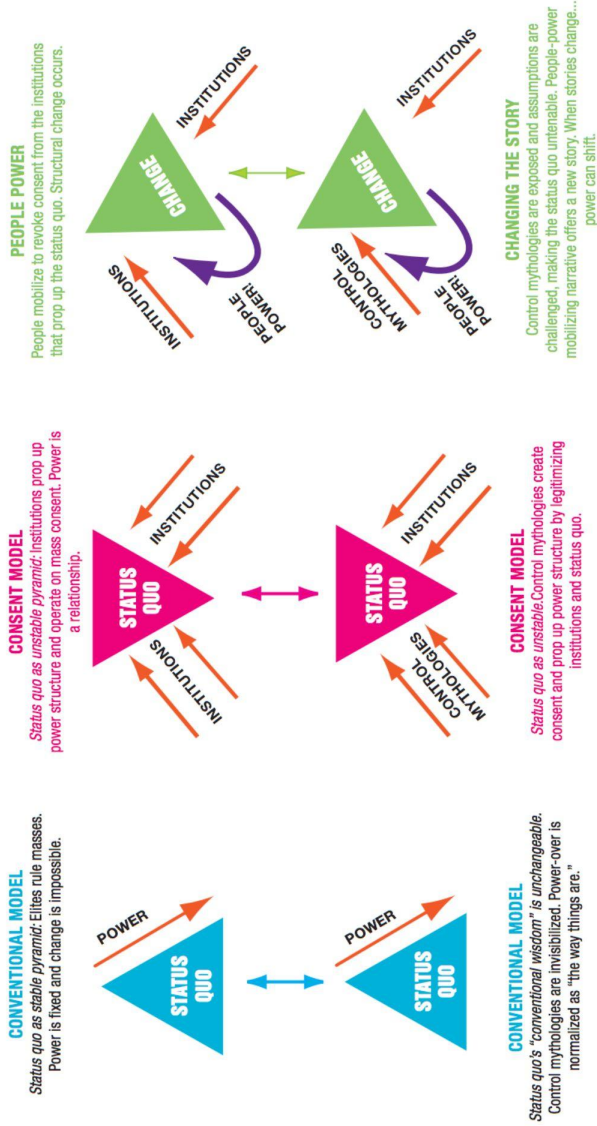
1. “Positionality & Intersectionality.” *CTLT Indigenous Initiatives*, <https://indigenousinitiatives.ctlt.ubc.ca/classroom-climate/positionality-and-intersectionality/>.

**How do we resist
narratives that
normalize
violence and the
dehumanization of
communities?**

Consent Theory of Power (Narrative)²

- Consent theory of power highlights how the status quo maintains power because people unknowingly accept subjective (false) truths from elites who control narratives. Therefore, people **relinquish their power** by accepting mainstream narratives as truths.
- In reality, the **status quo is unstable**, but is reinforced by institutions and controlled narratives.
- With people power, we can change those stories and **reclaim our power by challenging adverse narratives with our own.**

Consent Theory of Power



2. Reinsborough, Patrick, and Doyle Canning. *Re:Imagining Change: How to Use Story-Based Strategy to Win Campaigns, Build Movements, and Change the World*. PM Press, 2010.

HOPE

Narratives

What narratives are we hoping to challenge?

How do we plan to challenge those narratives?

How are the narratives we're creating dismantling oppressive dynamics and structures?

- WIC 18997 states this program has the “legislative intent of **creating opportunities, economic autonomy, and hope, and to promote intergenerational wealth and asset building** for an eligible child and eligible youth **as one of the many strategies** California must employ to **reverse our state’s record level of inequality**”
- Internal goals are to
 - **partner** with government agencies, tribal organizations, and non-profit community organizations to **enroll youth in and engage with** HOPE accounts,
 - inspire **additional investment and expansion**,
 - **promote** core liberatory social and economic narratives about **the deservedness, resilience, wisdom, success, and independence of eligible youth and counter socially and economically oppressive narratives rooted in anti-Blackness, racism, xenophobia, disability, ageism, and similar cultural values**, and,
 - create program **infrastructure that can be built upon and adapted** as the program expands to all low-income youth

**How do we design
programs with
intention to serve
and center
impacted peoples?**

Design Justice Network

“**Design Justice** rethinking design processes, **centers** people who are normally **marginalized** by design, and uses collaborative, creative practices to address the deepest challenges our communities face.”

1. Utilize design to **sustain, heal, and empower** communities, while seeking liberation from exploitative systems.
2. Center **voices** of those who are **directly impacted** by outcomes.
3. **Prioritize design’s impact** on community over intentions of designer.
4. View change as **emergent from an accountable, accessible, and collaborative process**.
5. Role of designer as **facilitator versus expert**.
6. Everyone is an **expert based on their life experiences**.
7. **Share design knowledge and tools** with our communities.
8. Work towards **sustainable, community-led and controlled** outcomes
9. Work towards **non-exploitative solutions** that reconnect us to earth and each other.
10. Before seeking new design solutions, **look for what is already working at community-level**. Honor and uplift traditional, indigenous, and local knowledge and practices.

3. Costanza-Chock, Sasha. ” *Design Justice: Community-Led Practices to Build the Worlds We Need*, MIT Press, Cambridge, MA, 2020.

**What do we want
to measure?**