Democratically Engaged Assessment: Reimagining the Purposes and Practices of Assessment in Community Engagement

A White Paper

by

Imagining America's Assessing Practices of Public Scholarship (APPS) Research Group

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APPS — a research group of Imagining America — is a collective of practitioner-scholar-artists who strive to boldly change the conversation around the assessment and evaluation of community engagement, embracing democratic values, equity, and participatory ways of knowing. APPS includes (alphabetically): Joe Bandy (co-chair), Anna Bartel, Patti H. Clayton, Sylvia Gale, Julia Metzker, Georgia Nigro, Mary F. Price (co-chair), Paul Schadewald, Sarah Stanlick, and Stephani Etheridge Woodson.

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Executive Summary

This document is a project of reclamation and transformation, one that is both ongoing and rooted in years of dialogue within [Imagining America](#) and the work of its [Assessing Practices of Public Scholarship research group](#) (APPS). It emerges from our own experiences with assessment related to community engagement and from those of many other colleagues on campuses and in diverse communities. It is intended to bring together those who wish to reimagine assessment in light of its civic potential — to develop what we refer to as *Democratically Engaged Assessment* (DEA).

The experiences and stories we draw on affirm that assessment is too often experienced as a top-down, managerial, bureaucratic, required, and not terribly helpful activity, a task to check off as part of reporting to a funder or supervisor. Too often it imposes priorities that are not aligned with, if not actually at odds with, our goals for learning, engagement, and change. Too often it discourages us and makes us want to surrender. Too often we, in the words of Parker Palmer, "shut down" and go along with processes of assessment that seem inauthentic, beside the point, or even undermining of our work. According to Palmer (2011), "Our lives are filled with contradictions — [including] the gap between our aspirations and our behavior … If we fail to hold them creatively, these contradictions will shut us down and take us out of the action" (p. 45). When experiencing "shutdown," we are often unable to see, much less take action on, alternative perspectives and untapped possibilities.

At the same time, however, we and our colleagues also have experiences that give us reason to think that it does not have to be that way — that assessment does not have to be confining but rather can be a liberating practice that helps us live out our values. As just one example of the many stories we share below, Julia indicates that "DEA provides a framework for reimagining assessment as a tool for social justice," helping her "identify the interventions we can put in place to break the cycle of injustice" and "tell the story" of work that "makes room for all identities, that builds relationships, that heals the harm."

What motivates APPS to explore, develop, and refine DEA is our desire to bridge this gap between assessment as it is too often experienced — a managerial imposition, an expert-driven process, a perfunctory afterthought — and assessment as what we think it can and should be: a transformative process that involves all stakeholders in values-engaged exploration of the processes, relationships, and results of their collaborative work to reshape and renew public life. DEA offers a way to view assessment, not merely as measuring, documenting, and reporting outcomes but also as a way to explore shared realities and co-create new possibilities. In reclaiming and transforming assessment, we want to empower all of us to stand in this gap and help close it with integrity, confidence, and a sense of agency. We believe, with Palmer, that living out our values in this gap is filled with tension, which can be a catalyst to positive change: "when we allow [these] tensions to expand our hearts, they can open us to new understandings of ourselves and our world, enhancing our lives and allowing us to enhance the lives of others" (2011, p. 45).

In short, we are compelled by this question: How might assessment be an empowering process that enables us to create our path forward together, helps us "walk the talk" of our highest values, and allows us to share the story of our work in ways that are not only accurate but also authentic? Assessment imagined in this way becomes democratic practice, enacted in the context of democratic engagement and in the service of building a shared culture of inquiry, equity, and justice.

History

This reimagining of assessment builds on years of critical and inspiring conversations within and beyond Imagining America. APPS formed in 2010 to take up the challenge of assessing the practices of public scholarship through an integrated approach that brings together multiple voices, values, and methods. Through conference dialogues this work expanded into case studies and related publications (see Bartha & Nigro, 2013; Dolson, Figura, & Gale, 2016), webinars, a thought piece on Values Engaged Assessment, and surveys in 2011 and 2018 that sought to mine the insights and innovations of Imagining America's members. Our work on DEA has benefited greatly from conversations with other professional communities, including the American Association of Colleges & Universities' Bringing Theory to Practice Initiative (AAC&U's BTtP), the International Association for Research on Service-Learning and Community Engagement (IARSLCE), and the Assessment Institutes of Indiana University-Purdue University Indianapolis (IUPUI), among others. And it has been deeply informed by innovative practices in communities and by an expanding body of literature, all of which seek to align the commitments of democracy with the processes of assessment. Along the way, APPS has benefitted from the immense insight and support provided by countless colleagues — scholar-practitioners from a wide array of disciplines, institutions of higher education, and community settings — who have given of themselves in ways great and small to help shape DEA.

Structure

This white paper offers a conceptual framework, practical guidance, dialogue with several bodies of related work, and stories of challenge and opportunity. After an introduction, the text unfolds in four parts, accompanied by frequent references to tables, graphics, and appendices. While we recommend reading them sequentially, we acknowledge that the text surveys a wide array of issues — some more conceptual and some more practice oriented, some conveyed through stories and some through theory and research — not all of which may be equally relevant to each reader. Therefore, we suggest you use the following outline as a map to chart your own course to reimagining assessment.

The Introduction begins with an invitation to join us in examining personal stories of assessment and the ways in which the term is or is not aligned with goals for learning, engagement, and change. It then offers an orientation to some of the crucial questions and conceptual tensions that shape our development of DEA, ones that we explore in greater detail in the pages to come.

Part I conceptualizes what we mean by DEA by examining its rootedness in the (contested) commitments of democratic civic engagement (DCE), which calls our attention to the inextricable link between democratic purposes and processes, and to the ways we seek the public good with, not merely for, the public. DEA, therefore, is committed to inquiry and practice that is inclusive and empowering of all stakeholders in the work of community engagement. It intentionally blurs the presumed lines between "expert" and "layperson," between knowledge producer and knowledge consumer, positing knowledge generation as "a process of co-creation" (Saltmarsh, Hartley, & Clayton, 2009, p. 10). The challenges of living and practicing DEA are represented in several stories from the authors' experiences, revealing the ways that DEA, like democracy itself, requires critical, reflective, and collaborative engagement with the values of inquiry and the public good. We then present a core set of values as points of departure for those seeking to initiate discussions about the characteristics of and rationale for DEA: *full participation, co-creation, generativity, rigor, practicability,* and *resilience*. We believe they can help us discover, or

perhaps rekindle, the hope and possibility inherent in assessment when conceived of as a form of collective inquiry — inquiry that unlocks the civic imagination.

Part II fulfills a frequent request by Imagining America's members and other colleagues to provide example processes, methods, and tools for putting DEA into practice. This presents a challenge. As a process of reflection, deliberation, and inquiry, DEA is not reducible to a single method or a set of tools for gathering information. Democratic deliberation and reflection have never been either quick or easy, since they depend upon active participation by multiple stakeholders, the use of various forms of inquiry, negotiations among competing values, and practical applications in an infinite variety of contexts. DEA, like democracy itself, is a difficult and elusive ideal, not a fully accomplished model with simple metrics or easy standards; it is a set of principles and processes through which we can organize inquiry that invites and even demands creative acts of reimagining. With this as context, in this section we:

- explore a process through which DEA values can be applied to each phase of assessment (in Table 2) — from defining the values and purposes of assessment, through design and implementation, to determining and sharing conclusions;
- examine DEA as practiced through the analysis of a single tool in each of five categories of assessment in community engagement: community, partnerships, higher education institutions, faculty, and students (using questions to examine tools in Table 3 and with more complete discussion in Appendix A);
- summarize existing research on the assessment of processes and outcomes in these five categories, along with other methods and tools, compiled in a reference table in Appendix B; and
- survey examples of assessment efforts and methods that have emerged in dialogue with DEA to date, revealing DEA in action.

Together, these explorations allow us to better understand the ways in which DEA constitutes a living project, to be refined and extended to additional contexts and purposes.

Part III addresses several points of tension or contradiction associated with DEA and offers some insights into the complexities and transformative possibilities of holding these tensions in creative, generative ways. We discuss:

- the overarching tension that shapes practices of community engagement and related assessment: between, in basic terms, technocratic and democratic paradigms of civic engagement;
- the ways this tension manifests in three principal conflicts or contradictions, each informed by assessment literatures and stories:
  - between expert-driven assessment and collaborative multi-stakeholder processes of knowledge creation;
  - between, on the one hand, assessment's many techniques of accounting, auditing, and valuation, and on the other, its emancipatory processes of community building and transformation through collaborative storytelling, critique, and imagination; and
  - between, on the one hand, assessment's focus on products and outcomes, and on the other, a holistic focus on both products and processes, the outcomes and relationships that constitute democratic communities and publics; and

- several strategies for approaching these tensions in the practice of DEA, ultimately focusing on those ways we may hold tension creatively and, in so doing, claim agency, avoid being shut down, and realize the transformative possibilities of DEA.

Part IV is an invitation to you to join us in exploring questions for further inquiry, issues that point to next steps in the development of DEA and challenges beyond the scope of this paper.

Conclusions

We are firmly convinced that if assessment practices fail to challenge, and offer alternatives to, the normative paradigms that so often limit the democratic potential of community engagement and public scholarship, we lose opportunities for transformative learning and change — in higher education, in communities, and in ourselves. Taking up this challenge requires us to attend to and deepen rather than reject the role of values in the decision-making processes of assessment, ensuring that we are accountable to an inclusive, democratic model of deliberation and meaning making. In consequent dialogues about values and inquiry, the principles and methods of democratization itself, as well as justice and other ideals, may be the subject of contention, inquiry, and redefinition. In this way, the process of assessment mirrors the ideals of democratization by creating possibilities — new ways of being — arising from new relationships and the knowledge they produce. In DEA, the process is part of the product because the deliberative relationships and the critical learning it allows are elemental to the outcomes of democratic community engagement. As multiple stakeholders work towards both shared and differing goals, there are opportunities to negotiate various perspectives and approaches, hold tension creatively, and arrive at more diverse and empowering methods for reflecting on the complex work of community engagement and the democracy it endeavors to build.

To assess our processes and our impacts, then, means developing critical and holistic methods that align with democratic values and move us beyond narrow forms of assessment that inform little and transform less. In taking these steps we sometimes find ourselves in minimally-charted and sometimes hostile terrain. The perspectives and tools offered here are intended to make it easier to live our values from conceptualization and planning through implementation and transformation — and most importantly, to do so through open questions, processes, and strategies rather than rigid formulations of what must be done. We hope our work on DEA nurtures cultures of assessment in which knowledge creation is owned in common and democratically by all. We hope the tools, tensions, and strategies we explore here can support collective empowerment and agency, bringing diverse voices together to learn from each other and reimagine assessment — and, with it, our organizations, our communities, and our world.

Introduction

What is your assessment story? How did you come to assessment? How do you feel about it? What does it mean to you? What do you want it to mean?

As members of [Imagining America's Assessing the Practices of Public Scholarship (APPS)](#) research group, we have asked ourselves and many others these and similar questions over the past five years. Our answers have led us to read, to think, to write, to ask more questions, and to talk with yet more colleagues. And all of that has led us to share this document with our fellow members of [Imagining America (IA)](#) and our colleagues on campuses and in broader communities who are working to assess community engagement and public scholarship. Simply put, this white paper is intended to bring us together to reimagine assessment in light of its civic potential. It is an invitation to join a community committed to mapping the conceptual landscape, developing the practices, and exploring the tensions of what we call Democratically Engaged Assessment (DEA).

In the pages that follow, we will share our thoughts on DEA, along with some concrete tools and ideas for ongoing development. First, though, there are your stories and ours. Reflect for a few minutes on those questions above to call to mind your assessment story. Then consider a few of ours. What do you and we have in common? Where do we differ?

Stephani's Story

> *I came to assessment and evaluation as a practicing theatre artist who worked primarily with children and youth. Because of my field I came to understand what I did in community as offering individual psychological and/or educational benefits. But, I knew that something else — or something more — was happening. I couldn't figure out how to tell that story though. Look, the biases against arts and design AND against children are deep and strong in higher education, and I have beat my head on that particular wall in ways both ordinary and radical for years. But, when I attended an Imagining America APPS presentation with John Saltmarsh centered on a preliminary exploration of values in assessment, a fire lit in my belly. I suddenly found language that named some of the issues with which I was struggling. I joined APPS then in order to answer my own questions and expand my own thinking. And yes, advocacy was a primary motivation. Advocacy for my own work, for the work of community engaged arts and design in general, and for the cultural importance of children and youth themselves. I seek change, and I believe we measure what we value. But higher education does not value community cultural development in general, let alone with kids. I wrestle with how to make explicit not just the values of what I do, but the real outcomes. I came to assessment honestly to develop the justifications for outcomes over outputs—what we achieve versus what we produce. Over the years in APPS, I have come to understand that the deep heartbeat of assessment and evaluation is actually justice, not justification, though. Structures contain who and what we are allowed to be. With each community partnership, we build relational and educational structures. I am accountable for making sure those structures, neither inhibit the freedom to do and be, nor contribute further to marginalization and disenfranchisement. DEA*

> *processes matter because they help me unpack and dismantle power and hierarchies with my partners or to collectively "hike the horizontal" as my colleague Liz Lerman (2001) writes.*

Julia's Story

> *My experience with assessment is a story of claiming agency in an arena where I consistently have felt squeezed by (mostly) external forces to sacrifice the measures I wanted to make (e.g., direct measures of learning, growth of faculty, agency of community partners) for counting (e.g., the number of students, hours, courses, or financial contributions). As someone who was responsible for a large community engagement initiative at a medium sized public liberal arts university, I felt those pressures every day. Out of frustration, exasperation, and simply being tired, I began to internalize this obligatory approach to assessment in order to "get by." I vaguely understood that this compromise didn't put people at the center of the work or live up to the democratic ideals that were central to the initiative; but I felt that we could just do and then get past this accounting so that we could get to the real work of students learning with community partners to promote public well-being. But then another accounting task came along and another, and before too long I was actively prioritizing accounting measures. And worse, those accounting measures were starting to drive programming in problematic ways, leading us to focus on quantity over quality in students' community-engaged experiences, for example.*
>
> *Then, I went to a workshop at an Imagining America conference, and the potential for assessment was blown wide open for me. I realized that there was a way to assess that puts values front and center … and there is legitimacy in doing so … and there is a world of organizations outside of academia moving values-oriented assessment forward. I eagerly accepted the invitation to become part of the effort to develop this emerging work around "democratically engaged assessment." Born out of community-campus engagement, DEA has something to offer many contexts, to anyone whose work involves increasing justice in the world by even a small amount and who wants to tell the story of that work.*
>
> *Small injustices matter, including in my current work directing a teaching center at a small private liberal arts institution. I work with faculty across all disciplines, who have a myriad of stories. There is a lot of injustice in what many of these people experience: I watch those who are marginalized in the system arrive with great hopes about the contribution they hope to make to the world, and then see how those hopes are consistently, slowly chiseled away by spoken and unspoken expectations to conform to a way of being that doesn't make room for their identity. In the scheme of things, this is a small injustice in the world. These faculty have good jobs in a country with many resources, but the small injustice foment a cynicism, a cynicism that leaks out into their work with students and into the governance structures on campus. And before long we have a toxic environment that plays our grievances over and over like a record on a loop. And we keep hurting each other. So, I want to right that injustice as much as I can by designing a center that makes room for all identities, that builds relationships, that heals the harm. And I want to tell that story in a way that is rigorous, impactful, and useful. I don't want to simply keep reporting the retention rate; I want to*

> identify the interventions we can put in place to break the cycle of injustice. To me, DEA provides a framework for reimagining assessment as a tool for social justice across all contexts.

Sarah's Story

> As someone who sees herself as an interdisciplinary unicorn, I continually struggle with feeling that I'm not speaking the language or operating in the right context at hand. I, like others among us, have often self-identified as an "outsider" in my home institution and in Imagining America. As a non-humanities/artistic professional, I worry about my social science background not being creative enough. On a campus that has nationally-regarded strengths in engineering and sciences, I worry about perceptions of my work as engendering "soft" skills that are crucial yet often undervalued. In a world where interdisciplinarity is increasingly preached, the metrics for learning, teaching, and impact tracking remain siloed, discrete, and quantitative. I also struggle with the urgency and multifaceted nature of our work and the importance of designing service-learning and community engagement (SLCE) authentically — not simply relaying the manipulable and sometimes meaningless numbers that we so often associate with achievement.
>
> I am consistently consumed with the importance of critical reflection and developing iterative processes for evaluating learning, transformation, and impact. I know that the work I do is rigorous in qualitative and quantitative ways, gets to the heart of what needs to change and what's working well, and adopts a continuous improvement framework to evaluate from the inside out through sophisticated mixed methods analysis. Yet, when you add qualitative or discuss affective domains, it is often dismissed as "squishy" due to our reticence to claim those data as rigorous and critical because of socialized norms of data analysis. However, we know the power stories have to help us feel and to know, to understand both process and products of SLCE experiences. They have the power to illuminate hidden histories, amplify marginalized voices, and change the perceptions of entire populations. Despite this, storytelling is often not given the credit it is due for its power as a transformative agent or an important source of qualitative data for assessment. In the company of this APPS community, I have found a group of dedicated scholar-practitioners who are similarly vexed by this tension. They are also driven to re-imagine and re-claim assessment as a practice driven by values and inclusive of all stakeholders.

So, what stands out across these individual reflections? Our stories affirm that assessment is too often experienced as a top-down, managerial, bureaucratic, required, and not terribly helpful activity, a task to check off as part of reporting to a funder or supervisor. Too often, it is a ten-letter word to us, imposing priorities that are not aligned with, if not actually at odds with, our goals for learning, engagement, and change. Too often the process of assessment discourages us and makes us want to surrender. What about your story? Does it include some version of "I'm tired of counting hours, counting dollars, counting heads"? Do you hear yourself saying something like "I'm not here only to document and justify my own existence. I am in this because I care about contributing to change"? Do you, too, sometimes feel "shut down," without the agency to measure what matters? Does assessment sometimes feel like a

meaningless game you have no choice but to play... and play by others' rules, at that? Frankly, given what we have heard across many communities and institutions, we'd be surprised if it didn't, at least some of the time.

Our stories also, however, give us reason to think that it does not have to be that way — to think that assessment does not have to be confining, but rather can be a liberating practice that helps us live out our values. And we expect — certainly hope — that yours does as well. Does your story also include potential for a more empowering take on assessment? Does it suggest that assessment can help us realize our individual and collective aspirations? Does it reveal the possibility of honest conversations that can help us deepen our work?

Of course, the stories we share here (above and below) are not comprehensive, even of our own relationships with assessment much less of all possible relationships. We once invited colleagues within Imagining America to say what word or phrase best expressed their relationship with assessment and were struck by the variation we heard; responses ranged from "nervousness," "angry," and "guilt" through "ambivalent" and "curious" to "kinda hopeful," "inspired," and "my friend." As suggested by these responses, some of you may feel quite at home in your local assessment culture. Perhaps your context welcomes agency, focuses on meaningful inquiry, and is insulated from confining and disempowering forces; or perhaps you have made peace with restrictive norms, found ways to operate freely and effectively despite them, or chosen to live with frustrating and compromising practices as necessary and acceptable costs of the change you seek to enact. We certainly want to learn from stories like these, wherever we find them; but in our experience and conversations with colleagues, they demand something more.

What drives APPS as a collective is our desire to bridge the gap we and others too often encounter between assessment as bureaucratic management and assessment as a transformative process that involves all stakeholders in values-engaged exploration of the processes, relationships, and results of collaborative work. We want to reclaim assessment. We want to empower ourselves and our colleagues in communities and on campuses to stand in this gap and help close it with integrity, confidence, and a sense of agency. In short, we are compelled by this question: How might assessment liberate us to "walk the talk" of our highest values and allow us to share the story of our work accurately *and* authentically? "Liberation" here speaks to the civic and moral potential of a reimagined assessment and evokes the ultimate purpose behind our work on DEA. It suggests assessment spaces and processes that cultivate what Henry Jenkins and colleagues (2016) refer to as the "civic imagination" or "the capacity to imagine alternatives to current social and political conditions" (p. 300).

When we embrace the civic potential of assessment, we reclaim our agency in it. We can, like Julia, cease to settle for "getting by" and instead "break the cycles of injustice" we experience. We can, like Stephani, advocate for who and what matters most. Engaging the civic imagination invites us to reimagine not only assessment processes and outcomes but also who we are and what we do in assessment. Beyond imagining, it invites us to take action and use assessment as a means of bringing "more light and life to the world" (Palmer, 1998, p. 7). A liberatory lens moves us to view assessment as a way to explore shared realities and co-create new possibilities. Assessment imagined in this way becomes democratic practice, enacted in the context of democratic engagement and in the service of building a shared culture of equity, democracy, and justice. Replace the word "education" with the word

"assessment" in Dewey's (1937/2010) core conviction about teaching and learning, and you have ours about assessment:

> Whether [the] educative [assessment] process is carried on in a predominantly democratic or non-democratic way becomes therefore a question of transcendent importance not only for education [assessment] itself but for its final effect upon all the interests and activities of a society that is committed to the democratic way of life. (p. 127)

This white paper offers a conceptual framework, practical guidance, and dialogue with several bodies of related work — all toward the end of "bridging the gap" between the values of democratic engagement and the dominant practices of assessment. It shares our attempt to build on promising thinking about assessment that invites focus on process as well as product, questions whose perspectives should be included and what approaches best give voice to them, and prioritizes relationships as much as outcomes. Innovative approaches that attend to multiple perspectives and ways of knowing are needed and, indeed, emerging. We try to contribute to this trajectory with this white paper.

This said, we share our thinking with humility because we know that our perspectives are influenced by our own particular experiences and backgrounds, which are not all that diverse when it comes to race, ethnicity, gender orientation, education, and other differences. We are a mix of faculty, professional developers, community engagement professionals and practitioner-scholars, and artists, with backgrounds in the humanities and sciences (social, physical, natural) — all affiliated with higher education institutions within the United States — and, as such, we do not come close to representing the full range of partners in community engagement or their diverse identities. This is definitely a limitation on what we can contribute. At the same time, we hope our awareness of our own limitations at least partly helps us question and reach beyond them; and we believe our experiences as not only academics but also members of multiple civic communities who co-create the world we live in deeply inform our work here.

We begin in Part I by answering the question you must be asking: "What is Democratically Engaged Assessment?" Our conceptualization of DEA posits six key values: *full participation, co-creation, generativity, rigor, practicability, and resilience*. For us, these values undergird democratic engagement and ought to, therefore, sit at the heart of assessment related to community engagement. In Part II we build the beginnings of a toolkit for putting DEA into practice by exploring how these values can be brought to life in each phase of assessment as well as in the selection and development of assessment approaches and tools. We use DEA as a lens to evaluate several existing assessment tools by asking questions designed to illuminate the extent to which each does (and does not) live up to these values. In Part III we explore several points of tension associated with DEA and offer some insights and questions related to some of the complexities and transformative possibilities of holding tension creatively in DEA, synthesizing theories and practices to articulate a praxis for assessment grounded in democratic engagement. Part IV is an invitation to you to help answer a set of questions for further inquiry, ones that address this project's limitations and point towards next steps beyond the scope of this paper. The Appendices to the white paper include five examples of our detailed critique of sample assessment tools through the lens of DEA (Appendix A) and a set of resources to support assessment in multiple contexts of community engagement (Appendix B).

Throughout this white paper, you will see that we refer to several central concepts in ways that may strike you as imprecise. As a leading example, we use the words "assessment," "evaluation," and

"research" fairly interchangeably, all as forms of inquiry; you will find "scholarship" and "public scholarship" in this mix as well. We recognize that these terms have distinct definitions and that those definitions vary with the context and with who is doing the defining. For some, "assessment" is formative, while "evaluation" is summative; for some, "assessment" is focused on learning, "evaluation" is focused on programs, and "research" is focused on asking "why" questions and on generating and refining theory. For some, all "research" is "scholarship" and all community engagement is "public scholarship," although for others "scholarship" lacks the connection to theory and generalizability at the heart of "research" while carrying with it a necessary orientation towards inquiry that the practice of "community engagement" may lack. For the purpose of this white paper, we intend these words to broadly cover processes of inquiry through which information is gathered to better understand, share, and improve our work.

Likewise, while we readily acknowledge the rich dialogue around the differences between "community engagement" and "civic engagement," we also treat these terms as interchangeable here and most often use "community engagement" as the catch-all label for collaborative work in and with communities that seeks to move us ever closer to what some of our colleagues have envisioned as "a more just, equitable, and peaceful future for our planet and all beings" (Stanlick, Kniffin, Clayton, Zlotkowski, & Howard, 2017). We do not intend to minimize the contested nature of these terms or to "take sides" as, in fact, there is no consensus on this among the nine of us. If you read "community engagement" as less political than "civic engagement," for example, do not infer from our use of the former term that we undervalue the political dimensions of engagement. We also acknowledge that while we do not view community (or civic) engagement by definition to necessarily involve higher education institutions, most of our own experience and the colleagues' ideas on which we draw occur in the context of partnerships between students, staff, and faculty primarily on college and university campuses and among individuals and organizations located in broader geographic communities (neighborhoods, municipalities, countries). If in places the discussion seems overly-grounded in the world of higher education, know that this is why and that we are eager to broaden the frames of reference that inform DEA (e.g., to include K-12 schools as well as work in and with communities that does not involve educational institutions).

Our use of the words "democracy" and "justice" also warrants qualification, by way of trying to head off any frustration or confusion. There are multiple forms of democracy (e.g., participatory, representative) and of justice (e.g., distributive, procedural, retributive, restorative, social), and we expect that many people struggle today with a sense of disillusionment about both of them and whether they can be realized. Both terms are contested as names for the ends of community engagement work. For some, "democratic" evokes the partisan alternative to "Republican," while for others it variously bespeaks the height of liberty and freedom, or conversely, part of the imperial tendencies of the United States. It is a term, as Simpson (2014) reminds us, too often used without critical acknowledgement of the "long-standing and supposedly 'democratic' structures [that] have been used to anti-democratic and unjust ends" (p. 91). For some in community engagement it is the very essence of the work, for others it is an optional commitment, and for still others it is an alienating abstraction. For us, Dewey's (1937/2010) framing of democracy as not only a political system but also a way of life is a guiding thought. Therefore, while we do examine linkages between DEA and governance, we are primarily evoking shared power, voice, and responsibility as a way of being in the world more generally, regardless of the type of political structures in place. As we see it, "democratic engagement" need not evoke governmental structures and certainly is not limited in its application to nation states that define their governments as democratic or that share conceptions of democracy articulated in the United States.

Similarly, we do not see "justice" as solely the responsibility of systems of law or governance, however much they may be necessary. We regard injustice to be a structural social issue existing, as Iris Marion Young argues, "when social processes put large categories of persons under a systematic threat of domination or deprivation," limiting the development and use of their capacities, while enabling "others to dominate or have a wide range of opportunities for developing and exercising their capacities" (2006, p. 114). If injustice is this broad, shaped by all of us in different ways as we participate in social systems, justice is achievable only through the acceptance of shared responsibility to transform cultural, political, and economic life. And we are not the first to recognize that, in this struggle for justice, assessment has a role to play in supporting civic learning and democratic forms of engagement (e.g., Mertens, 2008). For the purpose of this white paper, therefore, we intend the words "democracy" and "justice," despite their distinct and often clashing traditions, to broadly reference processes of engagement in power sharing, collaborative deliberation, and the strengthening of individual and collective voice, which we believe can help realize greater social freedoms, more widespread equity, and deeper experiences of community and well-being (see Sen, 1985, for more on this approach to capabilities and well-being).

Regarding all of these words, then, we adopt a "big tent" approach, well aware that they have multiple meanings for us and for you, as we believe it is important that their meanings be negotiated in context. Throughout the white paper we will continue to tell our own assessment stories and share those of others — mostly members of Imagining America (IA) — from whom we have gathered invaluable insights and innovations. These stories have come to us through colleagues with whom we have collaborated, case studies we have undertaken, and anecdotes shared at IA conferences and meetings. In the Spring of 2018 we also conducted a survey to learn more about the assessment practices of IA members and conference attendees from the previous five years. The survey (available upon request) consists of twenty-five questions that inquire into how organizations define, understand, conduct, struggle with, and innovate around assessment. Some of the 70 individual responses became the basis for follow up interviews that generated further insights into the difficulties posed by assessment in a variety of contexts, and into the powerful methods that sustain democratic engagement. We find it noteworthy that most of the respondents expressed challenges with assessment and a desire to learn from one another about ways assessment can aid, not distract from or hinder, democratic engagement.

As you venture into this piece, we invite you to pause at the "points of inquiry" we have included in several places throughout; at each of these moments we provide a literary or artistic framing and a prompt, both of which are related to the issue under discussion and are intended to support your reflection on your own understandings and practices of assessment in community engagement. Also as you read, continue to bring your own assessment story to bear — and your stories of community engagement more generally as well. We share our stories so you will know how our work on DEA is reflective of our own experiences. We also know that your experiences and perspectives as artists, activists, academics, humanists, and change agents of various backgrounds can help extend this conversation, so we invite you to join us in reimagining assessment.

Part I: Conceptualizing Democratically Engaged Assessment

Let us look at another story, not yours or ours, but that of a community organization that illustrates some of the complexities of the why, how, and who of assessment in community engagement. The example in the box below helps make visible some of the possibilities and challenges of assessment that our work on Democratically Engaged Assessment (DEA) seeks to address.

Roadside Theater: Different conceptions of assessment

Roadside Theater is a professional theater company dedicated to the belief that, "the world is immeasurably enriched when people and cultures tell their own stories and listen to the unique stories of others" (Roadside Theater, 2018). Roadside partnered with a local agency that worked with cancer survivors in three rural communities, supporting program participants in producing public presentations of their cancer stories for use at cancer prevention and detection events. The project was one of several funded by a grant received by a regional university's health division, but its focus on community storytelling and organizing was an anomaly in the group of grantees. As they began to work on the project, the theater company engaged in their usual, highly collaborative process of developing goals and methods and established a timeline that called for assessing the process at each stage with both the participants and the project partner (the agency). The theater company used a story circle method to conduct assessment, to generate performance content, and to structure audience response. Both formally and informally, story circles bring people together to answer questions posed by the facilitator with stories drawn from their lives.

After attending the final performances and conducting interviews with the projects' community leaders in each region, the theater company wrote its final report for the local agency. The report drew on the story circles and interviews, and documented participants' descriptions of the impact of the storytelling project in their community — for example, by sharing audience responses and participants' plans for the future. When the company submitted a similar report to the university, however, the university requested more information about the justification of each performance's focus (for example, prevention, type of cancer, age and gender composition), a response that seemed to discount the theater company's reliance on stories as its primary body of evidence. The theater company submitted an addendum to the report in which they affirmed the value they placed on goals defined and driven by community participants via the storytelling method, rather than goals identified by epidemiological or other external factors. While the theater company explained more in its final report, it did not apologize for its community-driven methods. Doing so was unthinkable for Roadside because the values they brought to their assessment approach and the values they brought to their theater-making work were the same. (This summary draws heavily on APPS, 2015).

In this example, as in many others we have collected, assessment of community engagement reveals and then must negotiate several points of tension. Here, the university expected the knowledge generated via the community theater projects to be made legitimate by expert-driven and quantitative evidence about cancer rates among different populations. But the Roadside Theater's work regarded as most valid and meaningful those stories of cancer survivors and their families, as well as those families whose loved ones died from the disease. Both held assumptions about what constitutes valid information, but those were neither shared nor transparent. The difference here was fundamentally one regarding how knowledge is generated, whose knowledge matters most, what kind of information is valued, and who has the power to determine which understandings take precedence — all of which came to the fore in the assessment process.

We will continue with the rest of this story in Parts II and III below, as we consider how this conflict unfolded and how it might have been resolved. Here, we simply highlight some of the issues that make assessment so ripe with potential for contention, so revealing of the mix of values at play in our work, and so tightly linked with dynamics of power and knowledge. We also note that, in this case, when pressure was applied by the funding university the theater company did not, as alluded to in the Introduction and discussed below, "shut down." Rather, its commitment to democratic values was strong enough to allow it to withstand the powers that threatened to undermine or discount its methods. This is not always — perhaps not even often — the case, however, and this reality offers insight into some of the frustrations our own stories express.

What might a reimagined assessment look like and how might we go about pursuing it in our community engagement work? What we explore here is one response to these questions. We call it *democratically engaged assessment* or DEA.

Point of Inquiry

"In the traditional [indigenous] way of learning, instead of conducting a tightly controlled experiment, you interact with the being in question — with *that* plant, with *that* stream. And you watch what happens to everything around it, too. The idea is to pay attention to the living world as if it were a spider's web: when you touch one part, the whole web responds. Experimental, hypothesis-driven science looks just at that one point you touched." (Robin Wall Kimmerer in Tonino, 2016)

Think about an assessment project you are working on now or have been part of recently. Are you inviting exploration of the whole web? When do you focus only on the point you touch, and why?

What is Democratically Engaged Assessment?

Democratically Engaged Assessment (DEA) is an orientation to and framework for assessment that is explicitly grounded in, informed by, and in dialogue with the (contested) values and commitments of *democratic civic engagement* (see Table 1 below, modified by Clayton from Saltmarsh, Hartley, & Clayton, 2009). Democratic civic engagement (DCE) calls our attention to the inextricable link between democratic purposes and democratic processes. "Purpose," as described in the *Democratic Engagement White Paper* (Saltmarsh, Hartley, & Clayton, 2009) "refers specifically to enhancing a public culture of democracy on and off campus and alleviating public problems;" and since "the means must be consistent with the ends" (i.e., the means must be democratic), DCE "seeks the public good *with* the

public and not merely *for* the public" (p. 9). It is, therefore, committed to inquiry and practice that is collaborative, inclusive, and empowering of all stakeholders in the work of community engagement. It intentionally blurs the presumed lines between "expert" and "layperson" — between knowledge producer and knowledge consumer — positing instead that we are all both and that knowledge generation is "a process of co-creation" (p. 10). And "community change that results from the co-creation of knowledge," not mere dissemination of knowledge by academic "experts," is among the intended results of DCE (p. 10).

Table 1: Commitments of Democratic Civic Engagement

Elements of Democratic Civic Engagement
Being and doing with (not merely in, on, to, for)
Focusing on assets, strengths, and resources rather than needs
Co-creating knowledge and practice through multi-directional, synergistic flows of ideas and questions
Collaborating in ways that are potentially transformative (of self, others, community organizations and communities, educational institutions, systems, paradigms) not merely transactional
Positioning all partners as co-educators, co-learners, co-generators of knowledge and practice through distributed power and responsibility
Facilitating inclusive, deliberative democracy

The framework of DCE has had a significant impact on both the practice of and scholarship on community engagement and on many of us as community engagement practitioner-scholars. Although originally articulated by Saltmarsh and colleagues (2009) as a product of conversations specifically about the orientations higher education institutions bring to their work in and with communities, some of us and other colleagues have broadened it to encompass the full range of interactions among any or all partners in community engagement (e.g., between students and faculty with or without the involvement of community members, between community organizations and community residents with or without the involvement of individuals on campuses). Ongoing development of DCE as a paradigm that can and arguably should have influence within many domains of activity focuses on gathering, creating, and analyzing examples of efforts to enact it wherever they emerge. Assessment is one of these domains.

As applied to assessment in community engagement, DCE draws on the knowledge, expertise, experience, and perspectives of everyone involved in any particular partnership — community members, students, faculty, staff — and insists that all have a voice, not only in identifying questions and goals and designing projects of community engagement but also in all of the phases of assessment (see Part II). While not denying that some who share responsibility for assessment are professional assessors or evaluators, DEA recognizes the complementary expertise of multiple stakeholders and partners in processes of inquiry, decision-making, and problem-solving. Positioning all partners as potential co-inquirers and co-creators, DEA invites myriad stakeholders into the process, with the conviction that democratic deliberation can lead to assessment efforts that are well informed as well as culturally and cognitively diverse. We use "stakeholder" to refer to any group whose interests are at stake in any particular project and its assessment. When the full range of perspectives is well integrated and forms the basis for collective learning, assessment is more apt to fulfill multiple goals and solve difficult problems (Ely & Thomas, 2001; Reynolds & Lewis, 2017). Georgia gives voice to this commitment to learning from multiple perspectives in the following story.

Georgia's Story

Two strands of my work converge to make democratically engaged assessment alluring to me. One goes back to the beginning of my career as a college teacher when I invited local community members to my developmental psychology classes and then developed an action research course with a colleague in Education that included securing a grant to fund projects of community partners who participated in summer camps on research methods. I learned as much or more from them as they learned from me, and when asked to submit a paper to a prominent service-learning journal, I proposed to co-author with a community partner. The editor emphatically nixed that idea, and I did not submit the piece. Years later, when Stoecker and Tryon (2009) published their book about the "unheard voices" of community partners, I wasn't shocked, but I was disheartened; and I questioned my place in the SLCE movement.

A second strand is related, for I continued to work on research projects with undergraduate students and community partners. In so many cases, the work commenced with assessment and evaluation questions from community partners. Has the student-led civil rights team at the high school shifted the climate for LGBTQIA+ students? Will a community gardening and cooking program for low-income teens have two-generation effects on family nutrition? Will a restorative justice diversion program for youth increase developmental assets and not just reduce recidivism? I have learned that questions like these and creative approaches to answering them come from collaboration with community partners who are empowered to pitch in at every stage of the process and from the partners' commitment to include in the process the youth or others with whom they work. As a result, invariably, a first project leads to another with new questions. What practices led to the most successful outcomes for the civil rights team? How can teen gardeners address the problem of vandalism in community gardens? Does restorative justice have a greater impact on internal assets, such as integrity, or external assets, such as closer relationships with adults in a youth's life?

Georgia's story emphasizes what can happen when we infuse multiple perspectives across the phases of assessment: an ongoing process of discovery oriented around the creation of knowledge that is useful to specific communities. This kind of generative relationship — in which partners keep building on and building out their work together in new ways — attests to one merit of a richly participatory process, since it can develop the trust and effectiveness necessary to enable future collaborations. We will return to this issue in more detail in Part II; however, Joe offers cautions against presuming what the benefits of collaboration may be, urging us to develop DEA as one means to carefully assess them for all stakeholders in community engagement.

Joe's Story

From the time I was in college majoring in psychology and sociology/anthropology and working in various anti-poverty and anti-racism movements, I have seen my academic and activist pursuits as inseparable, each informing and improving the other. Eventually working as a faculty member in sociology, first at Bowdoin College and now Vanderbilt University, my

teaching on issues of inequality, social movements, and environmental justice naturally drew from progressive traditions of community engagement and public sociology. Associated methods have helped guide my students to engage in a wide variety of community projects and, in so doing, develop their own intellectual, moral, and public selves. In my administrative role at Vanderbilt's Center for Teaching I counsel faculty and graduate instructors on ways to use community engagement — among many other pedagogies — to enhance student learning and support community organizations in their work to reduce injustice and inequality.

Despite the extensive scholarship demonstrating that community engagement can empower students to become more active and critical citizens, not to mention the many students I have known who have dedicated themselves to innovative and influential careers of change making, I also have seen students and faculty be ineffective, and worse, cause harm. I have seen well-intentioned students embrace a patronizing pretense to lead those they wish to "serve." I have seen others approach community work as tourists and adventurers wanting to explore how the Other lives. And I have seen some work creatively and diligently to redress a social problem (e.g., poverty) without thoroughly questioning or challenging the structures of power that create it (e.g., inequality), and the privileges such structures protect. In these instances faculty, staff, and administrators have often been complicit as they fail to empower students with the intellectual and personal tools of a critical, just engagement. These have left me feeling dispirited and, at times, hopeless about the possibilities for change, at least as sparked by higher education.

It is in this context that I came to desire an expansive form of assessment into higher education's community engagement and public scholarship, one that could shed light on how to effectively change communities as well as larger social processes. My daily work with faculty and students is driven by questions that demand this kind of assessment: How can faculty, students, and community partners develop methods to assess their work to co-create knowledge? How can community learning and growth be measured? How can campus-community partnerships be more effective in solving community or social problems? What institutional structures are most conducive to effective social change, in higher education or community organizations? How can faculty and students organize their work to greatest effect for learning, research, and community change? Just as importantly, I feel it necessary to ask: What are the interests that limit higher education or community organizations from being and doing more? What more can we do to challenge these limitations and the powerful interests that put them in place? And ultimately, how can practices of assessment be reclaimed and united with critical scholarship from across the disciplines to begin to answer such questions?

All of us as authors, individually and collectively, have a particular interest in trying to understand and enact democratic civic engagement in our work, generally and in the realm of assessment. Sometimes, like the members of Roadside Theatre company above, we have the confidence and authority to stand firm to defend these core commitments in negotiating assessment. We can select and apply appropriate methods that not only appreciate but, in their application, help develop democratic knowledge and meaning making (e.g., cancer survivors articulating and interpreting their own experiences with diagnosis of the disease).

It is challenging, though, to live out commitments to democratic engagement at a time when academic culture and broader trends both in the US and around the world tend to privilege, on the one hand, technical expertise over broad community participation in knowledge creation (Saltmarsh, Hartley, & Clayton, 2009), and on the other, market-driven imperatives of social change and community engagement (focused principally on elite-driven philanthropy, public relations efforts, revenue generation, cost minimization, privatization, corporatization, etc.) instead of more radically democratic political and economic processes (Brackmann, 2015). As just one example of this, colleagues and funders often struggle to understand what of value is created through these democratic approaches to assessment and at what cost. Sylvia's story provides an example.

Sylvia's Story

My center for civic engagement has been exploring ways to consistently assess student learning in community-engaged learning courses. In a meeting with a campus assessment specialist several years ago, I shared our planned first step: to invite faculty to come together and examine artifacts from a range of courses in order to identify shared learning goals across disciplines — a plan that reflected our center's identity as a generative support for holistic, inquiry-based faculty development. The specialist discouraged the idea to involve faculty in this way, instead advising me to follow the university's protocol for assessing other high-impact practices: identify (in the relevant literature) the indicators of a quality experience and then assess (via a survey of faculty) for the presence of those indicators. "Don't ask them what to measure; tell them!"

I had heard enough grumbling about assessment protocols being used in other pedagogical initiatives to sense that developing evidence-based measures from the literature and imposing these on community-engaged courses across the university would not further our goals with faculty or help us generate meaningful assessment of student learning across the disciplines. One assumption embedded in this approach seemed to be that we need not look at evidence of student learning itself, but only at elements of course design (from which we could infer the presence or absence of student learning). While this was certainly efficient, it ran counter to a central motivation for our assessment in the first place — to involve faculty in a reflective conversation about the impacts of community-engaged course design. How could we do this if we assumed, from the get go, that we (in the center) knew best what kind of courses delivered the desired learning?

Disoriented by the conflict between the specialist's motivations and my own, in the meeting I struggled to convey this perspective and the enthusiasm I knew community-engaged faculty felt for the inquiry into their students' learning we'd begun to do together. Unsure of my own expertise, I fell silent, switching into note-taking mode and documenting, step by step, my colleague's advice. I knew this wasn't the right path for us, but I left the meeting feeling defeated and deflated. I'd felt excited about our approach with faculty, especially considering the ways it resonated with our larger understanding of assessment — inspired by my work with the APPS group — as an ongoing discovery and an opportunity for shared wonder, but now I wasn't sure. Were we just wasting busy people's time?

Thus, on bad days, our optimism and hope for the power of community engagement and assessment to strengthen the fabric of communities, to revitalize withered social bonds, and to generate new insights that become impactful solutions sometimes give way to uncertainty and even despair. On both good (empowered) days and bad (discouraged) days, we sometimes feel stunted in our own success with assessment. Cynicism can emerge or be deepened by repeating a pattern of deference to traditional organizational, funder, or disciplinary norms of "what counts" — a response that, in the moment, we at least hope helps us address the immediate issues and keep the work moving forward.

For all of these reasons, it is easy to end up at a place of alienation from assessment, a place that keeps us from tapping its democratic potential and can result in a diminished sense of our power, agency, and efficacy. For some of us Edvard Munch's painting[1] "The Scream"is an apt representation of what we feel when confronted with the difference between how others want us to assess or be assessed and what we know to be true to the commitments of our community engagement work. How many of us have screamed silently (or perhaps loudly), thrown up our hands, or rolled our eyes and sighed deeply ... and then gone along with "the game." We refer to this experience of alienation and powerlessness in assessment — this feeling that we are unable to do what we judge important to do in our assessment of community engagement — using Parker Palmer's words, as "shutdown." According to Palmer (2011), "Our lives are filled with contradictions — [including] the gap between our aspirations and our behavior ... If we fail to hold them creatively, these contradictions will shut us down and take us out of the action" (p. 45). When experiencing "shutdown," we are often unable to see, much less take action on, alternative perspectives and untapped possibilities. Elsewhere Palmer (2012) speaks of shutdown as an outcome of fear that derives from a sense of the actual or perceived danger of powerful people controlling our creativity and stifling innovation. We expect this resonates with some of your assessment stories as it does with many of our own.

While helping to diagnose the difficulties, DEA also, we believe, points not only to a way out but also to the possibilities of using our agency to transform relationships and, with them, communities, institutions, and society. Palmer (2011) begins to point the way:

> When we allow their tensions to expand our hearts, they can open us to new understandings of ourselves and our world, enhancing our lives and allowing us to enhance the lives of others. ... The genius of the human heart lies in its capacity to use these tensions to generate insight, energy, and new life. (p. 45)

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[1] [Edvard Munch [Public domain], via Wikimedia Commons]

We find this very empowering: We can *use* the frustration, the disempowerment, the uncertainty. We can welcome them as the inevitable indicators that we are standing on the cusp of — indeed, helping to usher in — a shift from the dominant yet limiting tendencies of our society, our communities, and our campuses toward commitments of democratic civic engagement, which promise all a voice, which share power and responsibility, and through which we create knowledge and the future together. Because roles and identities as co-creators challenge so many norms in contemporary society — hierarchical power dynamics, as a leading example — enacting democratic civic engagement in our community-engaged work and assessment both requires and fosters transformation in our ways of being, knowing, and engaging with others. We are firmly convinced that if assessment practices fail to challenge, and offer alternatives to, the normative paradigms that so often limit the democratic potential of community-campus engagement, we lose opportunities for transformative learning and transformative change — in higher education, in communities, and in ourselves.

So we are learning — trying to learn — to resist the sense of impending "shutdown" and, instead, claim agency. As we will see when we return to Sylvia's story below, she and her center did not end up limiting themselves to the specialist's plan but rather found renewed confidence in their own ideas and proceeded down their own path; what is it that encouraged that renewal of heart and confidence? What is it that helps Sarah continue to gather and hold up stories on a campus that views them as, in her words above, "squishy"? What is it that enables Stephani to use assessment as a tool of structural liberation in her relationships with and advocacy for children and youth despite pressures to focus instead on justifying her programs? Protectiveness of our programs and accountability to our colleagues and communities is, we expect, part of the agency we claim. Anger at systems that constrain and silence what and who we care about helps us resist. Sometimes relationships with the powers-that-be encourage us to continue the conversation about why and what and how to assess until a more authentic and to-the-point set of answers can be reached together. Stories like these need to be examined for what we can learn about agency in the face of tension. In [Part III] of this white paper, we further explore several tensions that seem to constrain or challenge DEA, followed by some thoughts on the ways practitioners may hold these tensions creatively and pursue DEA with integrity.

We think at the heart of DEA and all this talk of tension related to the why, how, and who of assessment are values: transparently articulating them, supporting one another in holding onto them, and doing our very best to breathe life into them. Since the values in question are associated with democratic engagement, of course, we know that it is easier said than done. Such values are multi-faceted. They are not only open to interpretation and reinterpretation, they demand it. They are, by the very nature of democracy, contested. Let's explore the role of values in DEA.

Point of Inquiry

Often visual art can capture thought and emotion that other forms cannot, as in Edward Munch's "Scream" above. Take a moment to draw or identify a visual image that represents how assessment makes you feel, much of the time. Then, consider what you've drawn.

Does your image suggest that you are being called towards, or away from, the commitments that brought you to community engagement?

Values Engagement in DEA

Although we as co-authors collectively share commitments to the broad values of democratic civic engagement and democratically engaged assessment, we have found that our interpretations sometimes emerge from different assessment traditions, complicating our ability to develop a shared understanding of what assessment is, what its ultimate purposes are, and how to communicate its merits. This is, in part, because of the different disciplines and intellectual traditions from which we come. However, it also is a result of complicated contemporary academic debates on the role of values in research and the way they may be applied to the practice of community engagement and its assessment. A thorough engagement with these literatures and their debates is beyond the scope of this section, but we wish to acknowledge that there are many who find any kind of values discussions in social research to be worrisome. On the one hand, there are those (objectivists or positivists at the extreme, post-positivists more typically) who, as much as possible, wish to insulate inquiry from the values of the researcher, since they may bias, prejudice, or politicize a more rigorous and reasoned understanding of that which is under study. On the other, there are those (modernists or postmodernists) across the social sciences, arts, and humanities who skeptically regard most any assertion of values — whether absolute or merely shared — as a trojan horse, a means of imposing and regulating a particular vision of truth and morality. In both cases, the discussion of values in research can raise profound concerns about the rigor of knowledge claims and the impact of languages of morality and truth that, regardless of intent, operate to confine, exclude, and oppress.

We can agree wholeheartedly with all of these concerns. The history of APPS has been riddled with internal debate and dialogue about ways of knowing and engaging with values without embracing philosophies that sacrifice rigorous critical thought or reassert some oppressive truth or morality. Our embrace of DEA is in part an effort to center an inclusive process of inquiry in which deliberation over values has the potential to improve the critical rigor and participatory capacity of assessment; and we are interested in exploring the conditions under which this potential is realized. An acknowledgement that values can corrupt or politicize inquiry does not negate the fact that values always operate in and through our disciplines, theories, methods, and our own personal influences. Likewise, an acknowledgement of the ways values can be part of oppressive and confining systems does not negate the roles values play in public (and private) life, particularly in efforts to resist and liberate, however partial they may be. Being value neutral is, therefore, neither possible nor desirable. As Freire once claimed, "when we try to be neutral… we support the dominant ideology" (in Simpson, 2014, p. 91).

Therefore a critically self-reflective, democratic, and deliberative engagement with values is necessary to reckon with the complexities of values in any form of inquiry, as in public life. This is especially true in the assessment of community engagement, since it always has value-laden implications for programs, projects, communities, and society as a whole. Sometimes these values — what "good" we wish to achieve in our work or through assessment itself — may be unclear or contested among stakeholders, drawn from very fuzzy or simply varied perspectives on the common good. Through assessment, as with other forms of knowledge creation, we have opportunities to confront our values, develop them, challenge one another, and reach for reconciliation when possible. This, in turn, can lead us to transform our understandings of our world and our place in it, which can lead us to put demands on our institutions and our society (Mertens, 2008, 2012). In this way, democratically engaged forms of assessment are potentially dangerous: asking questions, formulating critiques, and suggesting change that can threaten existing structures of power. As such, we have come to view assessment as, at its foundation, a

"political-moral practice" (Hall, Ahn, & Greene, 2012, p. 206) with diverse roots in critical humanist, artistic, and social science methods focused on supporting democratic engagement and change. From this perspective, assessment can never be value-neutral, value-free, or value-averse; it is always a values-based enterprise (House & Howe, 1999; Mertens, 2008) and can yield a form of advocacy for change (see Greene, 1997).

We understand DEA, therefore, as part of a larger orientation to *values-engaged assessment (VEA)* that, we argued in an earlier piece (Bandy et al., 2016), speaks to the critical value consciousness we crave in our assessment work. VEA has a longer history in the world of evaluation and may entail *any* set of values (democratic, expert-centered, faith-based, etc.) that inform inquiry (House & Howe, 1999). Values engagement differs from stances of value neutrality or value-based assessment. VEA does not deny values, but it also does not prescribe them. VEA recognizes that the work of inquiry cannot be separated from value claims and that robust assessment includes wrestling with the internal contradictions and tensions that assessment can raise (Hall, Ahn, & Greene, 2012, p. 206). Values-engaged approaches give explicit attention to describing the manner and degree to which *any given set* of values is enacted through assessment, so as to inform how values may guide or corrupt it. This means that assessment focused solely on the values of use or effectiveness, absent attention to other values like justice or equity, for example, can also be considered VEA, as in Utilization Focused Evaluation or Principles Based Evaluation (Patton, 2018). That is, although VEA may be used to assess just ends or processes, it need not do so if it focuses on other values (Hall, Ahn, & Greene, 2012; Patton, 2018, pp. 3-14).

We thus prefer to use DEA as our focus here, since the concept of VEA does not inherently or explicitly affirm the modelling of democratic practices in assessment that underpin the just, equitable, and transparent forms of knowledge creation we envision for assessment and our society more generally. Consequently, to engage in productive and empowering assessment, partners in community engagement — regardless of their role or background — must come together to deliberate upon the values of their organizations, institutions, and professions, each with its own traditions, expectations, and political contexts. Doing so, and coming to shared, intentional understandings of the values that assessment is intended to serve allows stakeholders to engage, ideally, in humble self-criticism of their own presumptions and to reconcile their values and interests. This may generate new forms of assessment that are more useful to the project and may foster a more equitable and democratic distribution of assessment roles and responsibilities among stakeholders, helping forge more co-creative partnerships. Of course, none of these outcomes necessarily follow from efforts to engage in democratic deliberation, therefore, the ongoing development of DEA should seek to understand the conditions that support or hinder these possibilities.

Accepting the complexities of different communities of practice, their implicit and explicit values, and their relative expertise or bases of knowledge is crucial. Democracy as lived practice makes room for the recognition that there is no single universal paradigm that governs either community engagement or assessment and that these diversities have potential and productive contributions to make to a greater and just whole. Mary's story highlights some of the complications facing attempts to cultivate DEA in this light.

> *In building capacity for civic engagement on my campus, which for me includes making my campus safe for faculty committed to publicly engaged scholarship, I need groups with very different orientations to come together and find what they have in common. It seems to me that we are all attempting to answer the same questions — What are the public purposes of higher education, and the academy more broadly? How do we go about achieving these purposes — whether or not we share the commitments of democratic engagement? Are we able to see the value and validity in alternative responses to these questions?*
>
> *I worry that it is too easy to fall into dichotomous camps. If we are not very careful in how we talk about, as we frame it, the democratic purposes and processes of our work, we risk alienating some of the very people we most need to engage: those with power, position, and authority. I need a critical mass of faculty and administrators with very traditional conceptions of assessment and research as allies, not adversaries. On my campus, the faculty, staff, and students who work on the frontlines doing democratically engaged work need this as well. I don't want colleagues who haven't bought into co-creation or who see the expertise they spent a lifetime developing, and which they apply to critical societal issues, to mis-hear me as saying they don't care about democracy or justice or social change. For me this means not losing sight of the individual people behind the label "technocracy." It is too easy in our current moment to take shelter behind monolithic labels … whatever the label.*

As in Mary's experience, we acknowledge that our contexts are complicated, multiple, and contain seemingly irreconcilable differences. The challenges we face in the 21st century demand creative and multi-faceted solutions. We believe DEA can help us build capacity for assessment as collective inquiry and knowledge making, foster skills in democratic deliberation, and sustain spaces that honor all voices. In this sense, we view assessment as foundational to deliberative democracy, one that embodies both a cultural civic practice and a *civic institution* (see House & Howe, 1999, pp. 131-134). Here, institutions are more than organizations; rather they are social and cultural processes — rules, beliefs, norms, practices — that pattern how we behave in, and shape, society (March & Olsen, 2011). Viewing assessment as a civic institution points to the integral role that deliberative work plays in developing, sustaining, and reproducing the processes of a democratic culture. That is, assessment can be one means through which we animate democracy as a way we live together and advance our world. This is one claim at the heart of DEA. And yet we can go further and articulate the values that we think, in principle, allow assessment to realize this ideal.

Core Values of DEA

In our many years of intentional investigation, discussion, and feedback, we have worked to conceptualize a highly self-reflective and deliberative expression of DEA that fits within a variety of contexts, helps us measure what we value, makes explicit assessment's liberatory possibilities, and contributes to the expression of a broad democratic culture. We have wrestled with refining a core set of values that best express our thinking — values expressed throughout assessment processes (see more on this in Part II). We see the following six values, interdependent and in some ways overlapping, as comprising the heart of democratic community engagement and DEA. For each, we offer a description

that is informed by relevant scholarship; note a contrasting interpretation that may be common but is not the meaning we intend; and suggest some possible positive results of careful application.

Full Participation — *Full participation references assessment processes that, borrowing from Susan Sturm, "enable people, whatever their identity, background, or institutional position, to thrive, realize their capabilities, engage meaningfully … and contribute to the flourishing of others" (2006, 2010; in Sturm, Eatman, Saltmarsh, & Bush, 2011, p. 4).* It requires structures (e.g., organizational, economic, political, cultural, physical) that institutionalize the possibility of participation of all who affect and are affected by the work in question, thus not being dependent on invitation from those in power. Enacting the value of full participation, therefore, obliges us to attend to the conditions, constraints, and practices of assessment that enable or marginalize participants and their perspectives across the range of assessment activities. Full participation does not necessarily demand that absolutely everyone who has a stake in the process be engaged before assessment can proceed, but it does include designing the process in ways that enable myriad participants, particularly those most marginalized, and their perspectives to be respected and taken into account. Specifically, it includes asking questions related to whether the assessment process and its results are accessible and relevant to, as well as representative of, the full range of stakeholders, not only simply those in power. Assessment that fully enacts full participation as a value can lead to deeper trust, more widespread investment in the process and its outcomes, and greater learning (e.g., critical thinking skills, problem-solving abilities, empathy, agency) for everyone involved.

Co-creation — If full participation is concerned with *who* participates in assessment, co-creation attends to *how* assessment is undertaken. *Our understanding of co-creation draws upon the Democratic Engagement White Paper (Saltmarsh, Hartley, & Clayton, 2009), which explains it as "breaking down the distinctions between knowledge producers and knowledge consumers" and manifesting when collaborations are "conducted with shared authority and power … in all aspects of the relationship, from defining problems, choosing approaches, addressing issues, [and] developing the final products" (p. 10).* The ideals and deliberative processes of intentional power-sharing, the development of trust and shared risk, the generous use of participants' assets and capabilities, careful attention to at times divergent priorities, and the negotiation of difference are central to co-creative assessment, the details of which are always specific to context. Co-creation does not mean that everyone involved in the process does or thinks the same thing, and it does not deny historical or current differences in sources of and types of power. It also is not "collaboration" or "mutual benefit," which we see as elements of, but not equal to, co-creation. Specifically, co-creation engages the full range of participants across the phases of assessment; integrates the knowledge, questions, and abilities of everyone involved; and develops new shared understandings. It involves levelling hierarchies, blurring boundaries between pre-defined roles, sharing ownership and responsibility, and using but also working beyond individual expertise to unleash new forms of expression through the integration of diverse understandings and questions.

Rigor — *Rigor in assessment references fidelity to (potentially new, potentially challenging) methods that align with the purposes of inquiry as well as with its socio-cultural context (e.g., beliefs, norms, practices); it speaks to critical, iterative examination of processes and of the meanings we make of results as well as to questions of ethics and concerns about avoiding*

harm. Rigor relies heavily on notions of validity, including traditional conceptions of how much a process actually measures, what it claims, and how closely conclusions match with experience. However, rigor has additional meanings that resonate well with democratic engagement. Anderson, Herr, and Nighlen (1994, pp. 27-33) identify five types of validity we find relevant: *democratic* validity ("multiple perspectives of all of the participants in the study have been accurately represented"); *outcome* validity ("actions emerging from the results of the study help address the original problem"); *process* validity ("the study is conducted in a dependable and competent manner"); *catalytic* validity ("results of the study act as a catalyst for action"); and *dialogic* validity ("the technique and findings of the study [are] subject to critical conversations"). Rigor is important not as an imposed and inflexible constraint that standardizes the goals or processes of inquiry or engages only convergent thinking. Instead, rigor is a reasoned examination of the qualities of inquiry in the context of values and relationships, one that finds great meaning in creative, divergent explorations. Specifically, it turns a critical eye on ourselves and our work so as to discern limiting assumptions and biases, insists upon conceptual clarity, asks about the best uses of multiple ways of knowing, carefully considers the sources that inform assessment, and resists defaulting to enshrined but potentially problematic meanings that do harm. When rigor is fully enacted in assessment, trustworthiness and associated confidence across multiple audiences and different perspectives, transparency, and care for all stakeholders can be realized.

Generativity — *Generativity creates conditions for the emergence of new knowledge and practice; it opens up rather than closes down possibilities for reflection; and it invites growth and transformation for individuals, organizations, and communities.* Generativity can manifest across any of the three key domains of assessment: process, relationships, and results (see Process-Relationships-Results Triangle, p. 75 below). It means more than just individual growth or legacy-building, but also social processes and conditions that allow groups and communities to develop their capacities for transformative change. Enacting generative assessment involves building relationships through transparent, participatory processes, where learning is shared, interpreted together, and carried forward for mutual benefit, if not growth. Specifically, enacting generativity includes designing assessment processes that support positive change, nurture a diversity of outcomes, and point to meanings and possibilities beyond the immediate question — opening potential for new work. Generative assessment embraces a sense of wonder and curiosity, as well as an abiding care for the future that can feed partnerships and yield new discoveries.

Practicability — *Practicability is grounded in the realities of the world as it is, cognizant of the power structures and limitations we face, and also committed to navigating those challenges with an eye toward the world we want to bring into being.* Cousins, Whitmore, and Shulha (2012) note this approach as a pragmatic problem-solving framework, which can exist alongside political (ideological) or philosophical (theoretical) problem-solving and assessment. They emphasize that the realities of "what is" work in concert with "what is believed" and "what is hoped to be" in order to bring about collaborative inquiry and insights greater than the sum of their parts. For assessment to be effective, it must be feasible, and thus it must be designed in ways that are mindful of the constraints and opportunities associated with human, economic, time, and other resources as well as organizational imperatives and norms of social systems. This does not suggest that assessment or the community engagement projects it serves are incapable of

challenging or overcoming limitations but only that any approach to assessment must be mindful of the conditions that shape it. Specifically, practicability requires us to collaboratively inquire into and define the relationship between costs and benefits, efficiency and efficacy. When assessment thoroughly enacts practicability, assessment respects the resource needs of all partners and produces actionable understandings and insights. Practicable assessment produces knowledge within the constraints of the world we encounter while working towards the world we envision.

Resilience — *Resilience is multi-faceted, referring to adaptability to changing conditions, flexibility in building capacities, and durability of informed, critically reflective practice/s — all of which require nurturing relationships and processes of assessment that can withstand inevitable pressures and disruptions from social forces great and small.* Barbara Brown Wilson's (2018) framing — "resilience-as-adaptive-capacity" — highlights the proactive nature of resilience, its capacity-building focus, its incorporation of systems thinking, and the collaboration of diverse stakeholders. Resilient assessment attends to inequities and embodies systems and processes that enable flourishing in our organizations, communities, and/or society. In the spirit of Anzaldua's (2002) work on adversity and uncertainty, we see resilience as a pathway to move from "trembl[ing] before uncertain futures" to building the capacity to "dance in the face of our fears" (p. 575). Resilience moves assessment beyond reactive responses to crises or disruptions, towards a durable flexibility that supports adaptive change, whether in times of prosperity or challenge. Specifically, resilience in assessment requires attention to practices that are flexible enough to adjust to volatile conditions, adversity, or conflict while being durable enough to promote sustained learning and growth. When realized, resilient assessment supports inquiry that is robust, adaptive, and sustainable, while potentially encouraging and enabling the same traits in community engagement itself.

What might it look like to design an assessment process that tries to walk the talk of these values? Patti's assessment story provides an example of the development, implementation, and refinement of an assessment process — in this case focused on student learning — that we can examine with that question in mind. The specific tools generated through this example assessment process are discussed in more depth in Appendix A. Below she shares an extended story, with an eye to two of the DEA values, in the hope of illustrating possibilities and challenges of designing assessment processes that bring them to life.

Patti's Story

> *My story with service-learning and community engagement (SLCE) pretty much began as a story of assessment. We were a small group of undergraduates, staff, and faculty engaged in a grassroots exploration of SLCE through some pilot courses, partnerships, and professional development activities. Rather than allowing our institution to impose what we saw as a big, scary, and irrelevant scheme on our young SLCE program, we proposed — and received permission — to create together an approach that would build on the program's foundations: the beginnings of what became the DEAL Model for Critical Reflection (designed initially by rising juniors Nick and Gretchen and me), our undergraduate Reflection Leader-led Reflection Sessions, the process of supporting*

students in producing Articulated Learnings developed by senior Jason, and our interest in refining our SLCE models through ongoing scholarship of teaching and learning (SoTL) projects undertaken by faculty, staff, and students. In other words, we reclaimed assessment as our responsibility and tried to go about it in ways that reflected commitments I now have a term for: democratic engagement. Over the course of about 10 years, our assessment work expanded to include multiple campuses and pedagogies (beyond SLCE) and produced an ever-stronger set of models and tools. These tools supported practices for formative and summative assessment of student learning in experiential learning as well as for associated curriculum and professional development and for scholarship. As I look back on this journey with assessment I see several ways we tried, sometimes more thoroughly than others, to incorporate the DEA values in our process. Here are a couple examples.

Although we gave no thought to the potential role of community partners, making the range of co-creators more limited than it could have been, students and staff on our team were positioned as equal leaders with faculty in the development, implementation, and refinement of our assessment plan. As one especially relevant example, the four- to six-person SoTL team that, semester-by-semester, developed and refined DEAL and its associated tools and rubrics through an intense process of assessing student's written critical reflection products included — by definition — at least one undergraduate and at least one professional staff member in addition to instructors. I remember one particular working session in which senior Brandon went head to head with faculty on the team, insisting on the necessity of a particular aspect of the Articulated Learning structure on the basis of his own significant experience engaging in critical reflection and supporting others in doing the same: its prompting of students to set goals for themselves out of their learning, which is a big part of using DEAL iteratively to improve practice, generate questions, and change patterns of thought and behavior. Student, staff, and faculty members of our assessment / SoTL team had equal power in and responsibility for scoring critical reflection products, making meaning of variation among scorers, proposing refinements to the conceptualizations of and the language used in tools and rubrics, testing revisions on the ground with students, helping build capacities among students and instructors to integrate critical reflection and assessment of student learning into courses, and disseminating our work to other campuses and at conferences. Here again, there was a major gap in our co-creative efforts in that community partners were not part of the process until several years in, when we began to take our work on student learning in the direction of inquiring into faculty and community member learning.

Even though I often think of co-creation being in tension with practicability, that's really not how we experienced it. We did have to push back a bit on one of the technocratic realities of our research institution to position me — I was not a tenure track faculty member — as program director; we won in part because of my close collaboration with two widely respected faculty leaders on campus who lent our program and especially our approach to assessment the academic and scholarly legitimacy we had to work to establish given the research-oriented culture of our campus. Our framing of faculty leadership in terms of Faculty Fellow roles, our allocation of financial resources to support

their fairly extensive conference participation, and our regular dissemination of scholarship made the intense contributions from faculty we both desired and needed feasible for them. The importance of establishing legitimacy made our programmatic investment of time and money in assessment and related professional and curriculum development activities not only justifiable but compelling to the powers-that-be on campus.

I never thought about it this way until right now, but the oft-annoying concerns about legitimacy actually made our investment in assessment more practicable than it might have been had that pressure been less. Had participation been more comprehensive, in the form of community partners as members of the SoTL team, for example, this synergy across values might have been complicated; co-creation and rigor might well have deepened, although arguably at the expense of practicability. It is so easy, though, to default to viewing such participation as not feasible or otherwise too costly, and if I were to start on a journey such as this today, I would work hard to co-create with community members a process that took their voices just as much for granted as, 20 years ago, we didn't give a second thought to the role of students and staff.

A bit to our surprise — OK, a lot to our surprise! — we found assessment a remarkably instructive activity that catapulted the quality of our work and our scholarly development of new resources for teaching and learning. We thus encouraged colleagues around the country to move beyond resigning themselves to it as "the 'A' word" — to embrace it, own it, experiment with it, and learn through it, not only about how to improve teaching and learning but also about ourselves: who we are and what we value as educators and scholars, who and how we want to be with students and with one another, how we see our place in their institutions and communities.

We want to speak to a couple of questions or concerns this discussion of the core values of DEA might well be raising in your mind. First, yes, we realize that *in many cases the stakeholders in a community engaged assessment project may not all share (any or all of) these values.* Our efforts to realize these values often co-exist in institutions or relationships with power holders — such as funders or administrators — who may have other priorities. While some priorities may derive from or result in institutional imperatives that we may question, some priorities are not unreasonable, such as the desire for an assessment that is cost effective, time sensitive, and aligned with organizational culture. Indeed, many of our survey respondents endorsed values such as reciprocity, collaboration, and justice, even as they spoke of time, resources, and survey fatigue as limiting their assessment practices. We also recognize these challenges and thus regard practicability as an important DEA value in conversation and, at times, tension with the other five (tensions we explore in Part III). This said, we hope no one value (e.g., practicability) comes to dominate assessment processes — silencing or disempowering those other DEA values and the efforts to hold them in tension that, we believe, make democratic engagement possible.

Further, yes, we know that, even if stakeholders do by and large share these values, *each can be interpreted in different ways.* We describe these values broadly here, in part because even among ourselves we recognize multiple ways of defining and applying them. Indeed, our own process has

mirrored the collaborative and deliberative dialogue we advocate in DEA, yielding definitions that give life to those concepts that we feel best guide each value, while respecting an inclusive and reasonable range of meanings in each.

And, finally for now, yes, we know that *it may be difficult indeed to realize all six values at the same time.* For instance, any given tool may realize some but not all DEA values, as visualized in Figure 1 below. The values are not enacted in isolation but are entangled like on a spiderweb. The dotted line in the figure represents an imagined assessment project and the relative tensile strength of the values in relation to one another as we do assessment. The further away from the center of the web a dot is the stronger the enactment of the value relative to others. We do believe these values frequently work in synergy with one another, as is the case, for instance, between full participation and rigor. Here, the more stakeholder participation and co-creation exist in the design and implementation of an assessment process, the more likely that the processes of evaluation will anticipate and account for problems that would disrupt implementation or yield useless results. However, there certainly are times when such alignment among the values is not so clear. Indeed, enacting all six values is likely to make visible emergent tensions among DEA values, for example, as between full participation and practicability. Efforts to foster spaces and relationships that nurture deep and diverse participation throughout an assessment process often demand additional time and resources that exceed our immediate capacities and thus may not be practicable.
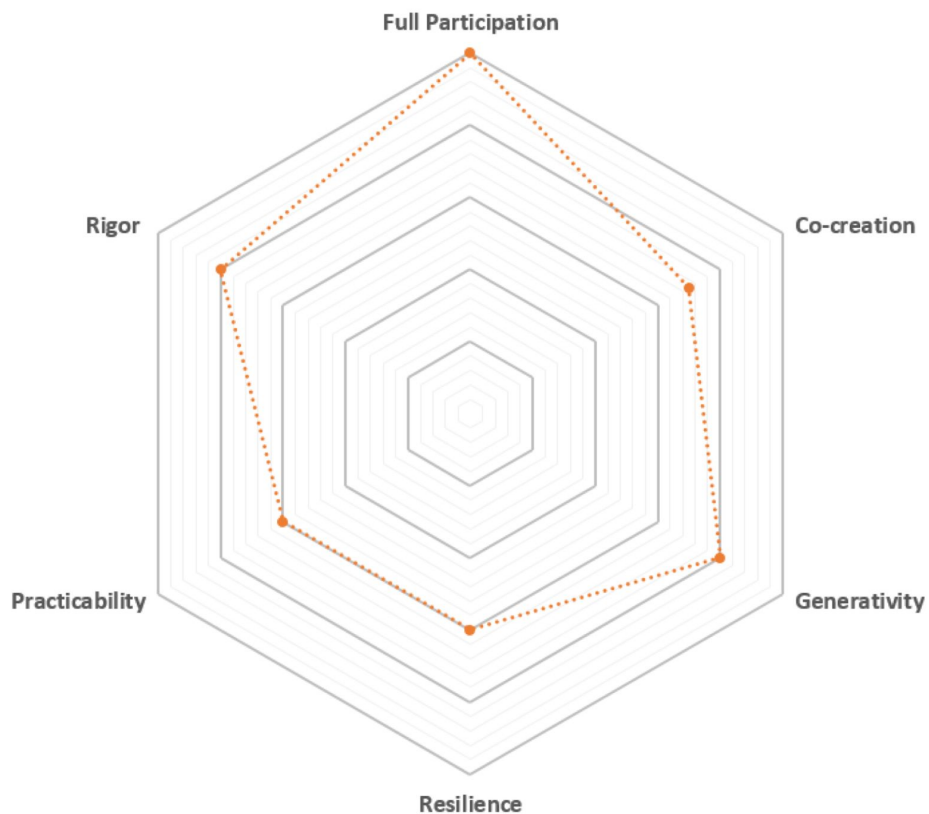

Figure 1: Values in Democratically Engaged Assessment

We will come back to these and other very real points of tension in DEA in Part III of this white paper. For now, Anna's assessment story concretizes some of these complexities.

Anna's Story

> In one of my projects with the Maine Humanities Council, we used poetry (Adrienne Rich's "In Those Years") to help people think together about how to create "the communities we wish to live in." One core value we all held was full participation: We agreed that we wanted to get more and different people to "the table." But when we dug into what that really meant, things got more complicated, and we realized that many of us saw particular aspects of full participation differently. Some of us asked whose table we were talking about, and where it was located, and who felt comfortable there. Should we consider holding a session at Walmart? At a hockey game? Some of us found this amusing, and some agreed that these suggestions might be highly effective in engaging a wider range of participants. But it was deemed impractical — we did not have the staff, relationships, or funding to host more of these sessions in multiple locations — and that value won out. We did what we could comfortably do to make the event accessible, holding it at the public library, during evening hours that did not conflict with key community events. And that decision took us right back to the assumptions we each held related to full participation — some of us believed that topic of conversation, at that place and time, was a luxury of the more educated and affluent population who were the "usual suspects" of the MHC. The fact that we took a co-creative approach (all these decisions were made at the community level by collaborative groups of community partners, MHC scholars, and occasionally staff) meant that we did achieve a certain kind of full participation, in that everyone who wanted to come, who knew about it, was enabled to do so by childcare support and transportation assistance. But we also acknowledged that knowing about it and wanting to come and being able to come are themselves pretty exclusive qualifiers. Ultimately, our assessment process documented total number of participants and also determined how many were new to MHC programs; so we counted the things we cared about — using newness as a stand-in for more full participation — but failed, as so many of us do, to figure out how to balance practicability with our desire to reach new and different groups of participants.

In summary, we recognize that these values and their definitions will have varying degrees of resonance depending on context. Time, place, social setting, and the underlying philosophies we bring to our work and inquiry are of particular significance here. Indeed, the broader liberatory ends of democracy and justice, at the heart of living out DEA, are best served not through calls to absolutist views of morality, but through grounded practices of deliberation about democratic values and their use. Absolutist approaches can lead us to reify values — to make them unquestionable facts or to reduce them to a set of checkboxes. We see such an approach as counterproductive to enacting assessment as holistic knowledge making, democratic culture building, and public problem solving.

The democratic values listed here should thus be considered as points of departure for those initiating discussions about the characteristics of and rationale for democratic engagement and assessments. We believe they can help us discover, or perhaps rekindle, the hope and possibility inherent in assessment as a form of collective inquiry, inquiry that unlocks the civic imagination. When we name agency, aspiration, and authenticity as important concerns, we can craft assessment to hold ourselves accountable. Do our processes include time to cultivate relationships and connect to our values? Do they help to name and refine the many kinds of aspirations — for community empowerment or for social change, for example — that drive our partnerships? In short, do our assessment practices help us

understand the integrity — and lack thereof — not only of our assessment outcomes but also of our practice? These are powerful possibilities, but we know they are challenging to actualize. Part II offers some steps in this direction.

Point of Inquiry

Most of us function in contexts where we know who participates and what perspectives we think matter. But those assumptions can trip us up, as Anna's story illustrates. Adrienne Rich's (1971/2013) poem, "In Those Years," which we excerpt here, offers us another way to think about this:

> *In those years, people will say, we lost track*
> *of the meaning of we, of you*
> *we found ourselves*
> *reduced to I*
> *…*
> *we were trying to live a personal life*
> *…*
>
> *But the great dark birds of history screamed and plunged*
> *into our personal weather*
> *They were headed somewhere else but their beaks and pinions drove*
> *along the shore, through the rags of fog*
> *where we stood, saying I*

Consider your standard assessment practices; what are the "great dark birds of history" that overshadow what you do? Where might you be losing track of the "meaning of we"?

Part II: Putting DEA into Practice

How are we to practice the framework of Democratically Engaged Assessment (DEA) established in Part I? As a process of reflection, deliberation, and inquiry, DEA is not reducible to a single method or a set of quick tools for gathering information. Democratic deliberation and reflection have never been either quick or easy, since they depend upon active participation by multiple stakeholders, the use of various forms of inquiry, negotiations of competing values, and practical applications in an infinite variety of contexts. DEA, like democracy itself, is a difficult and elusive ideal, not a fully accomplished model with simple metrics or easy standards; it is a set of principles and processes through which we can organize inquiry that invites and even demands creative acts of reimagining. Enacting DEA's core values in social contexts that are resistant to such values is, not surprisingly, a challenging endeavor.

Nevertheless, we believe it is possible for community engagement practitioner-scholars to develop together some practical guidance for walking the talk of democratic engagement in assessment. Towards this end, Part II unfolds in two sections. First, we consider how we might approach the typical phases of assessment in ways that are consistent with DEA. Second, we examine various methods and tools of inquiry across five key categories of assessment related to community engagement — communities, partnerships, institutions, faculty, and students — and offer a set of questions to further the process of democratizing assessment. We do not seek to provide an exhaustive or one-size-fits-all approach to DEA — which would be counter to the values of democratic engagement — but offer instead some ideas for enacting DEA across a wide array of assessment and evaluation contexts. We hope not only to advance democratic practices in assessment but, through and with them, democratic approaches to social change more generally.

DEA in Practice: Phases of Assessment

Assessment practice is at once simple and complex. At its simplest, assessment amounts to a process of critical reflection on our work, a mirror we use to better see our achievements and our limitations so that we may improve our work and our world. Yet, reflecting on the why, what, where, when, and how of our assessment practices is no simple or easy process, and most difficult is the effort to ensure that our values and assessment practices are well aligned. The devil is in the details: what can seem to be small methodological decisions can have a significant influence.

To help make some of this complexity visible and also to help navigate it, in Table 2 we present a simple set of five phases in assessment and posit questions to guide incorporation of the core values of DEA within them. The five phases are:

1. **Defining the values, goals, and audience for assessment**. Or more simply, why assess, what values and goals are particularly important, and for whom?
2. **Determining the assessment design and methods.** Or, what do we collect and how?
3. **Implementing the methods by collecting and interpreting the information.** Or, how do we best find and interpret evidence?
4. **Documenting and sharing the results.** Or, how do we best communicate and share the results, and to whom?
5. **Learning from the results to further inform practice and ongoing inquiry.** Or, given what we learned, how do we improve our work and what are the next steps forward?

Table 2: Putting DEA Into Practice Across the Phases of Assessment (page 1 of 3)

1. Deliberatively Defining Values, Goals, and Audience	2. Determining Design and Methods	3. Implementing	4. Reporting and Disseminating	5. Learning from and Acting on Results
Full Participation: Are the full range of stakeholder perspectives included, respected, valued, and supported?				
Who should be included? What questions should be asked? What groups are likely to be impacted? How is participation equitably enabled? How will perspectives of the full range of stakeholders be taken into account when establishing values and goals, determining audience, and choosing methods? Who decides what will and will not be assessed, why, and for whom?	Are the perspectives of all those impacted considered? Does the design promote equity? Who is involved at each phase? Who decides? Are the data collected relevant and respectful to all participants?	Who is and is not involved in implementation *and* in making meaning of the information generated? Can the full range of relevant collaborators and stakeholders make use of the data? How are barriers to access identified and addressed? Does implementation contribute to stakeholder trust of the processes?	Who is and is not involved in reporting and sharing the process and the results? Are all perspectives considered when choosing formats, venues, and audiences for reporting? Are the full range of voices included? Does the report represent the full range of stakeholder values?	Who is and is not involved in using what is learned? How are the full range of perspectives incorporated? How are the full range of stakeholders perspectives included in plans for improving future assessments? What are the mechanisms for encouraging ongoing participation from diverse constituencies? Is the process equitable? Does the process promote justice?
Co-creation: Are participants working together and contributing at each phase?				
Does the full range of participants feel empowered to contribute at each phase of the assessment? Are participants' assets and capabilities used to advantage? Do decision-making processes require reciprocity and power-sharing? How are historical and current power differentials addressed? How are intellectual property rights negotiated for equitable and/or shared ownership? Is risk equitably shared?	How are participants working together and managing conflicts to design assessment processes that meet everyone's goals and priorities optimally? Are the knowledge, questions, and abilities of the full range of participants given equal value in co-creating the research design and methods? Is there an open and transparent process through which changes are proposed, discussed, decided, and implemented? Are multiple methods needed to meet divergent goals?	Is the full range of participants contributing to implementation of methods and meaning-making of the results? Does the process contribute to a shared understanding among participants?	How are participants sharing responsibility for developing reports and otherwise disseminating what has been learned? Is authorship credited equitably? Are formats, venues, and audiences determined deliberately and with an attention to multiple goals?	How are participants involved in determining how the assessment informs future work? Who owns the data? Are participants able to use data for their own purposes? What is the process for engaging the full range of participants in applying what is learned? Does the assessment contribute to partnership growth?

Table 2: Putting DEA Into Practice Across the Phases of Assessment (page 2 of 3)

1. Deliberatively Defining Values, Goals, and Audience	2. Determining Design and Methods	3. Implementing	4. Reporting and Disseminating	5. Learning from and Acting on Results
Rigor: Does the assessment inspire trustworthiness and confidence across the full range of stakeholders?				
What assumptions and biases shape assessment values, goals, and audiences? How will these be surfaced and addressed? Are all sources of relevant "expertise" identified? Does the assessment thoroughly and critically investigate questions and information relevant to the full range of stakeholders? Does anyone have to compromise their integrity to participate? Is a plan in place for avoiding harm to individuals or groups?	Is a critical questioning of objectivity encouraged? Are a diverse range of methods and modalities considered? Are the methods likely to yield multiple forms of validity? Are the methods contextually and culturally appropriate? Are ethical oversight and accountability mechanisms in place and accessible to all participants?	Is the process and information generated valid, reliable, trustworthy, relevant? Is information collected ethically obtained, stored and managed? Is interpretation and analysis appropriate for the goals, questions, context, and stakeholders? On what grounds does the method yield valid results (e.g. democratic, outcome, process, catalytic and dialogic)? Does the process for interpreting and making meanings from results invite critique from multiple standpoints? What risks do participants face and how are they informed?	Are assumptions, methodological choices, ethical considerations, and results transparent to the full range of stakeholders? Is appropriate care exercised to protect the privacy of participants and their information? Is evidence thoroughly analyzed in reports? Are all informational sources appropriately acknowledged and cited? Can results inform or be adapted for use in other projects? Are reporting processes and products likely to catalyze desired outcomes and realize values?	Have models (methodological and theoretical) been thoroughly interrogated for limitations and possible improvements? What are the processes for critically questioning results from stakeholder perspectives? How are the results designed to encourage all stakeholders to take action?
Generativity: Is the assessment opening up new possibilities and documenting unexpected outcomes?				
Does the planning process engage participants in shared learning and reflection? Does it identify social change processes, small or large, that the assessment could inform?	Are non-standard methods and ways of knowing considered and encouraged? How does the design incorporate shifts in perspective, practice, and interaction with participants to generate new information?	How will the assessment open new possibilities for practice and inquiry? Are innovations encouraged? How are unintended outcomes captured?	Is the reporting accessible, provocative, engaging, and inspiring? How do reporting formats and venues extend beyond standard practices and reach new audiences? How are audiences empowered to use the information for positive change?	How do results inform personal, program, organizational, or social change? How do the results help transcend the immediate and point to broader possibilities? How can we use the results and critical insights to yield constructive innovations and imaginative transformation?

Table 2: Putting DEA Into Practice Across the Phases of Assessment (page 3 of 3)

1. Deliberatively Defining Values, Goals, and Audience	2. Determining Design and Methods	3. Implementing	4. Reporting and Disseminating	5. Learning from and Acting on Results
Practicability: *Is the assessment feasible and are available resources equitably and responsibly managed?*				
Are the goals realistic? How do the goals take constraints into consideration? Are the resources required (time, financial, or human) appropriate for the assessment goals, values, and audience? Will resources be allocated efficiently *and* responsibly? Is the resource burden shared equitably among participants? Are there avenues to develop additional resources? Can the constraints on assessment be challenged and/or changed?	What are all of the potential informational benefits and resource costs of each possible method? Do the potential outcomes justify the costs? Are benefits and costs predictable? Are required resources aligned with participants' assets? How might resource allocation prioritize participant goals? Can the method be re-used over time or have long-term efficiencies? Have trade-offs been fully considered?	What is the most resource efficient way to implement the chosen methods? How could costs (time, financial, or human) be reduced? How are implementation costs shared equitably among participants? What are the trade-offs in cost reduction? What creative strategies can be used to overcome resource constraints?	How can reporting help minimize trade-offs between "what is possible" and "what is"? What formats, venues, and audiences for reporting will have the greatest impact for the least cost? How might resources (time, financial, or human) be minimized in reporting and dissemination without compromising audience and goals? Are the costs of reporting and dissemination shared equitably among participants?	How does the assessment help create the world we envision from the world as it is? Are the results effective in developing information that is actionable by participants? What lessons will make future efforts more efficient in meeting their goals and reaching intended audiences?
Resilience: *Is the assessment adaptable in changing conditions and durable enough to promote sustained learning?*				
How will the assessment build lasting capacity for all participants, sustain projects and partnerships, and support long-term learning? How will the assessment engage all participants and stakeholders in building adaptive processes? How does the assessment strengthen relationships among participants? How does the assessment address justice longitudinally? How will the assessment support informed reflection and sustained growth for organizations, communities, and society?	Are the methods sufficiently varied and robust to yield useful and manageable across diverse results in times of prosperity *and* challenge? How will the assessment changing conditions (resource, human or social) impact efficacy of the assessment? Are the methods adaptable and sustainable? How can deliberations over methods strengthen partnerships? Do methods promote equity, sustained learning, empowerment, and growth opportunities? How is critical reflection integrated into the processes and relationships?	Can the implementation be made efficient, repeatable, and personnel and partnerships, processes? How adaptive to changing circumstances is the implementation? Is critical reflection, adaptation, and change inherent to implementation? Are partnerships sufficiently durable to withstand challenges in the assessment processes? Does the implementation itself incorporate relational reflexivity?	How will reporting and dissemination nurture relationships? How is transformative and sustained learning promoted among participants and audiences? How can reporting help participants and the public be more adaptive to problems, change, and crisis? Do the reporting and dissemination processes promote sustained attention to justice?	Do the results improve capacity to respond to adversity and successes? How do results support long-term planning for all participants? How can the assessment develop resilience in the face of social and ecological crisis? How do the results foster sustained growth for individuals, organizations, communities, and society more generally? How do the results add to capacities for human and ecological flourishing? Do the results address or even dismantle systemic injustices?

One key clarification as you review this table: The questions are not exhaustive but rather are intended as starting points only. We intend Table 2 and its prompts to spark deliberative inquiries in specific sites and contexts, not to be used as a set of checkboxes to be ticked.

Let us look quickly at a popular assessment process as an example of how one might work through these phases in a way consistent with DEA: the Carnegie Community Engagement Elective Classification. The application for this classification provides a framework for institutions of higher education to conduct a comprehensive self-study of their support for community-campus engagement and gather evidence of the impacts of these efforts; applications are evaluated by a national review panel to determine if the evidence provided is sufficient to merit the highly sought after classification (see Appendix A for an overview and examination of this approach to assessing higher education institutions' community engagement commitments and activities). Below we discuss for each phase how the values may be evident in a campus' approach to this assessment process.

> **Phase 1** (defining the values, goals, and audience for assessment): *Full participation* encourages a campus to ask itself who should be involved in deciding whether or not to apply for the classification: Is there an open, campus- and community-wide conversation, a discussion among senior administrators, or a unilateral decision by a Center director or a President/Chancellor? *Rigor* invites examination of assumptions and relevance, for example about what institutional and community priorities the assessment process will serve (in addition to the benefits of receiving the recognition). Relatedly, *generativity* frames the application process in terms of what a campus most wants to learn about itself, its aspirations for growth, and how the information gathered and the story told will be used beyond the application submission. And *resilience* orients the process not toward one-time data gathering but toward the development or refinement of procedures and systems that are useful to advance the work of community engagement, equitable partnerships, and related assessment well after the submission is complete.

> **Phase 2** (determining the assessment design and methods): *Full participation* and *co-creation* insist that individuals from many and diverse roles across campus and communities are involved intentionally in designing the assessment process — including students and community partners, two groups often left out at this phase. *Rigor* demands, not only careful application of methods appropriate to the evidentiary needs of the assessment but also effort to incorporate multiple forms of validity that ensure a dynamic and productive assessment. *Practicability* leads to the identification, commitment, and compilation of adequate financial and human resources to be dedicated to the process — or in some cases, to the decision not to proceed until resources are available to maximize and leverage the application process. *Resilience* asks us to pay attention to how the institutional self-study incorporates consistent critical reflection to sustain longitudinal relationships and address structural inequities and how it informs the development of flexible information systems that can adapt to changing conditions and thus continue to be useful over time.

> **Phase 3** (implementing the methods by collecting and interpreting the information): *Full participation* invites stakeholders to adopt a range of roles that appropriately allocate and integrate their resources, gifts, and goals; some may serve on an intense working group that has responsibility for moving all components of the process forward, while others may have more specialized roles or contribute in ways that require less time. *Co-creation*, however, cautions

against limiting processes of making meaning of the information being gathered to only a few individuals or to units that may otherwise bear most of the responsibility for campus assessment initiatives. *Rigor* attends to trustworthy data-gathering and -processing; insists that participants be encouraged to raise questions about the integrity of data, the legitimacy of the assessment process (based on the views of the full range of stakeholders) or the ethics of the work itself; and demands that such concerns be taken seriously. *Resilience* acknowledges and addresses the possibility of changing circumstances or challenges during the process while considering how the self-study can lead to creative adaptation at the institution.

Phase 4 (documenting and sharing the results): *Full participation* and *rigor* ask about the range of outlets for disseminating some or all of the completed application, insisting that the product be accessible and relevant to a wide range of stakeholders for their own future use; *rigor* also builds into the process of writing up responses to the application explicit opportunities for critical review of drafts by a wide range of individuals, including making room for divergent points of view. *Generativity* and *resilience* suggest sharing the completed application with the full range of stakeholders in ways that explicitly invite ongoing conversation about its implications and desired responses to it (e.g., identification of a point person to receive comments and questions, hosting of gatherings to explore responses to key questions, appointment of a multi-stakeholder committee to produce recommendations for action that contribute to justice and thriving across contexts).

Phase 5 (learning from the results to further inform practice and ongoing inquiry): *Generativity* and *resilience* lead to goal setting, within the application document itself or as a parallel process, perhaps leveraging the ten-year re-classification cycle as a timeline for strategic planning and benchmarking. *Practicability* suggests systematic reflection on the process of undertaking the application (not only during this last phase but certainly in a summative fashion at this point) with an eye to improved efficiency and effectiveness in other collaborative assessment activities, including re-classification. *Resilience* calls attention back to the possibilities, which may have been articulated in Phase 1, for refining mechanisms that have been used in this process for ongoing, routinized, systematized gathering and analysis of information about community engagement.

As this example makes clear, there are significant challenges to realizing any one value across all phases of the assessment process, especially given resource and logistical constraints. It is even more difficult for any one assessment activity to realize all DEA values fully and equally, as we noted the end of Part I. Yet we maintain that these DEA values and the questions that guide us can help us to set aspirations and push ourselves to consider creative ways to negotiate, if not challenge and reframe, the compromises inherent in assessment with multiple goals and stakeholders.

To explore the complexities implicit in this table, let's revisit the story of Roadside Theater introduced in Part I. Remember that the theater company's emphasis on honoring and strengthening local knowledge by inviting communities to tell their own cancer stories "centered project impacts around the language, values, and goals of the community" (APPS, 2015) — complete with themes of familial or individual struggle, loss, and growth. Meanwhile, the university's commitment to scientific rigor led them to expect a focus on generalizable epidemiological statistics as the basis for the community's cancer story.

This story offers a partial example of what engagement with the value of *full participation* can look like across the assessment process. The theater company successfully used a process of reflective storytelling that empowered project participants to fully participate in every phase: defining meaningful goals and values together, planning and implementing a process of data collection via storytelling, collecting and making meaning of the stories, and developing performances that shared the results with all stakeholders and for post-project evaluation. The Story Circle method privileges knowledge rooted in human experience and captures contextual information in a transparent manner. In these ways, this scenario illustrates a DEA approach.

At the same time, however, while community stakeholders were fully engaged and the theater company worked closely with its main project partner, an agency on aging, the university — a key stakeholder and funder — was not a participant at any stage of the process until the very end, so the enactment of this value was limited in significant ways. In fact, the funding and research framework effectively set up this divide by intending to limit any unethical influence on community participants, resulting in the university funding the project through a third party (the agency on aging) and taking a remote role throughout the earlier phases of assessment.

How might this scenario have evolved differently if the theater company, the agency on aging, and the university had gone into this project with a strong commitment to enacting *co-creation*? Perhaps they would have worked at the very beginning of their relationship to collaboratively identify and negotiate the values, goals, and audiences for assessment and to determine together the design of and methods for assessment as well as how best to share and make meaning of the results. Similarly, what might have emerged had they discussed and developed up front a shared understanding *rigor* to be applied to their assessment process? Certainly, such a process would have surfaced earlier the tensions that threatened to derail the relationship later; but, beyond that, what creative ideas for reconciling these tensions might have arisen from an "open, respectful, and deliberative" discussion of rigor?

Our point is not to fault any stakeholder in this or any scenario for paths not taken, but to identify the constraints that so easily and often limit our assessment approaches, shutting down our choices and our voices. In doing so, we hope to bring into greater relief the possibilities that emerge when we actively and collaboratively deliberate about the values of democratic engagement in our assessment. Relatedly, we do not underestimate the difficulties or deny that these tensions are real. The invitation of DEA is to acknowledge these challenges while imagining beyond them. If the questions we pose to this story seem to ask too much, to push too far beyond the realities of the assessment conditions in which most of us find ourselves, that is because DEA is a counter-normative and even counter-cultural framework. As we mentioned in the Introduction, engaging values in these ways is an act of "civic imagination," an act that requires us to reimagine assessment as a cultural practice through which we can take "seriously the demands of justice, equity, and civic courage" (Giroux, 2017, pp. 16-17). If we understand DEA as an imaginative act, then we also recognize it to be always emerging, developing, re-forming. We do not perfect our approach to it so much as we practice it, along the way developing the skills and knowledge that are "central to democratic forms of education, engagement, and agency" (Giroux, 2013, p. 16).

Breakage

by Mary Oliver (2003)

> *I go down to the edge of the sea.*
> *How everything shines in the morning light!*
> *The cusp of the whelk,*
> *the broken cupboard of the clam,*
> *the opened, blue mussels,*
> *moon snails, pale pink and barnacle scarred—*
> *and nothing at all whole or shut, but tattered, split,*
> *dropped by the gulls onto the gray rocks and all the moisture gone.*
> *It's like a schoolhouse*
> *of little words,*
> *thousands of words.*
> *First you figure out what each one means by itself,*
> *the jingle, the periwinkle, the scallop*
> *   full of moonlight.*
> *Then you begin, slowly, to read the whole story.*

To practice DEA is not to perfect it. We begin, slowly, where we are, with what we have at hand. As you stand at the edge of your sea, what are you learning to read? How do you invite other people to read with you?

DEA in Practice: Tools for Assessment across Multiple Stakeholder Categories

As the story above makes clear, the work of realizing the core values of DEA is complicated, with each phase of assessment presenting challenges for stakeholders as they encounter differences in their practices of inquiry. It would be a relief to practitioner-scholars of democratically-oriented assessment everywhere if we could outline quick and simple methodological tools — a survey of student learning or community outcomes or institutional change — that could bypass these difficulties and help us enact DEA more easily. Indeed, many assessment approaches developed by community engagement practitioner-scholars — some of them included in Appendix A — are efforts to move toward this orientation to assessment.

As we saw above with the phases of assessment, one particularly vexing challenge is that any one tool used for assessment in community engagement may realize, however partially, some DEA values and not others. To some extent this is a result of the tensions among the values themselves, but sometimes it is exacerbated by limitations of design and/or use of a tool, which in turn may result from contexts that are more and less committed to DEA. Therefore, we are in need of strategies to evaluate methods and tools, to review tools carefully and intentionally if we are to use them in ways that realize DEA. Table 3 contains some examples of questions for doing just this with each of the DEA values. For example, when evaluating a tool for generativity we might ask "Does the tool help to identify both intended and unintended outcomes?" or "Does what we can learn from the tool transcend the immediate question and point to broader meanings and possibilities?"

In this section, we briefly review an assortment of approaches or tools developed for use in five categories for assessment that are associated with community-engaged work: **C**ommunity, **F**aculty, **I**nstitutions, **P**artnerships, and **S**tudents. These categories derive from the SOFAR model, developed by Bringle, Clayton, and Price (2009) to conceptualize and examine the quality of interpersonal relationships among the primary partners or stakeholders in service-learning and community engagement: **S**tudents, staff of community **O**rganizations, **F**aculty, campus **A**dministrators, and **R**esidents in the community. In addition to providing a framework for examining each of these partner types and the relationships among them, SOFAR calls particular attention to **P**artnership level dynamics in the social contexts of **I**nstitutions of higher education and **C**ommunities (see Figure 2 below).

In our examination of assessment tools and instruments, we have discovered few efforts to assess processes or outcomes of engagement for campus **A**dministrators, community **O**rganization staff, or community **R**esidents; recent work from Campus Compact (e.g., Dostilio, 2017) to cultivate competencies for community engagement professionals provides a starting point for building assessment tools in the SOFAR category of campus **A**dministrators, a project to which work on DEA can and we hope will contribute. We also believe DEA can both help fill these critical gaps in assessment related to community engagement and bring the full range of stakeholder voices more concretely into the fold for any category of assessment. For now, our discussion here focuses on five of the eight potential categories associated with the SOFAR-CIP model: **C**ommunity, **P**artnerships, **I**nstitutions, **F**aculty, and **S**tudents (the last three all referencing higher education in particular).
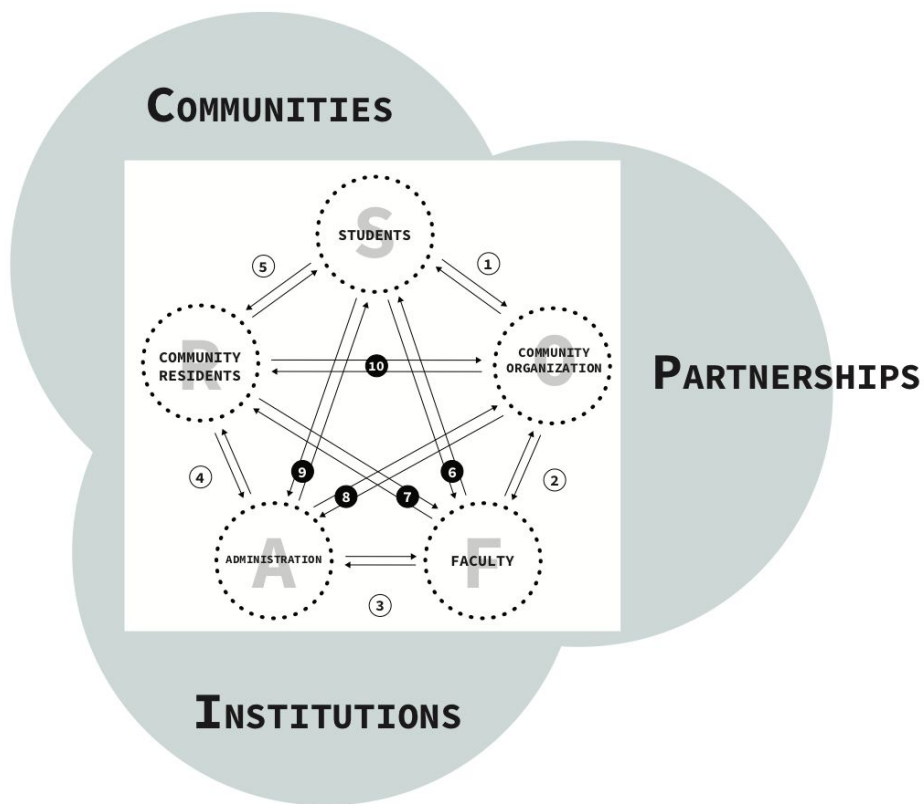

Figure 2: Partnership Dynamics in the Contexts of Institutions and Communities

Table 3: Questions to Pose in Examining Assessment Tools Through the Lens of DEA (page 1 of 2)

DEA Value	Questions
Full Participation	□ Who contributed to the knowledge frame the tool was developed from (and who did not)? □ Does this knowledge base depend on hierarchical understandings that themselves marginalize diverse ways of knowing? □ Who will use the tool? Who has ready access? Who knows the tool exists or is able to find it easily? □ Does the tool generate data relevant to the full range of stakeholders? □ Who is the tool designed for? Is the tool formatted such that all relevant collaborators and stakeholders can make use of it? □ What accommodations or supports will be needed to enable all parties to use the tool? □ Is the language accessible? If not, how can jargon and otherwise unfamiliar terms be minimized? □ How can we best use the tool to ensure participation from and across multiple voices? □ Who has access to the data generated? Will that data be understandable and applicable by the full range of stakeholders? □ Does the process of analysis consider and involve all constituents?
Co-creation	□ Who participated in the creation of the tool? □ Who owns the tool? Can it be modified? □ Do the users feel empowered to modify the tool? If so, is there an open and transparent process for making changes to the tool? □ Can use of the tool help to develop trust? □ Does the tool invite and incorporate multiple perspectives? Does it invite shared ownership? □ Does the tool allow for the full range of participants to be involved across all phases of the assessment? □ Does the tool allow participants to share knowledge and power regardless of their position? □ Does the tool effectively leverage the assets and capabilities of the full range of participants? □ Does the tool help to generate new and shared understandings? □ Who owns the data generated by using the tool? Can the data be used by participants to further their own priorities?
Rigor	□ Are the sources that informed the development of the tool transparent? What perspectives were (and were not) considered? □ Does the tool generate data that are useful and relevant to the full range of stakeholders? □ On what grounds, and to what degree, will the tool ensure accuracy and trustworthiness [validity] of the results? (e.g. democratic, outcome, process, catalytic, and dialogic)? □ Does the tool use clearly defined terminology that can be understood by the full range of stakeholders? Does the language used reinforce problematic assumptions [e.g. expertise] or interpretations? □ Is the tool grounded in sufficient conceptual clarity to be useful to assess the issue/phenomena in question? □ Has the tool been tested (e.g., for validity, usability, accessibility, relevance, and/or adaptability)? □ Does the tool allow information to be gathered across diverse methods or ways of knowing? If not, what additional tools can provide a broader, more representative assessment?

Table 3: Questions to Pose in Examining Assessment Tools Through the Lens of DEA (page 2 of 2)

DEA Value	Questions
Generativity	❑ Will the tool generate information that could open new pathways of discovery? ❑ What change or growth processes could this tool help to inform, small or large? ❑ Does the tool support the incorporation of diverse methods and ways of knowing? ❑ Are both intended and unintended outcomes sought and captured? ❑ Does the tool generate information that can be used to support shared learning, growth, and positive change? ❑ Does use of the tool support reflective critique that could yield growth and development of people, organizations, and processes? ❑ Does the tool generate information that transcends the immediate question and points to broader meanings and possibilities? ❑ How will the tool help to inspire imagination, curiosity, and innovation? How does it feed ongoing discovery?
Practicability	❑ What resources are needed to use the tool? How might resources be leveraged to enable the use of this tool? ❑ Are there ways the tool can be modified to make use of available resources? Are there alternatives that make better use of available resources? ❑ Can the tool be modified to be less resource-intensive? Does its use allow for partners to share the resource burden equitably? ❑ Will use of the tool encourage and support the development of resources? ❑ Does the tool allow for reporting that reaches a wide audience relative to the cost? ❑ Does the tool generate information that is actionable by participants? ❑ Do the potential outcomes justify the required resources?
Resilience	❑ Is the tool robust and adaptive? Does it yield useful information despite challenges or changing contexts? ❑ Can the tool be used repeatedly over time and in changing contexts? Can the tool be readily modified for continued use? ❑ Can the tool be adapted to address both processes and products? ❑ Does the tool support longitudinal models of inquiry (i.e., long-term data gathering and analysis)? ❑ Will use of the tool enable social and ecological resilience in our organizations, communities, or society? ❑ Will use of the tool strengthen partnership adaptability, making them sustainable over time? Does it encourage and deepen trusting relationships among participants? ❑ Does the tool surface inequity in multiple contexts? ❑ Will use of the tool contribute to lasting capacity and significant learning for the participants? Will it sustain growth in projects or programs? ❑ Does the tool identify strengths and assets in ways that build up individuals and organizations/institutions (e.g., their confidence, their capacities, their commitments)?

What follows is a brief overview of the state of assessment in each of these five categories of assessment in community engagement, beginning with community and partnerships and discussing them in the most depth because we are most concerned about the limited attention they have received in the community engagement literature. Acknowledging the risks of highlighting any one example and by no means intending to limit our or your exploration of possibilities, we illustrate how to use the questions from Table 3 by analyzing a single tool in each category and more thoroughly in Appendix A. Here, we do not review tools merely because they are convenient to us or because we feel they are perfect representations of DEA but because they have arisen in the course of our many conversations within Imagining America as a cross-section of tools that aspire to, and have some promise for, realizing DEA. Indeed, Appendix B gathers a variety of scholarship and tools in each of these five stakeholder categories that you may wish to read for additional examples.

Community

Assessing dimensions of community growth is exceedingly difficult and, at times, avoided. As Bloomgarden argues, the neglect of community outcomes is especially common among higher education institutions involved in campus-community partnerships:

> Inquiry into and scholarship about where, how, when, and why campus-community engagement does or does not contribute to or facilitate community-valued development outcomes… is woefully thin. At best, and too often, reporting and analysis about whether and how campus-driven community engagement becomes collaborative work apply a community impact lens ex post facto rather than as a design feature baked into the principles and practices of partnership. We are, in effect, preoccupied with only a segment of our complex and interdependent ecosystem, and we treat this fundamental matter of equity, inclusion, and voice as an afterthought — to our detriment, practically and morally, in our work. (2017, pp 21-22)

In our own survey, only 3% of respondents reported that they assess community development and growth (and only 19% reported that they assess community partnership quality). There are many difficulties in assessing the ways programs and projects affect communities, not least of which is that we often mean different things when we use the term, "community." Do we mean neighborhoods, cities, states, nations, or other specific groups with shared identities, affinities, or histories? Do we mean geographical communities, with established boundaries, or imagined communities (Anderson, 1983), those we perceive ourselves members of that may well lack any physical points of connection or boundary markers? Do we mean communities that exist online or ecological communities? Complicating the issue is that some uses of the term are problematic, as when it is used as a means to include or exclude in ways that are oppressive or traumatic. Because there are so many uses of the term community, developing a form of assessment that can be applied either within or across groupings and their associated engagement processes and outcomes is challenging. Further, linking community engagement to social change processes and outcomes may involve tracing complex and often invisible sets of cultural, historical, economic, and political forces — both intended and unintended — that change and intersect over time.

Identifying the appropriate unit of analysis in a community also becomes an issue, since any one project may have multiple processes and impacts at micro (individual), meso (organizational), and macro

(political, cultural or economic systems) levels (Marullo et al., 2003; Reeb & Folger, 2013) and across a range of spatial scales. There are efforts to assess macro-level impacts; for example, the [Center for Whole Communities](#) offers "Whole Measures" tools for impact assessment related to such values as equity, human rights, ecosystem health, and economic vitality. Yet, assessing social change at the macro level is particularly difficult given (a) the inability to understand impacts over a longer time period, (b) the different perspectives that exist about long-term cause and effect, and (c) the wide array of uncontrolled factors that complicate a causal inference between intervention and outcome. These challenges impose conceptual and methodological difficulties that are beyond the assessment resources available in many engagement projects. They also point, in part, to gaps others have identified between "the predominant assessment tools at our disposal and the complex, iterative, community-engaged [learning and change] we are trying to measure" (Dolson, Figura, & Gale, 2016).

For these reasons many shy from such assessment altogether, confining assessment to other stakeholders, particularly students (34% of our respondents assessed students' intellectual development). Those who do attempt it gravitate towards the relatively more manageable assessment of short-term effects on the meso or micro level, particularly how engagement projects affect community organizations' capacities in the form of new resources, knowledge, skills, and services (Gelmon, Holland, Driscoll, Spring, & Kerrigan, 2001; Marullo et al., 2003). This may involve satisfaction surveys, focus groups with community organization leaders, or pre-post program evaluation methods, to name a few examples. Particularly useful here is the work of Gemmel and Clayton (2009) who describe categories of project impact — including enhanced program delivery, new approaches, empowerment of agencies and residents, improved management of resources — across three levels of intensity; the resultant table can be used to support partners in determining their project goals and their intended focus for assessment as well as in critical reflection on organizational change over time.

More challenging is the assessment of community engagement's impacts on community development and well-being. Guijt (2008) advocates reforming assessment to better understand how to build capacities and social movements, shift social norms, and strengthen citizenship and democracy. Ripple Effect Mapping was developed by evaluators seeking ways to understand the social impacts of university extension efforts (Chazdon, Emery, Hansen, Higgins, & Sero, 2017). Increasingly, funders such as the National Institutes of Health and the National Science Foundation are motivating just such inquiry by asking applicants to justify and assess projects in terms of their public benefits.

The tool we selected to review as an example of assessing community outcomes, Outcome Harvesting (Wilson-Grau & Britt, 2012), is a highly participatory approach in which evaluators, or "harvesters," work backward from outcomes to ascertain whether a project contributed to the outcomes and, if so, how. In this approach, outcomes refer to changes in the behavior, relationships, activities, and actions of different stakeholders in or related to a project. Outcome Harvesting calls for teams of evaluators, some from outside the process, to design the harvest (i.e., develop guiding questions and outcome descriptions), collect the data, and report on both the outcomes achieved and how an intervention or program contributed to them. Key to this approach is that a change is first identified through dialogue with stakeholders and then the specific contribution of the evaluated project or program to the change is investigated through further dialogue. Multiple methods (e.g., interviews, surveys, document review, etc.) are used in developing strong outcome descriptions and then substantiating them. One particularly attractive feature of this tool is that it permits identification of unexpected outcomes.

Applying the questions in [Table 3](#), we see Outcome Harvesting as conceptually a close fit with some of the six core values. It appears to be highly compatible with *full participation* and *co-creation* in that stakeholders articulate and evaluate outcomes from their own experiences and expertise, and they at least have the opportunity to debate, reconcile, and synthesize their views in a deliberative process. The tool's capacity to account for unplanned as well as planned outcomes, as well as the causes that led to them, allows for *generativity* since it has great potential to inform new processes, projects, and planned outcomes in the future. Given that the approach is intentional about using multiple methods, taking into account multiple perspectives, and achieving conceptual clarity, it is clearly *rigorous*. But *practicability* may be a problem given the significant time and other resources required to do this effectively and within the constraints of some partners. By building the assessment capacity of those who use it, especially insofar as it allows participants to talk about unwelcome outcomes (e.g., that an element of the intervention is not working), Outcome Harvesting may foster the *resilience* of those who use it; it can reveal a wide array of information that will be useful in the construction of durable, adaptive, and growth-oriented partnerships. To be sure, we can imagine use of Outcome Harvesting in more and less democratic ways; certainly it could be expedited — undemocratically — by including only a small set of perspectives and by privileging the perspective of the outside experts.

Partnerships Between Communities and Campuses

Throughout the history of community engagement and in harmony with its progressive and critical traditions, there has been no scarcity of critiques of academic elitism or paternalism in the vein of Ivan Illich's (1968) talk "To Hell with Good Intentions." Community engagement practitioner-scholars have drawn from the traditions of democratic education to argue that partnerships are meaningful if they involve academics "working with" community members in empowering co-creative relationships characterized by "thick reciprocity," not merely "working for" them in consultant-client relationships lacking mutual benefits or shared responsibility and authority (e.g., Burns, 1978; Ward & Wolf-Wendel, 2000). Pushed in part by ethical discourses in multiple fields, this concern has been a frequent motif in the literature on assessing partnerships for some time, with a common critique of the inequitable, disempowering, and even exploitative relations that can develop between academics, professionals, and communities in the absence of vigilant planning and critical reflection (e.g., Bringle & Clayton, 2013; Gelmon, Holland, Seifer, Shinnamon, & Connors, 1998; Jacoby & Associates, 2003; Marullo & Edwards, 2000; Nelson, Prilleltensky, & MacGillivary, 2001; Saltmarsh, Hartley, & Clayton, 2009; Stoecker & Tryon, 2009).

Several authors have had a particularly influential role in synthesizing these critiques of partnerships and operationalizing them into models of partnership assessment. Holland (2001), for example, has argued for assessment based on a series of reflection questions regarding the goals, responsibilities, and benefits of projects for all stakeholders — students, faculty, institutions, and communities. Once goals are established, she reasons, all stakeholders must work together to define indicators, acceptable evidence, and methods of information gathering (e.g., survey, interview, observation) that will further the assessment.

Other significant contributions have come from qualitative studies of community partners' perspectives on partnerships (e.g., Cunningham, 2008; d'Arlach, Sanchez, & Feuer, 2009; Dumlao & Janke, 2012; Koch, 2005; Miron & Moely, 2006; Weiss, Anderson, & Lasker, 2002; Wolff, Greene, & White, 2012). Among these efforts, one of the more extensive and notable is Stoecker and Tryon's *The Unheard*

Voices (2009), referenced above, which offers a model of interview methods to assess community partner perceptions of communication, collaboration, and reciprocity. Through an analysis of community partners' interview responses in the Madison, Wisconsin area, the authors raise important questions about the challenges of building trusting relationships and mutually beneficial projects. Also influential has been the work of our co-author Patti Clayton and several of her collaborators in a variety of publications that, together, have reframed these critical distinctions, both by positing a spectrum of relationships that range from the exploitative through the transactional to the transformational and by operationalizing the assessment of partnership qualities accordingly (Clayton, Bringle, Senor, Huq, & Morrison, 2010; Bringle & Clayton, 2012; Bringle, Clayton, & Price, 2009; Dostilio, Clayton, Bringle, & Saltmarsh, 2011; Saltmarsh, Hartley, & Clayton, 2009).

We selected the Transformational Relationship Evaluation Scale (TRES II), modified from the earlier TRES, to review as an example of a tool that can be used to assess partnership quality, in this case through the perceptions of the partners themselves regarding the actual and desired state of the partnership. The scale is a fourteen-item instrument, with items that focus on closeness, goals, conflict, resources, identity, power, and impact among other elements of partnership quality. The structure of the scale draws on the distinction between transactional and transformational partnerships first articulated by Enos and Morton (2003). The tool is applicable to any community engagement partnerships, whether focused on teaching/learning or research, new or established, composed of two individuals or multiple organizations, etc. It can be used on its own or as one component of a more comprehensive inquiry into partnership quality. It can be used diagnostically (to determine points of agreement and disagreement about partnership quality), formatively (to improve partnership quality), and summatively (to generate determinations of perceived partnership quality for such purposes as reporting and research). It can be used at multiple points in a partnership (to gauge changes in perceived partnership quality over time) and by the same set of partners across multiple types of work (to better understand how their partnership operates within different contexts).

TRES II fares reasonably well when we examine it using the questions from Table 3. With an expressed purpose of promoting better understanding of and improvement in partnership dynamics, the scale is highly *generative,* both of greater potential for extended collaboration and of useful and actionable information. *Rigor* comes from a solid foundation in the partnerships literature as well as testing and refinement with multiple users over time. TRES II enacts *practicability* as a short scale that can be administered quickly and easily to any individual partner or to a partnership as a whole, with the results then subject to analysis through discussion among the partners or, more formally and systematically, simple statistical techniques. It may help a partnership develop *resilience* by informing partners about the limits and possibilities of their collaboration, and it may be used repeatedly to offer longitudinal analysis of partnership quality. The value of *co-creation* has a mixed record: the tool was designed only by engagement scholars drawing on literature with no input from students or community members, but it does invite respondents to gauge such issues as power, conflict, shared goals, and relative contributions to outcomes and thereby provides a solid basis for them to explore the extent and nature of co-creation in their partnership and to make changes accordingly. To date, TRES II is not readily available, thus limiting *full participation*; and certainly it can be (indeed, has been) used by and with only a small subset of stakeholders in any given partnership. Use of the tool at an Imagining America conference surfaced concerns about its accessibility to all (with respect to use by elderly partners); its further development should include attention along these lines with input from a wide range of partners to enhance its accessibility.

Institutions of Higher Education

Assessment related to higher education institutions focuses primarily on the extent to which community engagement has become institutionalized and is undertaken via self-assessment rubrics (sometimes referred to as matrices). In general, these rubrics identify key domains — mission, faculty involvement, student involvement or sometimes leadership, roles of community partners, infrastructure, supportive policies — and three or four levels of development for each. Similar approaches are used at the level of academic departments and, less frequently, colleges within universities. Several tools have been developed that institutions or academic departments can deploy to determine the progress that they have made towards institutionalizing community engagement, including self-assessments for assessing institutionalization of service learning (Furco, 1999; Gelmon, Seifer, Kauper-Brown, & Mikkelsen, 2005; Janke et al., 2017) and guidance for academic departments (Battistoni, Gelmon, Saltmarsh, Wegin, & Zlotkowski, 2003; Kecskes, 2008). Campus Compact produced a list of Indicators of Engagement, which include administrative and academic leadership, resource allocation, professional development for faculty, among other items; some campuses use these indicators as the basis of benchmarks against which to gauge institutional commitment, investment, and change over time. The Anchor Dashboard is another such instrument, offering a simple framework for evaluating an institution's impact in its community. It centers attention on issues of economic development, community building, education, health, safety, and the environment, asking about often overlooked categories of impact such as (in the category of economic development) hiring, purchasing, investment, and real estate development (Dubb, McKinsley, & Howard, 2013).

Institution-level assessment often reveals the positive impacts community engagement may have on the quality of the curriculum, expansive research enterprises, community relations, and new areas of strategic and financial growth. Taken as a whole, albeit with some contradictory conclusions and occasional concerns about quality, the body of research on institutions supports the conclusion that community engagement holds much potential to transform educational practices and institutions, with many observations about promising practices along the way (e.g., Franz, Childers, & Sanderlin, 2012; Furco & Holland, 2013; Kecskes, 2013; Saltmarsh & Gelmon, 2006; Saltmarsh, Clayton, & Janke, 2016; Sandmann & Plater, 2009; Sandmann & Plater, 2013; Warnick 2007).

The Carnegie Community Engagement Elective Classification is the most prominent and well-known tool of institutional self-assessment for community engagement, and one we discussed above. The tool takes the form of an application that calls respondents' attention to what are understood nationally to be the most important characteristics of an engaged campus. An institution submits an application to a panel of external reviewers with evidence explaining their efforts in three broad categories: (1) foundational indicators of support for community engagement, (2) curricular engagement, and (3) outreach and partnerships. If the review panel deems the evidence of sufficient merit, the institution earns a highly respected "community engaged" classification, which is in place for 10 years.

When the questions from Table 3 are applied to the Carnegie Community Engagement Elective Classification, we find it aligns strongly with the value of *resilience*, given that the process is used by many institutions and is aimed at improving practices in community engagement over significant lengths of time. (Though "resilience for whom?" is a relevant question, Carnegie does not ask about critical economic domains in which colleges and universities can heavily impact their local communities toward, or against, those communities' resilience; nor does it address historical and systemic inequities in

community-campus partnerships.) The thorough analysis of policies and practices it requires and the useful and relevant information it compiles enact *rigor,* as does the process of developing it through piloting and ongoing, iterative refinement. However, achieving *practicability* is institution dependent; the process requires more investment of time and other resources when institutions do not have the infrastructure and processes in place for gathering the needed documentation. If undertaken not merely with the goal of obtaining the classification but rather with the intention to learn and grow as an institution, the broad and thorough data collection and associated reflection and action should be highly *generative*, as participants collectively take stock of what is and what could be in their practices, policies, and overall culture around community engagement. This tool rates fairly well on *co-creation*. It was originally developed by national engagement scholars working with a multi-campus team and has undergone continuous refinement drawing on suggestions for improvement from campuses completing the application, feedback from reviewers, and input from other engagement scholars. Missing from this process are the perspectives of community stakeholders and students, thus falling short of engaging the full range of participants involved. Completion of the application must be at least minimally collaborative, however, since no one individual or unit on campus has all of the required data; campuses are strongly encouraged to design a deeply co-creative process for completing the application so as to leverage the process as a means to broaden and deepen campus-wide conversations and commitments. As of the 2020 cycle, co-creation is enhanced by direct communication by the administrators of the classification with an applicant campus' community partners for their evaluation.

Higher Education Faculty

Assessment related to faculty as a category of interest within community engagement has not been ignored but also has not been well developed. Most of this work has focused on faculty motivations, the challenges they face in integrating community engagement into their teaching and research roles, the benefits they experience, their levels of satisfaction with their community-engaged activities, the associated scholarship they generate, and how their work can best be evaluated in promotion and tenure processes (e.g., Chism, Palmer, & Price, 2013; Clayton, Hess, Jaeger, Jameson, & McGuire, 2013; White, Cruz, Cruz, Ellern, Ford, & Moss, 2012; Doberneck & Fitzgerald, 2008; Ellison & Eatman, 2008; Foster, 2010; Janke et al., 2017; Jordan, 2007; O'Meara, 2001; O'Meara, 2013; Seifer, Blanchard, Jordan, Gelmon, & McGinley, 2012). Part 3 of Volume 2A of the edited volume *Research on Service Learning: Conceptual Frameworks and Assessment* (Clayton, Bringle, & Hatcher, 2013) provides an overview of assessment related to faculty in service-learning and community engagement, with topics including faculty development, faculty motivation, and faculty learning. For the purposes of thinking about assessment here, the first and third of these topics are the most relevant.

When it comes to faculty development (see Chism, Palmer, & Price, 2013) most assessment is focused on participation numbers and satisfaction levels, some inquiries into subsequent changes in practice (e.g., instruction, publication, grant writing, partnering, mentoring) or levels of confidence in making such changes, and little investigates impacts on students, communities, or institutions. Methods used include interviews, surveys, pre-post self-evaluation, counting (e.g., attendance, follow-up activities, publications, future professional development), and review of faculty-generated artifacts (e.g., proposals, syllabi, narratives).

Assessment of faculty learning (see Clayton, Hess, Jaeger, Jameson, & McGuire, 2013) should perhaps be an obvious area of focus given the foundational commitment of service-learning that everyone

involved — not only students — are learners, but strong norms in the academy reinforce the identity of faculty as experts, knowledge producers, and teachers, all of which are generally thought to be contrary to their identities as learners. The result has been little focus on assessing faculty learning, neither their learning processes nor their learning outcomes. This said, research on faculty competencies, practices, and artifacts has been significant: scales have been used to assess faculty competencies for community engaged scholarship; classroom observations have been used to assess community-engaged teaching practices; content analysis on faculty communication with students (e.g., through feedback on written products) has been conducted; faculty artifacts such as syllabi and assignment prompts and rubrics have been examined; focus groups have been held; reflection products have been examined; autoethnographies have been produced, and individual and collective self-studies have been undertaken; and lastly, rubrics aligned with particular faculty learning goals have been developed.

This assessment research tends to reveal that faculty grow more skilled and satisfied with their work, while developing new research agendas and productive collaborations with students, community partners, and academic peers. However, without assistance in evaluating engaged scholarship, many institutions may not value (in promotion and tenure processes) contributions to public scholarship, community development, or even disciplinary traditions of community engagement. A variety of frameworks have informed criteria, metrics, and methods of assessing faculty community engagement, particularly for the purposes of reappointment, promotion, and tenure. These include Ernest Boyer's *Scholarship Reconsidered* (1990), Kerry Ann O'Meara's *Scholarship Unbound* (2001), and Julie Ellison's and Tim Eatman's *Scholarship in Public* for Imagining America (2008). Additional resources include: *Points of Distinction: A Guide for Planning and Evaluating Quality Outreach* (Michigan State University, 1996, 2000), *Community-Engaged Scholarship Review, Promotion, & Tenure Package* (Jordan, 2007), "Service-Learning Quality Assessment Tool" (SLQAT) (Furco et al., 2017) and "Holistic Framework for Educational Professional Development" (Welch & Plaxton-Moore, in Berkey, Meixner, Green, & Eddins, 2018)

We examine here a protocol for assessing faculty learning around community engaged scholarship (CES) that was developed as part of the Education and Discovery Grounded in Engaged Scholarship (EDGES) initiative at North Carolina State University, a "12-month cohort-based learning community designed to support faculty in developing and implementing curricular- or research-based CES projects during key transition points (or edges) in their career paths" (Jameson, Clayton, Jaeger, & Bringle, 2012, p. 41). This protocol has two parts: (a) a scale to be completed in accordance with a pre-post-then design (which adds to the usual pre-post design a retrospective pre-test that helps to account for response shift bias, the tendency to overestimate competence before an intervention) and (b) three sets of reflection prompts to be completed at the beginning, middle, and end of a process designed to generate faculty learning. The scale and prompts are aligned with such learning goals as understanding the foundational concepts of CES, analyzing partnership dynamics in CES, comparing and contrasting multiple frameworks for CES, developing capacities to co-create with students and community partners and to publish CES, and developing skills to communicate about CES. The protocol can support inquiry not only into what faculty are learning but also *how* they think they are learning.

Application of the questions in Table 3 indicate that this protocol both does and does not align with the values of DEA. The incorporation of critical reflection activities before, during, and after the program encourages *generativity* by providing opportunities for deepening learning; although, more probing questions about outcomes would better inform changes to practice and inquiry. The approach has *rigor*

in its use of well-researched competencies and in its adherence to multiple forms of validity (process, outcome, catalytic, dialogic, and democratic), but it relies largely (not exclusively) on self-report and would be stronger if it collected other evidence of faculty learning (e.g., syllabi, publications, project summaries). It is generally *practicable* in that it offers a modest survey with a clean pre-post-then procedure, although the reflection process takes time if done well. In terms of *co-creation*, the understanding of community engaged scholarship (which includes the central role of co-creation) embodied in the protocol emerged from years of collaborative practice and scholarship that integrated insights from undergraduates, graduate students, community members, professional staff, and faculty across multiple disciplines. *Full participation* of faculty members in a professional development program can be achieved; but student, community partner, and other stakeholder perspectives are not included. *Resilience* is possible due to the fact the method is adaptable to multiple contexts and constraints and since it can foster programs that engage in sustained learning and growth.

Students in Higher Education

Student outcomes comprise the most widely assessed category of service-learning and community engagement. Research on student learning via community engagement is extensive, as is evident in our survey results, with 34% of respondents reporting that they assess student intellectual development and 27% percent assessing civic attitudes. Part 2 of Volume 2A of the edited volume *Research on Service Learning: Conceptual Frameworks and Assessment* (Clayton, Bringle, & Hatcher, 2013) provides a fairly comprehensive overview of assessment of student learning in higher education service-learning.

It would be difficult, indeed, to identify all the types of student outcomes that practitioner-scholars assess, but the list includes, by way of example: intellectual development, disciplinary learning, critical thinking, moral development, civic learning, intercultural competence, career development, identity formation, pro-social behavior, emotional intelligence, self-efficacy, leadership, social responsibility, problem-solving, life skills, spiritual development, self-authorship, agency, and empathy. Many of these domains are broken down further, with, for example, civic learning variously including ability to work with diverse others, ethical reasoning, commitment to helping others, knowledge of the workings of government, community building skills, communication, consensus building, curiosity about non-dominant worldviews, understanding of power dynamics, knowledge of the non-profit sector, creativity, organizing skills, valuing inclusion and justice, political efficacy, respect for human dignity, perspective taking, global citizenship, and ecological consciousness. Methods used to assess student outcomes also vary widely, including self-report scales, focus groups, interviews, application of rubrics to critical reflection products as well as other student-generated artifacts (e.g., reports, essays, posters, proposals, presentations, portfolios, digital stories), problem-solving activities, narrative analysis, observations, community partner evaluation, and peer evaluation.

The results of this literature confirm that community engagement has the potential — when projects and courses are well structured — to expand students' intellectual development by enhancing their motivation and abilities to connect curricular content with experiential settings, to problem-solve, to think critically, and to understand ambiguity, among other outcomes (e.g., AAC&U, 2009; Ash, Clayton, & Atkinson, 2005; Astin & Sax, 1998; Astin, Vogelgesang, Ikeda, & Yee, 2000; Eyler & Giles, 1999; Eyler, Giles, Stenson, & Gray, 2001; Fitch, Steinke, & Hudson, 2013; Jameson, Clayton, & Ash, 2013; Steinberg, Hatcher, & Bringle, 2011). More, students have reported that they develop social skills of leadership and communication, career networks, greater civic responsibility, positive civic attitudes, a heightened sense

of personal efficacy, improved intercultural competencies, as well as more sophisticated moral reasoning (e.g., Astin & Sax, 1998; Brandenberger, 2013; Deardorff & Edwards, 2013; Eyler, Giles, Stenson, & Gray, 2001; Felten, Gilchrist, & Darby, 2006; Furco, Muller, & Ammon, 1998; Gelmon, Seifer, Kauper-Brown, & Mikkelsen, 2005; Hatcher, Bringle, & Hahn, 2017; Jones & Abes, 2004; Kahne & Westheimer, 2006; Lundy, 2007; McClellan, 2014; Moely, Mercer, Ilustre, Miron, & McFarland, 2002; Pascarella & Terenzini, 2005; Reeb, Katsuyama, Sammon, & Yoder, 1998; Stokamer, 2011; Yorio & Ye, 2012).

The Critical Thinking Table and Rubric associated with the DEAL Model of Critical Reflection (Ash & Clayton, 2009) assesses critical thinking both formatively (e.g., by giving feedback) and summatively (e.g., by giving a grade). Drawing heavily on the Universal Standards of Critical Thinking developed by the Foundation for Critical Thinking (www.criticalthinking.org), DEAL offers a table that describes each of nine critical thinking standards with associated questions to check your thinking and a rubric that expresses four levels of quality for each standard. The developers recommend using both the table and the rubric, although they can be used independently of one another.

When we ask the [Table 3](#) questions of the Critical Thinking Table and Rubric associated with the DEAL Model, we see strong alignment with many of the values. *Generativity* is present in the tool's use of questions to guide and deepen thinking, supporting meta-cognition and student learning at a deeper level; the table and rubric have also enabled investigating a range of questions in a variety of scholarship of teaching and learning projects and led to significant changes in pedagogical practice. *Practicability* is present given the ease with which the table and rubric can be used and the efficiency and effectiveness achieved via the integration of feedback and grading standards. The well-established underlying frameworks for critical thinking lend a traditional methodological *rigor* to the tool as does its immediate generation of actionable information; and, although democratic, process, outcome, dialogic, and catalytic rigor may vary depending on the context, the model does allow for dynamic participation, process, and outcomes. The tool was *co-created* by students, professional staff, and faculty (although community members had no role in developing it) and is frequently used in processes of peer review through which students contribute to deepening one another's learning. Similarly, the table and rubric embody the value of *full participation* in that they were designed by multiple stakeholder groups for use by anyone interested in enhancing their own and/or others' thinking. *Resilience* is evident insofar as the tool has long been adapted to a variety of learning contexts and pedagogies and with many student populations; it is generally used over time (across a semester, across a course sequence) to support long-term student learning and associated curriculum development.

Assessment Tools Summary

We have explored putting DEA into practice by examining an example assessment approach or tool in each of five categories important to community-engaged work. These five tools were developed by practitioner-scholars who have taken inspiration, in part, from the traditions of democratic and justice-oriented community engagement, so it is no accident that they at least in part enact values of DEA. We see, for example, that *full participation* is possible in each approach insofar as users implement it in an inclusive and participatory process. There are gaps in these tools' emphases on *co-creation* since the benefits to and voices of the full range of partners are not always clear. All five tools show promise in *generativity*, that is in opening up new possibilities for collaboration and learning processes that allow for long-term growth and change. *Rigor* is complicated, with different aspects of the term reflected in different tools. *Practicability* is an open question for some of the five tools, with others easily allowing for

efficient and easy use. Finally, we saw that all the tools, when used appropriately, can be implemented in accordance with *resilience* as repeatable, adaptable, and long-term approaches that support sustained learning, inquiry, partnerships, and potentially systems-level change.

This said, we do not regard these as the best or only approaches through which assessment may realize the core values of DEA. It is certainly possible to use a wide variety of tools in ways that are consistent with DEA, sometimes modifying them or their implementation. We are also very interested in the development of new approaches and tools for DEA, and we believe the same questions that we pose to extant tools (see Table 3) can also be used to inform the creation of new ones.

DEA in Action: Examples

In recent years, as we have developed DEA, several APPS team members and colleagues in Imagining America have undertaken assessment endeavors that reflect the spirit, if not the name, of democratically engaged assessment. Here we share four we are most familiar with as further examples of approaches that may be useful models in the practice of DEA.

The first example was developed alongside our earlier work on values engaged assessment (Bandy et al., 2016) and served as a helpful stimulus for some of that preliminary thinking and its ongoing refinement into what became DEA; former APPS co-chair Pam Korza was part of both projects and helped make connections between them. A particularly ambitious effort and a useful set of building blocks for new tools, Animating Democracy's Aesthetic Perspectives: Attributes of Excellence in Arts for Change Work (2017) was published by Americans for the Arts and written principally by John Borstel and Pam Korza. A flexible framework developed through the collaborative work of artists and their allies, it proposes a set of 11 aesthetic attributes that can be used to understand and assess artistic projects with social or civic intent — "creative work at the intersection of arts and community/civic engagement, community development, and justice" (2017, p. 4). These attributes include commitment, communal meaning, disruption, cultural integrity, emotional experience, sensory experience, risk taking, openness, resourcefulness, coherence, and stickiness (2017, p. 10). Embedded in them is a set of values aimed at reclaiming aesthetics as central to social change work, including equity, empowerment, critique, and engagement with diverse perspectives. For each attribute there is a definition, a series of questions to help determine whether it is present in a project, and examples of art that illuminate it. These definitions, questions, and illustrations provide a lens for examining how artists/designers approach their projects as well as the outcomes for those who experience them, regardless of their form. More broadly, the framework is applicable in a wide variety of contexts as a means of evaluating arts programs, schools, and other organizations to assess their contributions to social change work. The developers provide a short guide for evaluators, educators, and researchers who wish to use the framework. This work has kinship with DEA, not only through its ties to the work of Imagining America and broader movements for advancing public scholarship in the arts, but also through its embrace of democratic values of community engagement and its models for assessing projects of empowerment and social change.

Second, through the leadership of Associate Director Elizabeth Goodhue, the Center for Community Learning (CCL) at the University of California, Los Angeles (UCLA) undertook co-creative reflection with its stakeholders to design graduate-level academic programs dedicated to community engagement. In this effort, they used our earlier work on values-engaged assessment (Bandy et al., 2016) to ground their narrative analysis of their process (Goodhue, 2017). The Center initiated a values-engaged inquiry with graduate students about ways they could reimagine "what it means — and what it takes — for research

universities to serve the public good in the twenty-first century" and the challenges graduate education faces in doing so (2017, p. 1). They held a series of meetings with CCL graduate student staff and a day-long summit on community-engaged teaching and public scholarship. These activities, in turn, led to a seminar planned by the CCL and nine graduate students entitled "Supervised Preparation for Community-Engaged Teaching." Its primary goals were to introduce students to traditions of service-learning and community engagement, help them overcome the challenges of these pedagogies using research-based practices, and support them in developing syllabi for engaged courses. The purpose of the seminar was not only to prepare students for the job market but also to help them become civic professionals who further the public mission of higher education. In reflecting on the course, the students voiced four observations about community engagement in higher education: (a) that there are many barriers to engaged education in the academy, particularly at research-intensive universities, (b) that graduate students need more support embedded into their departments and curriculum (building on efforts to institutionalize engagement in the undergraduate curriculum), (c) that interdisciplinary initiatives, departments, and other academic units on campus present many opportunities as well as challenges for developing engagement, and (d) that there are many benefits of asset-based approaches to collaboration between communities and higher education institutions (Goodhue 2017, p. 9-20). In the end, this undertaking was intensively focused on a values-engaged, qualitative process of deliberation with graduate students; it embraced full participation and co-creative planning with them (if not other partners) and worked towards practicability, rigor, and generativity in the development of a manageable and informed course that would support their growth as civic professionals.

A third example of DEA in action, if not in name, is the development of Arizona State University's (ASU) Herberger Institute Design and Arts Corps. In October of 2016, APPS member Stephani Etheridge Woodson was tasked with the creation of a Herberger Institute for Design and the Arts community-engaged arts and design program (Design and Arts Corps or DAC) that would span all degree programs and all units (Art, Music, Film, Dance & Theatre, Design, Arts Media and Engineering, and the ASU Art Museum). Like ASU itself, the Herberger Institute for Design and the Arts (HIDA) is the largest comprehensive arts and design school in the United States with over five thousand students, 260 full time faculty, and around half a million square-feet of dedicated space. The DAC charge is to provide each of these students with at least one deep experience in community-engaged arts or design along with a curriculum focusing on cultural competency and humility, democratic processes, principles of community cultural development, reflective practices, and ethics. Influenced by her participation in IA and APPS, Stephani has guided the development of DAC using philosophical and ethical frames that recognize both universities (and education more broadly) and arts/design practices as necessary to democracy. She shares this story below.

Arizona State University Herberger Institute: Designing for human thriving

> *Using definitions of democracy not as a political system but rather as both lived experience and sets of performance practices that contribute to identity formation and also help diverse peoples live together equitably (Boyte, 2004; Dewey, 1916; Saltmarsh & Hartley, 2012), I understand applied arts and design as a democracy maker-space. Particularly concerned with full participation and co-creation as well as generativity, I wanted to model form and*

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function by working collaboratively to build a community- engaged arts and design program (Design and Arts Corps or DAC) in the Herberger Institute for Design and the Arts at ASU.

In the first seven months of development, I surveyed stakeholders inside and outside the university. I interviewed students, faculty, staff, and administrators as well as arts and design community leaders and industry professionals. I spoke with national-level arts, design, and cultural organizing leaders and with local activists, elementary school children, their teachers and principals, neighborhood organizers, civic representatives, and elected officials. In each meeting (some individual, some collective) I asked the following central questions:

- *What would a large scale socially engaged arts and design program look like were the arts and design already understood as essential components of a healthy society?*

- *Where can the arts and design intervene to build assets in the complex interactions between individual psychosocial and environmental, educational, cultural, and political systems?*

- *How can DAC's form and function model justice, democratize lived experience, and allow for multiple ways of knowing and being human?*

- *How can DAC promote wellbeing—not only in communities but also for student artists and designers, university faculty, and staff?*

I mapped people's responses into a socio-ecological model drawn from public health and human wellness (Dahlberg & Krug, 2002). Socio-ecological models recognize that individuals are situated in systems (from the micro to the macro) that promote or prohibit development, health, and wellness. For months, I walked around with a large roll of butcher paper and markers to collectively map indicators of successful positive change contributing to human thriving. John Borstel, an independent consultant, facilitated a Critical Response Process (a four-step method that offers a way of evaluating the meaning of one's own work) that helped clarify and distill the DAC theory of change with stakeholders. I used design thinking protocols along with community organizing principles and applied theatre techniques to gather and refine DAC mission, vision, and values along with DAC's value proposition/theory of change in cooperation with our community, understood broadly.

Rather than starting with what ASU needed to teach students or what faculty believed community "needed," we asked questions, solicited feedback, and iterated our theory of change collaboratively. This collaborative and co-created framework now serves as the core value proposition for, not just the further development of Design and Arts Corps (including partnerships, projects and core curriculum), but also future assessment and evaluation of its projects at the micro and macro levels. We understand the time taken to complete this collaborative frame as centering generative and resilient relationships and developing democratic processes across multiple categories and knowledge networks.

Finally, Emory University's Center for Faculty Development and Excellence seized on the value of generativity as discussed in our work on DEA to develop an approach to assessing its many programs for faculty. They applied the commitments of democratic engagement to work within the university, arguing that DEA values "are not only the ones that animate what we are trying to do with community

partners; they are also the values that we can bring to our work within the university" (V. Hartfield-Méndez, personal communication, September 10, 2018). Their story of learning how to better assess the internal workings of the university illustrates the potential to animate the work of faculty and students as generative co-creators.

Emory University Center for Faculty Development and Excellence: Assessing generativity

The Center for Faculty Development and Excellence (CFDE) at Emory University, inspired by the APPS value of generativity, created a method for assessing generativity in several of their faculty development programs. These programs include events on Research and Scholarly Writing, Funds for Innovative Teaching, Community Engaged Learning Grants, and a pilot project to develop community engagement partnerships on the theme of Art and Social Transformation in the Buford Highway Corridor.

To develop a way to assess generativity, they held many staff meetings to first determine the central goals of each program and then define what might count as evidence of generativity in each. This was a highly deliberative process that involved deep reflection by all staff members over time. Then they constructed multiple rubrics, one for each program, to clarify what evidence would be sufficient to determine if that program met a particular level of generativity; levels, which have program-specific descriptors, are 1: "not generative," 2: "somewhat generative," 3: "generative," and 4: "very generative." In some cases the distinctions between these levels are qualitative, and in others they are quantitative. For instance, for the Art and Social Transformation pilot project, they consider it "generative" when it leads to faculty participating in more than three events, meetings, or connections with community partners, and "very generative" when these activities result in co-created projects. After developing survey questions that inquired into program participants' sense of how generative the CFDE programs were, they administered surveys via email and through interviews with program participants, collected this and other information, produced a report, and shared their method with others on campus and beyond Emory. This process allowed the CFDE to highlight generativity as an important, even essential, characteristic of all strands of their work, which cast the assessment of their work in an unexpected light. In the case of the Art and Social Transformation learning community, new projects and courses emerged, resulting in strategies of partnership development designed to have greater impact both within the university and in Atlanta communities.

While the approach they developed assessed the generativity of CFDE programs, they were not focused on creating an assessment process that was generative of new relationships among the CFDE staff and faculty or other stakeholders (though this happened, nevertheless, as a kind of by-product). That said, the assessment was successful at fostering new ways of seeing their work, new methods for researching and reporting, and in the case of the Art and Social Transformation pilot, new initiatives for democratic engagement with community partners. Further, after encountering some initial skepticism of the method, the staff have been able to use the assessment successfully to gain the support of the administration. In the pilot year, this approach became the primary

> *vehicle through which the CFDE annual report was produced, and "generativity" is now a fully acknowledged value of the CFDE, figuring in the planned celebration of the Center's 10th year.*

Each of these innovative examples was developed in conversation with DEA values and practices and is applied to its own purpose and context. While none of these assessment activities are static and all continue to be refined, they offer many insights into the possibilities, challenges, and tensions of DEA. We hope these and other projects will continue to build assessment approaches and tools that extend and enhance the dialogue about transformative assessment.

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We conclude Part II with several qualifications and clarifications related to the selection, evaluation, creation, and use of assessment approaches and tools in the framework of DEA.

First, we believe there is no one-size-fits-all model of assessment for all contexts, since the wide variety of contexts and purposes of assessment demands a variety of methods and processes. The same is true for DEA, which certainly cannot anticipate every context given the infinite variety of communities, institutions, programs, and projects within which assessment occurs. Moreover, if DEA principles are to be realized in the context of fully inclusive, empowering, co-creative, rigorous, and purpose-driven dialogue, the methods of assessment themselves will be the subject of deliberation that will necessarily yield new adaptations and applications of DEA frameworks. This echoes the work of Patton (2018), who discusses the ways Principles-Focused Evaluation (P-FE) may be conducted in dynamic and emergent environments.

Second, and consequently, a wide variety of methods and tools may satisfy the principles of DEA. We suggest that many methods and techniques can, to varying degrees, enact DEA values, whether quantitative or qualitative, short-term or longitudinal, efficient or time-intensive. What matters is that the intentional, deliberative processes that support DEA values are engaged in all phases of assessment. A standard survey can be democratically engaged if, for instance, the stakeholders deliberate inclusively over their values and goals, define the survey as the most useful method to meet them, co-creatively design the instrument in concert with their values, and similarly adhere to DEA values throughout other phases of the assessment process. This means that traditional methods of assessment and evaluation may have more or less DEA applications, depending on how they realize DEA values and work towards a democratic process of social transformation.

Third, selected tools may serve selected assessment goals. If your goals are to primarily understand one or two specific dimensions of a project (e.g., student learning, partnership quality), you may choose particular assessment tools for that purpose. Further, for more holistic and systematic assessment, especially for large and/or long-term projects, multiple tools may be combined in a multi-tool, multi-method assessment strategy to address, for example, student learning, partnership quality, and community outcomes simultaneously (Lucero et al., 2016; Mertens, 2008). This, of course, entails more complicated logistics of planning and implementation, and likely more resources; but it also will likely yield valuable forms of information regarding a wider range of engagement processes and outcomes expressed through a larger and more diverse set of voices.

Lastly, throughout the phases of assessment, realizing DEA requires attention, planning, and vigilance even with the most well-conceived methods. Any one DEA value may fail to be realized using the tools described above if the implementation is not thoughtful and intentional, or if there are structural constraints that alter the assessment process significantly. If tools that embody DEA values are implemented in a way that lacks attention to these values, or is limited by resources or administrative resistance, they may yield results that are far from our democratic aspirations. For instance, despite a commitment to the six DEA values, a poorly implemented version of Outcome Harvesting may involve a limited investigation into outcomes, yielding ill-informed analyses and thus a form of assessment that has limited generativity, co-creation, full participation, and resilience. DEA requires commitment to difficult and challenging work if it is to succeed, from all stakeholders, and the tools of assessment must be implemented with creativity, passion, and mindful deliberation.

In Part III, we name and unpack tensions associated with the complexities of DEA. We also posit that DEA practices should not only help us understand how effective we are (and are not) in our community engagement work, but also how to enhance the quality of our relationships, our processes, and our outcomes.

PART III: Tensions and Tension-Holding in DEA

We hope it is clear by now that we see DEA as a framework and process for collaborative reflection and learning that always involves deliberation in the particular times, places, and social contexts in which it is undertaken. In Part II we discussed a process and a variety of tools that help us to see how DEA may be put into practice. Yet much of the realization of DEA values exists in the complex and tension-filled processes of application of assessment methods, regardless of the specific methods we choose. Part III of this white paper digs deeply into some of the complexities of the tensions associated with DEA. Going back to the Introduction and running through Part I is the challenge — and the opportunity — of reimagining assessment so as to claim agency and avoid "shutdown" in the face of norms and other pressures that threaten to turn assessment into the very opposite of the democratic endeavor we want our community engagement to be. DEA re-imagines assessment in very counternormative ways, and that, as we have seen in many of the stories we have shared above and as is to be expected by the very nature of democratic commitments, means there will be tension. Here we explore the sources and significance of some of these points of tension as we believe they must be understood and held creatively if the collaborative deliberation at the heart of DEA is indeed to transform assessment and, with it, the work of community engagement and social change.

We begin Part III by revisiting the commitments of democratic engagement we considered in Part I and discussing them within the common tensions around democratic engagement we experience in practice. We then unpack three specific points of tension that confront DEA. Throughout the second half of Part III, we explore various ways we might hold these tensions and begin to enact DEA in the face of challenges and constraints. Here, we retain a hopefulness about reimagining assessment in ways that, in the words of Parker Palmer, "allow ... tensions to ... open us to new understandings ... [and] use [them] to generate insight, energy, and new life" (2011, p. 45).

Tensions in Democratically Engaged Assessment

There are many social hierarchies that overlap to shape our lives in organizations and communities. In the work of assessment, the ones that seem to have a particularly powerful hold on academia, civil society, and government are those associated with bureaucracy, credentialed expertise, and wealth. Donors, administrators, program directors, and experts of various sorts wield power to determine how we do our work and what knowledge we create. These of course may overlap with hierarchies associated with class, race, gender, sexuality, religion, education, language, immigration status, and ability. Assessment often confronts tensions born of these multiple hierarchies, sometimes simultaneously, as it prompts us to reflect on our organizations, how they function, and for whom. DEA further resists hierarchical knowledge creation and instead tends towards models of "heterarchy": an equitable distribution of intelligence, evaluation, and, ultimately, power and privilege in our organizations and communities (Crumley, 1995; Stark, 2001).

One of the most persistent and overarching tensions that confronts the practice of DEA is that between two paradigms of community engagement: democratic and technocratic (see Table 4). Technocratic, or expert-centered, engagement privileges and legitimizes credentialed sources of expertise (e.g., academics, researchers, scientists, policymakers) in creating and applying knowledge, frequently establishing or maintaining hierarchies of expertise and decision-making. The world of assessment is characterized by an "expert"-centric orientation. Democratic civic engagement, by contrast, calls on us to

respect and integrate the voices and knowledge of all stakeholders, especially the most vulnerable (e.g., immigrants, children) in change and decision-making processes.

Table 4: Technocratic and Democratic Civic Engagement

Technocratic Civic Engagement (TCE)	Democratic Civic Engagement (DCE)
For	*With*
Deficit-based	Asset-based
Uni-directional flow of knowledge from credentialed academic experts; distinction between knowledge producers and knowledge consumers	Multi-directional, synergistic flow of ideas and questions within a web of knowledge centers; co-creation of knowledge
Engagement is apolitical	Engagement facilitates inclusive, collaborative, deliberative democracy
At best transactional exchanges	Potentially transformative partnerships (transformative of self, others, organizations/institutions, systems, paradigms); change result from co-creation
Hierarchical power dynamics	Powershifted dynamics that disrupt hierarchy and position all partners as co-educators, co-learners, co-generators of knowledge and practice

Both paradigms are the result of, not simply individual beliefs or interests, but larger social systems that serve important functions: in TCE, bureaucracies and professional cultures of expertise, and in DCE, traditions of democratization, active citizenship, and community autonomy. Proponents of both paradigms may see themselves as nudging the world, through community engagement, toward greater empowerment, equity, and well-being. Indeed, despite our ideals of DEA, we ourselves — and we suspect, all of our community engagement colleagues — sometimes find ourselves thinking and acting in ways more aligned with the technocratic than the democratic paradigm. Or, as Dostilio (2012) has demonstrated, we may find a "blended" synthesis of technocratic and democratic engagement, for instance when we seek input from community partners on assessment but do not share power in a more comprehensive way. Leaning towards the technocratic occurs sometimes inadvertently, sometimes by choice.

First, and most immediately, we work with individuals and organizations for whom technocratic service — "giving to" and "doing for" (see Table 4 column 1) — orients their work and by whom it is understood as a noble endeavor, meant to address some need. While we do intend to pose questions to the underlying assumptions of community deficit and merely doing "for" and not "with," we have no wish to dismiss the fact that almost everyone, particularly disempowered and marginalized communities, has demonstrable needs for resources and equity; nor do we wish to denigrate commitments to meeting them.

Second, there are also times when the constraints on time and resources demand our partnerships be more transactional than highly deliberative and transformational. This may occur, for instance, when there is not perfect alignment between partners' goals, limiting the scope of the partnership and its outcomes. In fact, one survey respondent reminded us that some community partners may approach the work in more instrumental ways than we envision here, since they may prefer, at times, a more transactional partnership. It is, of course, worth considering whether a transactional orientation on the

part of community members is a result of limited expectations of power sharing and co-creation born of long histories of exclusion and hierarchical relationships. Yet, bureaucratic efficiency and the transactional approach are ones we all may find, at times, useful for organizing our daily lives, especially in organizations where time and resources are few and at a premium. Indeed, a technocratic orientation towards engagement often rests in legitimate concerns about practicability, and DEA values it as well, with many tensions sometimes manifesting between practicability and other value commitments.

Third, we also must acknowledge that, while we struggle to achieve democratic engagement in our daily work, at times we too are susceptible to the seductions of the "cult of expertise" (Boyte, 2009), believing our hard-won educations, degrees, and positions have given us legitimacy to know and do better. Sometimes this may occur when we wish to defend or reassert expert privileges inappropriately in daily life, especially when those of us doing community engagement feel devalued, marginalized, and even threatened by a combative or callous politics in our organizations (a politics our stories above help to demonstrate). At other times it is simply part of a normative culture of bureaucracy and technocracy that we fail to question, evident in the everyday language we use when we speak of the transactional exchange of "goods" between partners, the accounting of people and hours, and the value of "deliverables" or "products." Is it any wonder that we too often consent to framing engagement as more technocratic and less democratic, more transactional and less transformational?

To nudge the world toward such ultimate outcomes as democracy, equity, and justice requires that we embrace and value more than just transactional relationships and top-down models of social learning. Social transformation requires that we develop the relational architecture and the habits of mind to break down legacies of mistrust, alienation, and oppression (Avila, 2017; Dewey, 1944/1916; Dubois, 1903/2003; Giroux, 2013; Sturm et al., 2011). While we believe much community engagement practice and assessment rely too heavily, and often uncritically, on "expert" authority, we do not dismiss this work. Rather, we see our work here as cultivating inquiry in which collaborative, expressive, and humanistic ways of making meaning are equitably valued, striking and sustaining a creative, generative tension. As a result, we recognize possibilities for wisdom and transformation borne of a creative synthesis of diverse ways of knowing. Here we challenge not only the givens of technocratic engagement but those of democratic engagement as well; and we recognize many ongoing tensions among them in practice.

Within this overarching tension between technocratic and democratic community engagement are several common tensions we experience in DEA practice. Figure 3 offers a representation of some of the tensions we observe as we attempt to reimagine and enact it in challenging contexts. Our values inform our ideals, and bringing our ideals into reality activates tension points between the world as we envision it and the one we encounter. Each axis in the figure represents a continuum of tension, ending with two opposing concepts to mark each pole. Indeed, the axes of tension represent dialectical relationships, such as between concentrated or sharing power; that is, no general resolution to the paired oppositions exists; rather, they are pervasive. We wrestle with them continuously to create change and as we inquire into what, if any, impact a project may have had on the world around us.

WORLD WE ENVISION

Participation & co-creation empowered^

Relationships are means and ends†

Power shared across among all stakeholders^

Focus on relationships, processes & products†

Multiple methods & dialogue*

DEA Values

Institutions & Structures

Groups & Organizations

Diverse Others

Self

Values Negotiation

Accounting and auditing*

Focus on products†

Power concentrated among 'experts' & professionals^

Relationships are means to ends†

Participation & co-creation constrained^

WORLD WE ENCOUNTER

Scales of shutdown or resistance

Spiraling/fluidity of values negotiation

LEGEND

Axes of Tension =

Text Labels
- Red^ = Tension 1 [Expertise & Power]
- Blue* = Tension 2 [Sources of Accountability]
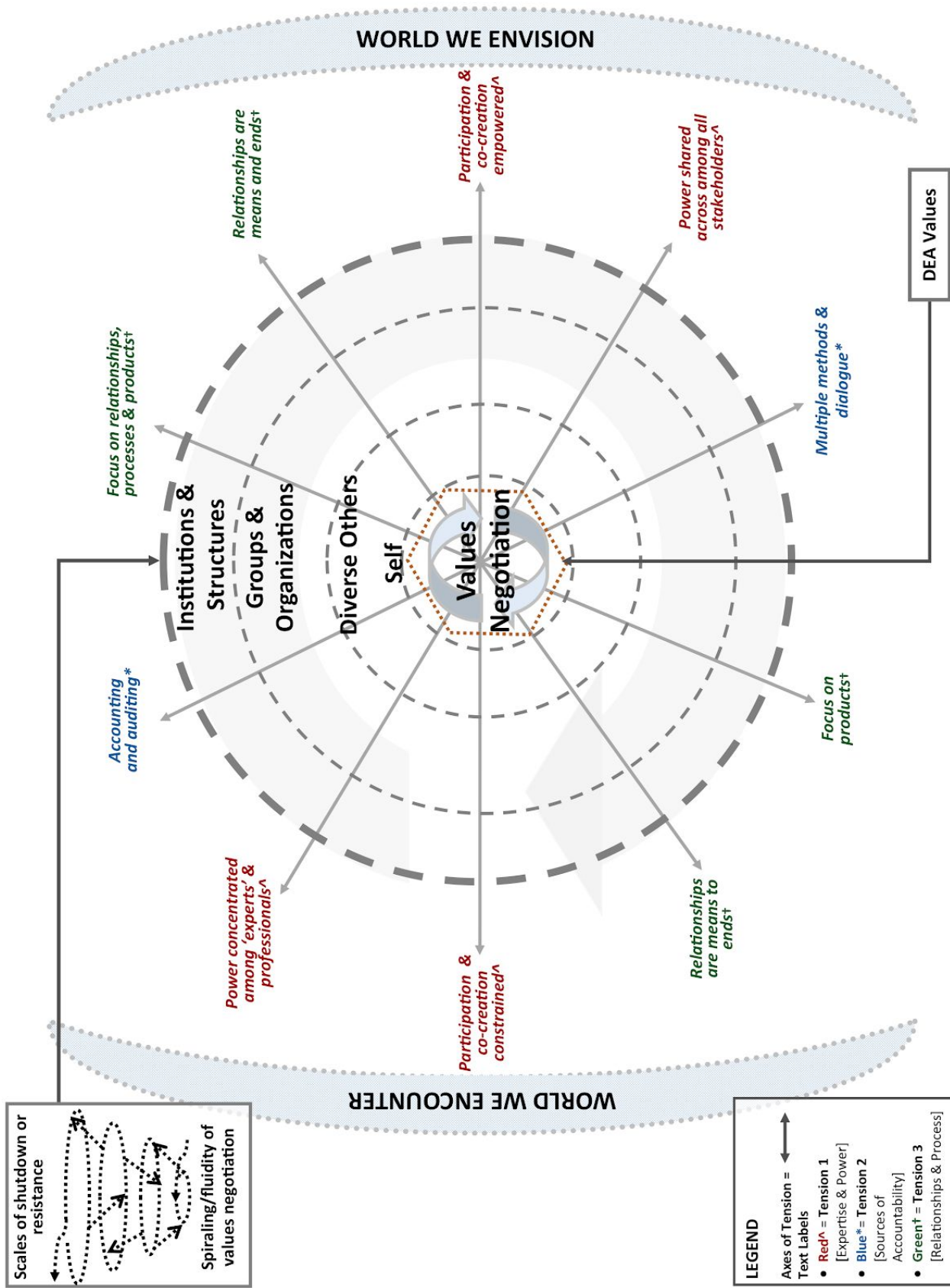- Green† = Tension 3 [Relationships & Process]

Figure 3. Dialectical Tensions in Democratically Engaged Assessment

As we discuss below, the tensions exist not in isolation but rather they interact. This facet of the tensions is illustrated by having all of the axes intersect. The conditions we encounter in the world, and in light of the values we bring to assessment, readily trigger the tensions within us, both as individuals, and to varying degrees collectively. Many of us have experienced the feeling of being pulled in many directions at once. The intensity with which these triggers are felt is informed by our own interpretations of values in particular times and places throughout the phases of assessment, our sense of agency in relation to assessment, and the character of the systems of power and authority that we experience at different levels/scales.

The stacked concentric circles in Figure 3 represent the ways tensions negotiated at one level may impact negotiations at a different level. The circles consist of dotted rather than solid lines to indicate the permeability of each scale (individual & interpersonal; among diverse others; groups & organizations; and institutions & systems) and that we do not tend to occupy a single level but negotiate relationships and purposes in assessment at multiple scales simultaneously. Dotted concentric circles are not discrete but connected, forming part of a spiral when viewed in profile. The cyclical arrow in Figure 3 illustrates the ways that a negotiation of any one tension will affect the negotiation of others, revealing their interdependencies and fluidity. For example, we may navigate tensions between co-creation and practicability at the individual or small group level as we encourage colleagues to find cost-effective forms of co-creation in assessment, while at the same time we work at institutional levels to change policies and structures that free up time or resources for co-creative dialogue. In this work, each strategy of holding tension will inform the other, and create new opportunities for change.

It is one thing to identify essential tensions impacting our work in assessment and quite another to both understand and hold the tensions generatively. In our work to date on DEA, we find there are three tensions in particular that are the subject of great concern and therefore warrant additional discussion (see Table 5). These include the tension of concentrating or sharing expertise, power, and authority in assessment; the tension between narrow and more holistic understandings of accountability in assessment; and the tensions between the assessment products and a more synthetic approach to both processes and products as foci of assessment. In the section that follows we dig into each of these tensions in some depth.

Table 5: Tensions between Technocratic and Democratically Engaged Assessment

	Technocratically Engaged Assessment	Democratically Engaged Assessment
Tension 1	Expert-centered knowledge and power	Democratically co-created knowledge and shared power
Tension 2	Work is judged by measures and processes of market and bureaucratic accountability	Accountability is created through deliberative, democratic practices and critical reflection
Tension 3	Community engagement's products or outcomes are the primary focus	Community engagement's processes and relationships as well as its products and outcomes are the primary foci

Tension 1: Between Expert-driven and Co-created Knowledge

In assessment work, a primary tension exists between emphasizing the role of credentialed experts and a democratic co-creation involving the expertise of multiple partners (see Tension 1, "red" poles in [Figure 3](#)). When this conflict arises in practice, too often those who direct community engagement work and its assessment prefer expert-driven models. This is especially true for those whose disciplines or expertise align with dominant norms or institutions — such as those in the academy, government, or the private sector — and who regard themselves as familiar with, or indeed one of, the "experts." For others who may appreciate and even advocate more collaborative approaches to assessment, they still may have investments in the expertise in one of many disciplines, professions, methods, or domains of inquiry (Curley & Stanton, 2011; Patton, 2018; St. John & Pasque, 2013; Van de Venn, 2007). These professionals often defend some independence and specialized capacities that they see as essential to effective assessment in a variety of contexts, from highly inclusive to more expert-driven work (Picciotto, 2015a, 2015b). At best, professional evaluators wish to stand alongside stakeholders to help them deliberate effectively, clarify values and interests, hold powerful interests in check, and help assess the degree to which the public good and just ends have been advanced.

Conversely, partners who may not have the status of credentialed experts have deep reservoirs of their own expertise about the social contexts in which they live and the challenges and opportunities they encounter. They, therefore, have important roles to play in public dialogues about the nature of a community, whether that is in the stories a community tells or in the assessment of its assets, needs, and possibilities for change. Indeed, we argue that this base of knowledge has profound legitimacy and utility due to its historical and social rootedness in context and its nuanced and hard-won insights into relationships of social power, ones credentialed experts sometimes do not see. This argument is not new but is part of the historic contribution of academic disciplines such as anthropology and sociology (e.g., Fischer, 2000; O'Connor, 2001; Sillitoe, Bicker, & Pottier, 2002) and of those community-engaged representatives of various professional domains, including public policy (Hajer & Wagenaar, 2003), economic development (e.g., O'Rourke, 2003), public health (e.g., Martin, 2007), urban planning (e.g., Healey, 1998), community-based agriculture (e.g., Kloppenburg, 1991), environmental health (e.g., Corburn 2005), and, of course education, to name a few. Participatory models of social research, often organized around Participatory Action Research (PAR), have long informed social science, social service, and social movements and may be traced through a long line of towering critical thinkers including Jane Addams, John Dewey, Paulo Freire, Orlando Fals-Borda, Kurt Lewin, Miles Horton, and many others. They have claimed that uncredentialed knowledge — whether it is termed "local," "traditional," "indigenous," or "populist" — has a vital place in informing and directing a just, democratic society. To these thinkers, as for many working in community settings today, the very notion of expertise requires democratization, demanding that credentialed experts (and their institutions) and those among the public, particularly those most disempowered communities, find new ways to share power and common cause.

In light of these competing perspectives about the relationships between credentialed experts and other partners, what is the appropriate role of the "expert" in assessment? Is one perspective favorable over another, or is some reconciliation or synthesis possible? How do we understand the role of experts in assessment and in light of the DEA values of full participation, co-creativity, generativity, rigor, practicability, and resilience? What are the relative degrees of independence or engagement that

experts require? Under what conditions can experts help or harm our efforts to protect assessment from powerful interests that may co-opt, silence, or obscure other voices? Sylvia's story above about the advice she received from a colleague specializing in assessment illustrates this tension palpably. Another colleague of ours, Robert Bringle, recalls a story that elucidates this as well, using what he calls the "Casper ghost" metaphor (personal communication, September 25, 2018). In his early work in and with a particular neighborhood near his campus, his expertise in community engagement was often exaggerated because of his academic credentials, leading him to prefer a counterbalancing stance of invisibility — in other words, limiting his own full participation. He was not silent, but he worried about the extent and nature of his participation and contributions. He now sees it as ironic that at the time he thought the best inference the community could make about his contribution was to not attribute anything to his presence or activities in the community, as if they did not know he was there. His question now is whether influence should be so subtle that it is not even visible. This struggle echoes the words of another colleague, this time a community leader, who insists that we must all "bring the best we have to the group" at all times if democratic practice and the best possible decision making are to flourish (E. Whitfield, personal communication, July 14, 2011).

We offer no resolution to this tension for all times and places. On some occasions, our commitment to the value of co-creation in democratic engagement may call us to prefer community-driven assessment with no, or possibly a minimal, consultative role for outside experts. On others, we may wish to rely upon the independent knowledge, resources, and legitimacy of credentialed experts, to call forth their expertise. In some cases, experts can offer efficiencies and associated strategic benefits of communicating with "expertise"-oriented administrators or funders. In these instances experts may act less as neutral brokers and more as highly skilled advocates guided by a set of principles (as in, for example, Progressive Evaluation) (Picciotto 2015a, p. 162). In still other situations we may wish to find opportunities for dialogue among experts in assessment and experts in communities, with knowledge creation and program authority shared by all involved. As Palmer has argued the difficulty may not exist with expertise itself:

> Expertise itself is not the problem…. The problem lies in that little word 'cult.' When experts are given the 'guru' voice, the only voice that counts — robbing everyone else of the right, the confidence, or even the impulse to speak — probing questions are stifled, dissenting voices are silenced, and the experts go unchallenged…. We never learn how to hold tension creatively because there are no ambiguities, only claims of certainty, in the cult of expertise (2011, p. 133).

To pursue dialogue, therefore, we must reject the cult of expertise and embrace a form of assessment that returns to its Latin roots of "assess" (*assidere*), meaning to sit beside (Stefanakis, 2002). This relationship is modeled by Dumlao and Janke and their notion of the dialectical tensions between community and campus partners that result from "distinct cultures, assumptions, practices, and constituencies" (2012, p. 151). They use the term "relational dialectics" to think about the recurring but normal tensions that occur when campus and community partners work together and find themselves in cycles of conflict, which can lead to dialogue, followed by resolution, and ultimately yielding growth in competencies and trust (Dumlao & Janke, 2012, p. 151). One example of assessment experts sitting beside community members so that they empower one another to support community transformation is told in a story of one of our survey respondents and interviewees, Myrna Martínez Nateras, Director of the Pan Valley Institute, a project of the American Friends Service Committee (AFSC) in Fresno, California.

The Pan Valley Institute: The role of expertise in assessment

The Pan Valley Institute (PVI) began in 1998. Inspired by the Highlander Research and Education Center, it strives to create "a safe place for immigrants and refugees to learn from one another and build community" (AFSC, 2018). The PVI is a nexus for grassroots immigrant leaders as they engage in "cultural gatherings, leadership trainings, thematic workshops, fellowship programs, and residential retreats to increase immigrant participation and power across California's Center Valley" (AFSC website). Among these efforts is their flagship program, the Tamejavi Cultural Organizing Fellowship Program, an 18-month program founded in 2011 in which the participating fellows learn principles of cultural organizing and popular education. The goals are to expand artistic and cultural expression, offerings, resources, cross-cultural cooperation, personal connections, and community partnerships and, most of all, to develop cultural organizers who will promote civic, political, and cultural engagement. To accomplish this, the fellows — "teachers, artists, field workers, dancers, leaders, and organizers" — attend gatherings to reflect on the cultural history and power of their communities, learn how to organize, engage with professional artists and organizers, develop efforts to preserve and advance their cultures, use the creative arts to develop community dialogue, and share their work with the public (Kabwasa-Green, 2013, p. 1).

After several years and a total of 24 fellows, the PVI and the AFSC wanted to assess the fellowship program's relevance, efficiency, effectiveness, and sustainability. To do this, they designed an assessment with two phases, an "informal participatory evaluation" and an "outside evaluation." The first phase involved the fellows in informal reflection circles, one-on-one meetings, follow-up conversations, and community visits and interviews, all designed to inquire into elements of the program that they found most and least educational as well as resources they needed to confront challenges and to take the next steps in their work. The outside "expert" evaluation used a mixed-method of quantitative and qualitative research, including an online survey of the fellows, an onsite survey of attendees of the culminating event, and counts of participants in events organized by the fellows. To guide the evaluator, the PVI stated their goals from the outset, which were to gauge how they enhanced their community's organizing capacity, public engagement, cultural knowledge, "cultural balance" (navigating two cultures), sense of belonging, and cultural vitality.

The PVI was especially careful in selecting an outside evaluator who would bring academic expertise but also appropriate insider knowledge through a rootedness in the cultures of the Central Valley. They wished to ensure the evaluator could address the community the program was intended to serve and do so in a highly informed and nuanced investigation. And they wanted the evaluator to produce assessment reports that would be accessible to, and collaborative with, local community members. In the words of Myrna Martínez Nateras, "Cultural literacy and membership is key! The people need to have clear understandings of the purpose of assessment, the form, and how it will be used. The community needs to have ownership [of the program and its assessment]... and have their voices respected" (personal communication, July 30, 2018). While the assessment took a great amount of time and effort and cannot be replicated easily, it was appropriate to survey the work of six years and many

> *fellows, and it generated many recommendations for the improvement of the program for Central Valley communities.*

The organizers of the Pan Valley Institute took control of the assessment process and ensured that the expert was willing and able to sit beside them and reconcile community values with those of her discipline and practices. As this case helps clarify, in assessment we can make choices to advocate for or apply methods that realize our values. Making these choices involves weighing the values embedded in assessment and thinking carefully about how our work aligns with — and, we would add, challenges — the norms and knowledge regimes operating at larger scales of analysis (Mertens, 2012). The challenge — and opportunity — in DEA is to bring to light the diverse values and understandings of assessment among stakeholders and to foster processes that help reconcile them in approaches that fit the context. Collaboratively developing clarity about our values and the powers and limitations of our communities of practice is a necessary precondition not only for effective co-creation of assessment but also for imagining the social change work it enables.

Tension 2: Between Assessment's Accounting Functions and its Emancipatory Purposes

Assessment serves a variety of purposes: we can use it to generate and document learning, to judge the merit of our projects and programs, to create knowledge, to monitor, to adapt to shifting conditions, and to determine if resources have been used effectively and efficiently to achieve results (Patton, 2008, p. 140-41). Most importantly for DEA, assessment can also empower and liberate. Therefore, it is not uncommon for there to be tension related to the ultimate purposes of assessment, particularly when stakeholders with very different orientations have conflicting expectations. Whose priorities for information gathering and reporting will take precedence? Who will receive the most resources? Who has the responsibility and authority to make decisions? Who determines if results are "good" and based on what evidence? Our choices about the function and purpose of assessment and how we resolve such questions determine how assessment conceives of accountability — as accountancy or emancipation (see Tension 2, "blue" poles in [Figure 3]).

Accountability refers to a compact, covenant, or simply a commitment to ourselves and to others, whether our immediate families or our planet. To the degree we fulfill such commitments, accountability also conveys degrees of integrity in our work. However, in the work of many who conduct assessment accountability has become synonymous with practices of accounting. Accounting refers to an instrumental, specialized — frequently quantitative — set of techniques that is used to ensure efficient productivity through measuring, documenting, and analyzing. This audit logic has become dominant in societies around the world, driven by the imperatives of bureaucracy, technocracy, and market profitability. Accountability is, consequently, often reduced to accountancy, and value is often reduced to an economic valuation. Instead of holding ourselves accountable to that which we value, we come to value that which we can easily count: hours served, dollars raised, participants involved. Julia's story in [Part I] about being constrained to an accounting model of assessment captures this tension all too well. Our values therefore become co-opted, reinterpreted as managerial indicators and instruments and redefining ideas that we hold dear (Shore & Wright, 2015, p. 431). In these ways our institutions come to foster efficient, often privatized cultures of auditing and accountancy instead of deliberative, public cultures centered on values of community and democracy.

Accountancy shapes many aspects of our personal, professional, and institutional lives (Shore, 2008) and not always for the better. Rankings, classification systems, and best practice models are some of the ways we see the logic of audit inform assessment (Shore & Wright, 2015). In the work of community engagement, this can have varied effects. At best, these forces can help bring some data and legitimacy to our work. At worst, we can find ourselves coerced into narrowly-conceived methods and held to account for inadequate proxy measures of performance (e.g., numbers of participants, hours worked). Assessment, as a result, can become shackled to focus myopically on those measures that are most efficiently gathered and analyzed, and not on more complex indicators that may help determine whether our most cherished values of community engagement are being realized. We can observe the conflict between accountancy and accountability in the following story.

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ioby: What to measure?

ioby ("in our backyards," named for the positive opposite of NIMBY, "not in my backyard") is a national nonprofit that "mobilizes neighbors who have good ideas to become powerful citizen leaders who plan, fund and make positive change in their own neighborhoods" (ioby, n.d.). ioby uses a coaching approach to support leaders in grassroots fundraising and organizing, helping them develop "the ability to organize all kinds of capital — cash, social networks, in-kind donations, volunteers, advocacy — to build real, lasting change from the ground up" (ioby, n.d.). Projects they support have focused on clean air and water, solutions for climate change, composting and recycling, education, open space, public health and nutrition, and racial justice — including, specifically, community gardens, bike lanes, building renovations, digital stories and documentaries, art collections, and educational programming, to name a few examples.

Coaching, collaborating, and sharing are critical to ioby's mission: they learn from leaders in their network and then share that expertise across a wide variety of technical, tactical, and subject-specific issues, and they help these leaders "connect with local decision-makers and start conversations around key issues in their communities that lead to long-term, broad-scale change" (ioby, n.d.). In many ways, ioby considers the process by which the leaders in their network become better prepared to catalyze change to be more central to their change goals than the products of their work (i.e., successfully funded and executed community projects). Some of their funders support this kind of impact assessment, but more often than not their sector annual grant cycles have a bias toward quick wins, tangible returns on investment, and product-oriented metrics. As a result of this values conflict, ioby often adopts an assessment approach that seeks to focus simultaneously on the short game and the long game; and yet, they find it difficult for the short view not to take precedence. Whitney (co-founder of ioby) and colleagues (2016) note of this conflict:

> The full impact of building social capital and increasing neighborhood involvement in civic work is notoriously difficult to measure and often takes time to manifest. So we often succumb to citing impacts such as number of trees planted, miles of bike lanes added, or number of children engaged in a project as short-term, product-based measures. In doing so, we run the risk of conflating —

> *indeed, displacing — process-oriented values and impacts with product-oriented values and impacts, which can undermine the fundamental conversations and models of change we are trying to catalyze. (p. 88)*

ioby's story illustrates how challenging it can be to navigate accountability in a funding context in which accountancy and audit are pervasive. The organization sometimes strike a compromise between their own values and the standards of accountancy that some of their funders prioritize, and the shortcomings of this approach are clear to them. Satisfying some of their funders with short-term, product-based measures serves the practical purpose of sustaining their work, but if this approach is not accompanied by one that focuses on process-oriented values and impacts, ioby fails to determine whether their work realizes their goals of leadership and network development and associated transformative change.

In this description of prevailing funder priorities, we can glimpse the all-consuming effects of audit at work. Funders also are subject to the constraints of audit culture and must account for and justify their cost effectiveness, and they have their own powerful patrons who want to see a return on investment (ROI), in this case a Social Return on Investment (SROI; e.g., Millar, 2012). Accountability means providing them with evidence of results in short time cycles, evidence that they can standardize and represent in easily consumed statistics on social value, performance, and cost-benefit analysis. This approach appears to some as rigorous and transparent, but from the perspective of DEA it limits representation of much of the deeper value in community engaged work. SROI therefore can be used to flatten, if not diminish, the process-oriented, relational, and contextual dimensions of work in and with communities. Process becomes reduced to reconciling, as in accounting, the relationships between inputs and outputs, to transferring value from one side of the equal sign to the other as evidence and measurement of a change in "value" and performance over time. SROI attempts to reduce complexity by using principles of market-driven transactional accounting but in doing so devalues and obscures transformative process outcomes.

We want to emphasize that we do not object to the methods or uses of accountancy per se but rather to the tendency to embrace accountancy as the sole means of achieving accountability. Indeed, DEA values are consistent with the use of multiple methods, including efficient, quantitative forms of accountancy and more qualitative methods as well. For example, how does one settle on "what counts" for an issue like reducing mass incarceration? Easily obtainable statistics and the analyses they make possible may help us understand the scale and magnitude of incarceration, the rampant inequity it reveals, and the moral demands it places upon all of us. Yet, we cannot really understand the issue, much less shape collective action against it, without delving into the complex lived experiences of the incarcerated and their families, or for that matter, the many lived issues of injustice that confront all of us in a society corrupted by mass incarceration; and doing so requires qualitative, narrative, and experiential methods.

The power of assessment rests in its ability to draw from many sources of knowledge: storytelling as much as statistics, art as much as accountancy. The idea that knowledge creation is fundamentally a process of grounded storytelling supported by tools, techniques, and methods is not new. Plato and Aristotle both wrote extensively about these ideas as have centuries of artists and philosophers since. In the twentieth century, ethnography and other qualitative methods (e.g., oral history, story circles, cartoons, participatory theatre, photo/video voice) offer specific guidance and frameworks for paying

attention to story, to express through "thick description" peoples' cultural DNA (Geertz, 1973). The power of narrative as a knowledge-making process embraces the entangled nature of knowing, being, and doing. Knowledge involves individuality and collectivity, emotion, the senses, history, place, and reason. The work of storytelling resists reducing knowledge to "facts," much less numbers, unencumbered by the meaning provided by values, purpose, agency, and power. Indigenous, feminist, and performative ways of knowing as well as critical and interpretive traditions have furthered the recognition of storytelling as a legitimate way of knowing, healing, and changing. Storytelling can challenge and transform dominant (e.g., Eurocentric, masculine, scientific) ways of knowing into more collaborative and embodied forms (e.g., Boal, 1979/1993; Cruikshank, 1998; Lassiter, 2005). Indeed, Sarah's story in Part I about the power of storytelling to illuminate social life and create change captures how we must take it seriously in assessment.

In what ways can we recast "what counts" in terms of public goods and values? How can we help others regard knowledge-making activities like storytelling — produced through inclusive, democratic, and deliberative processes — as valid sources of evidence? We can see accountability as a socially empowering relationship that demands DEA, a reflective practice of deliberation and dialogue that clarifies values, produces knowledge, and fosters responsibility for community and change. House and Howe (1999) provide one model of assessment to do just this: Deliberative Democratic Evaluation. In this model, citizens can clarify and find power in their values through democratic deliberation: "Rather than basing their decisions on their *a priori* [pre-existing] values, citizens may come to realize that their values have changed in the course of deliberation and that they now see their own self-interest in a different way, perhaps in a more public way" (pp. 100-101). That is, collective deliberation on values and challenges can lead to "social self-determination" (p. 133) in which individuals go beyond individual-level transformation to engage as members of a democratic society (i.e., citizens) in collective empowerment (Avila, 2017; Boyte, 2004). This focus on deliberation draws upon long traditions of social theory and community engagement — e.g., John Dewey (1944/1916) and Paulo Freire (1968) — dedicated to opening spaces for communities to collectively develop their knowledge, their values, their assets, their imaginations, and through them, their citizenship. When we in APPS refer to assessment as a civic institution*,* this is part of what we mean: a practice of inquiry that uses the tools of science, arts, design, and the humanities to facilitate critical knowledge formation, self-determination, and *communitas* (Latin for "the spirit of community").

The tensions we experience as we try to live up to our aspirations for accountability and integrity through democratic engagement demand particular vigilance in light of the ways audit and accountancy shape our world. Many tools and methods that appear ready made for the purposes of DEA can be enacted in technocratic ways that serve the goals of audit and accountancy. We have noted that practicability and rigor are values readily open to co-optation, since they invite compromises with the demands of market-oriented or technocratic forms of accountability. They are not the only ones. Even the values of co-creation and full participation vary widely in the ways they are framed and in their application (see Cousins & Whitmore, 2007/1998; Cousins, Whitmore, & Shulha, 2012; King, 2007). It is not difficult to imagine assessment that reduces the value of full participation to the tabulation of participants, or co-creation to a transactional ledger or contract of services exchanged, rather than the deep relationships or understandings that often occur in community life. Some forms collaborative inquiry, such as Utilization Focused Evaluation, prioritize describing stakeholder values and letting the instrumental *use* of collaboratively produced results guide assessment. The goals of partner empowerment or justice, for example, become relevant only to the extent that stakeholders claim these

values as part of the explicit goal of an evaluation (Hall, Ahn, & Greene, 2012). Other forms of assessment such as Empowerment Evaluation, Democratic Evaluation, and Deliberative Democratic Evaluation attempt — in concept and by design — to balance the importance of usability (part of our practicability) with transformative goals of emancipation, empowerment, and social justice.

The tension and challenge is to remain vigilant in the face of technocratic systems of assessment. Time pressures, donor imperatives, the legitimacy given to audit logic and quantification, and the sheer complexity of the issues at stake can make technocratic accountancy appealing. Few of us in community engagement can say we have not been confronted with a devil's bargain: a compromise between these pressures and our principles. The opportunity provided by DEA may be to build or restore our individual and collective "soul interest" (see Avila, 2017), that is, our courage, including the moral, intellectual, and practical resources to respond in ways that neither lead to "shut down" nor compromise our commitments to justice.

Tension 3: Among Valuing Process, Relationships, and Products

As we hope is clear by now, DEA is not merely about products or outcomes. It is also fundamentally about process and partnerships, deliberation and dialogue, and therefore ultimately relationship building or what many social scientists have attempted to express with the term, "social capital." Although social capital appears to be a normative economistic term, it comes from a critical tradition and references those less tangible, but no less necessary, relational elements of healthy functioning groups, such as shared identities, beliefs, norms, values, and trust as well as the ways those elements are put into practice via sustained collaboration. As a concept, some form of social capital has been with us since the first modern social scientists discussed social life (e.g., De Tocqueville, 1835/2001; Durkheim, 1893/1997; Toennies, 2001). As a term, it has been used by a variety of social scientists and public intellectuals for well over a century, most famously John Dewey (1900), Jane Jacobs (1961), Pierre Bourdieu (1977), Robert Putnam (2000), and Amartya Sen (2002). This tradition has had a life of its own, extended for example in The Community Capitals Framework through which one may assess a community's health and development by examining its various forms of capital, including social capital but also natural, cultural, political, human, built, and financial (Emery, Fey, & Flora, 2006). In these traditions, there is a consistent emphasis on how human social life in general, and modern democratic cultures in particular, are impossible without the active, participatory, and often tension-filled development of social capital through deliberative dialogue. Although this literature has highlighted the ways that modern Western society is not without robust forms of community — for example, voluntary associations, unions, and houses of faith — it also has discussed the many ways that modern life has fragmented community. Social capital is strained by systems of discrimination and segregation, technological innovation, the alienating and competitive forces of capitalism, the creep of institutional bureaucracies, sprawling urban development, ideologies of individualism, and much more. In the most critical literature from this tradition, modern society has been all but dominated by a vision of democracy and the "public sphere" as best organized around capitalist and bureaucratic institutions, a vision that functions to corrupt and mute the vibrant, informed, and deliberative culture on which democracy and citizenship depends (e.g., Fraser, 1992; Habermas, 1991). This critical tradition has been extended further by feminist, indigenous, Marxist, environmental, and anti- or post-colonial criticism.

Since assessment is a process through which we reckon with our values and determine what we know about our work, as well as whether we are building the society we want, it is no accident that it becomes

a terrain of knowledge creation where social capital, community, and citizenship are at stake. Ultimately, we may argue this finds root in day-to-day struggles over whether we are assessing products or processes (see Tension 3, "green" poles in Figure 3). On one side are those who would have assessment be a mechanism for documenting the products of a program or project, doing so in the most efficient, cost-effective way possible. On the other are those who regard assessment as a process for developing social capital and community, both insofar as it attempts to measure and improve partnerships and as it provides opportunities for building more collaborative, deliberative, and transformative relationships among stakeholders. The former can regard the stance of the latter as an inefficient or wasteful effort that relies upon time-consuming and labor-intensive methods, disorganized thinking, qualitative or sociological fuzziness, and less expert knowledge. The latter can see the former as having an overly technocratic stance, ignorant of or insensitive to the foundational dimensions of social capital in community engagement and democratic social change. They may, therefore, be concerned that such mandates for productive and efficient assessment lead to what Fricker (2007) calls an "epistemic injustice" — the dismissal of less privileged systems of knowledge vital to equity, inclusion, or simply project rigor and effectiveness. Stephani's story in Part I speaks to this desire to not have assessment further contribute to these injustices, and to resist by building relational and community dynamics of partnerships.

As we have discussed in the context of other tensions, there are many institutional or strategic reasons to adopt a form of technocratic assessment, and the prioritization of products over process may be no different. It is efficient, has legitimacy among many "experts," and can speak to the form of assessment some donors and decision-makers expect. Yet DEA fundamentally challenges the usual arguments that ground such decisions, since we claim that a focus on process as well as product can be both efficient and effective. Let us take these claims in turn. First, taking time to have deliberative, inclusive, and relational processes of assessment may be, counter-intuitively, more efficient than results-oriented approaches. Focusing on results to the exclusion of process can put the cart before the horse and attempt to finish assessment before it even begins. This can limit the number of voices and perspectives that can help solve problems, problems that raise the costs of assessment. To state it differently, when deliberation and dialogue are central to the process, in the long term assessment may actually become more cost-effective in time, labor, and finances because it allows for more potential solutions and more informed decision making (see Fliaster & Spiess, 2008). It also is likely to achieve buy-in among participants and thus does not require continual reinforcement (M. Akremi, personal communication, June 8, 2018). Multi-stakeholder deliberation also helps reconcile practicability with other values, potentially finding solutions that require no zero-sum game, no compromises with rigor (for example), but instead catalyze creative synthesis. For instance, full participation and co-creative collaboration may bring more hands and heads to shape processes of assessment and grant them greater common purpose, increasing generativity and practicability simultaneously. To be sure, DEA is not always efficient or easy, but it may be easier than we may presume if only we struggle collaboratively to find creative solutions.

Second, the process mirrors the product; the means mirror the ends. The ends of democracy and justice become more likely in a process of assessment that is itself democratic and just. That is, methods that are consistent with DEA values may model democratic and just engagement and help to build the kind of citizenship capacity and social (or other forms of) capital necessary for stakeholders to foster the social progress they seek. Far from being in opposition to a focus on process and relationships, results are dependent upon them. The Interaction Institute for Social Change (2009) has produced the "R-P-R

Triangle" (*results-process-relationships*) depicted in [Figure 4](#) that, like DEA, highlights the importance of relationships and processes as not only equal in importance to results but also critical conditions for realizing them. As Senior Associate, Curtis Ogden (2009) explains, "Success in collaborative efforts is a multi-dimensional affair, not solely defined by 'results' (goal or task accomplished) but also by 'process' (the way or spirit in which work is carried out) and 'relationship' (the quality of the connections between the people engaged in the work)." Therefore, DEA, if it is to account for not only immediate and tangible results, but also the conditions that promote longer-term, deeper transformation, necessarily attends to process and relationships as part and parcel of outcomes.
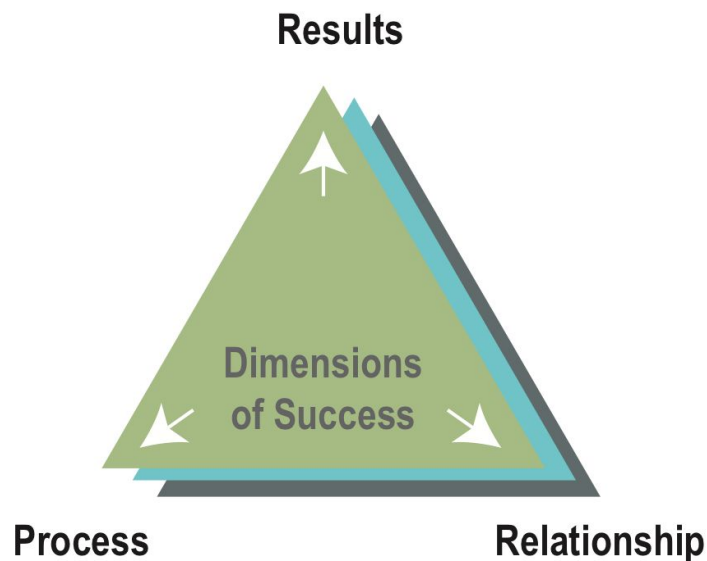
Results

Figure 4: Results - Process - Relationship Triangle

Chris Corrigan (2018) offers an example of the emphasis on process and product in his work regarding reconciliation between government and First Nations. He advocates for advancing...

> ...reconciliation — and racial justice — as an evaluation framework and not necessarily a stated outcome. If reconciliation and racial justice is [sic] a consequence of the way we work together instead of an outcome we know how to get to, then we must place our focus on evaluating the principles that guide our work together, no matter what it is, so that in doing it, we increase racial equity. It is entirely possible for settler-colonial governments to do work that benefits indigenous communities without that work contributing towards reconciliation. The federal government could choose to fund the installation and maintenance of safe running water systems in all indigenous communities, and impose that on First Nations governments, sending in their own construction crews and holding maintenance contracts without involvement of First Nations communities. The outcome of the project might be judged to be good, but doing it that way would be against several principles of reconciliation, including the principle of working in relationship. Everyone would have running water — which is desperately needed — but the cause of reconciliation might be set back. Ends and means both matter. (para. 20)

That is, while a focus on products may satisfy some needs, even vital ones, attending to processes of deliberation and empowering participatory relationships as well is crucial to achieving full democratic participation, in addition to other DEA values. In particular, attending to relationships as part of assessment offers us "pause points," opportunities to examine the warps and wefts (e.g. closeness,

diversity, equity, integrity, the distribution of decision making power) that form the evolving social fabric of community engagement activities and initiatives. The following story offers an example of how strategic planning and long-term, iterative assessments help to develop relationships throughout a tapestry of partnership networks (social capital) that enhanced the achievement of many DEA values simultaneously — including co-creation, full participation, and generativity but also, and crucially, rigor and practicability.

IUPUI Museum Studies Program: Learning about and through our relationships

Faculty at the IUPUI Museum Studies Program (MSTD) sought to inquire with one of their long-term art and heritage museum partners about their partnership and its outcomes (Wood, Price, Kryder-Reid, & Officer, 2013). One driving force behind MSTD's interest in studying their partnership stemmed from findings from a recent program review, which revealed that MSTD's more than 30 partners not only valued their collaborations but desired more opportunities to work with MSTD faculty and students. At the same time, student enrollment was increasing, creating demand for more developmentally appropriate learning opportunities. The community feedback was encouraging, as MSTD was committed to civic engagement and public scholarship, particularly preparing the next generation of museum professionals to encourage their various stakeholders and audiences to engage in public culture. However, the feedback also raised significant questions for the faculty about how to navigate the future:

- *What would increasing community collaborations mean for their own workloads, advancement, and their abilities to mentor students?*

- *What implications would increased numbers of partnerships have on the quality of those that already existed, particularly those core partnerships that brought together multiple faculty, students, staff, and artists-in-residence spanning the museum's scope of work (curatorial, collections, evaluation, education, and outreach)?*

- *How should the department organize their resources, in partnership with its museum partners, to better enhance student learning and professional development at the museum?*

Rather than inquiring alone about how to respond to these questions, the MSTD faculty decided to use an assessment approach that aligned with key departmental values, specifically collaboration and inclusion. The MSTD faculty along with their museum partner's CEO and staff used a visual reflection method called Collaborative Relationship Mapping (Price, et al. 2011; Price, 2016) to formatively assess their partnership and to inquire into the influences their relationships were having on attainment of museum and program goals.

Meeting first within their own organizational groups, each participant produced hand-drawn, color-coded maps in which they described, rated, and interpreted the diversity and density of their own relationships as well as the quality of communication among collaborators. Using their maps, participants evaluated the health of their relationships and identified action steps to address those relationships that they perceived needed attention. Each individual map

offered tangible representations of relationships among partners, describing their perceived qualities, particularly closeness and integrity. Partners redrafted maps in stages with each iteration providing a more inclusive, while still situated view of the cross-cutting relationships in the partnership. In a later stage of the project, a smaller group of MSTD faculty and museum administrators met again to review all the maps and session notes to compare their initial findings, pose questions to each other about observed patterns, and identify changes they would undertake together.

One limitation that ColRM revealed was that while MSTD faculty valued inclusive and collaborative practice, they had not fully realized these values in their assessment across the full range of stakeholder groups. Some stakeholders, like active MSTD students, were not invited by the faculty to participate in the assessment, despite the emphasis on student learning, development, and outcomes. Rather, the mapping process illuminated alumni voices and experiences by virtue of the fact that some of the museum staff were also program alumni. ColRM helped to surface this diversity in affinity to both faculty and museum staff, illustrating the importance of alumni and current student voices to enhance the partnership. As a result of this finding, the program director integrated ColRM as an annual learning activity into the MSTD capstone (E. Kryder-Reid, personal communication, October 8, 2018).

ColRM supported MSTD faculty and museum staff in using assessment to foster generativity, practicability, and resilience in their partnership. The process invited greater participation and co-creation, enhancing the rigor of the assessment, as evident in several dimensions of the assessment. Engaging both the Museum Studies Faculty and the museum staff in comparing their individual maps increased the validity of the results by cultivating conditions to insure that multiple perspectives were accurately represented (democratic validity) and that the method and findings of the study were subject to critical analysis (dialogic validity). ColRM was designed to not only have participants make explicit who was involved but to aid them in verifying and challenging their assumptions about participation. Similarly, ColRM focused reflection on and through shared interests, and in light of shared relationships and networks. Focusing on the ties that bound MSTD and the museum together increased the likelihood that resulting action plans would be implemented (catalytic validity), in part, because many of those with the greatest stake in the outcomes had been deeply involved. Likewise, the process encouraged examination of network effects as map comparisons encouraged partners to look at, as well as beyond, individual projects and short timelines to co-determine targeted actions that could transform the inter-organizational partnership as a whole (see scales in [Figure 3](#)*). As a result, the partners decided to develop intentional onboarding of new museum employees and departmental faculty that would explicitly address the history of the partnership and its value to both groups. They planned to augment the current semester-based planning cycle focused on individual courses and projects to include a two- to three-year planning timeline to support their joint planning and shared goals.*

In this story we can see that attending to nurturing relationships through assessment not only can realize, however imperfectly, goals of partnership growth and democratic deliberation but also can yield more tangible, productive programmatic outcomes — revealing the powerful capacities of holding tension creatively between the process and product of assessment.

Holding Tension Creatively

Like us, you may be asking yourself: What are we to do about these tensions? How do we work through the tensions of DEA towards transformational assessment in our community engagement work? Also like us, you may have some ideas for how to respond to these conceptual and practical complexities, these sources of tension within DEA.

Throughout the white paper we have considered how easy it is to "shut down," to sink into an alienated passivity or give in to unsatisfying compromises when facing powerful opposition to democratic forms of engagement and assessment. These are certainly common and understandable. We all face moments when we decide that conformity is necessary for our personal or organizational survival, even success, and thus take on the weight of these tensions in the form of our own alienation and frustration. Yet a response of compliance and accommodation disempowers us and sacrifices our agency to others. Ultimately, it also means we give up our ability — indeed, give up on our responsibility — to demand that we ourselves, our colleagues and partners, our organizations and institutions, and our society confront these tensions, settling for what is rather than pushing toward the better and more equitable world we know is possible.

We wish to explore other responses beyond compliance and complicity. What forms of agency, what types of resistance, are possible to give us the space and resources necessary to advance democratic community engagement and assessment? How can we, as we posited in Part I, hold tensions creatively as a way of both enacting our own agency and helping to usher in more democratic and just mindsets, systems, and ways of being? We looked briefly there at our own stories of resisting "shutdown," which suggested the role of such forces as protectiveness, accountability, anger, relationships, and ongoing dialogue with those in power. As we have gathered and examined additional stories and dug into relevant literatures, we have come to better understand a range of alternatives to shutting down as well as what might encourage and discourage each of them. This, in turn, has deepened even further the potential we see for reimagining assessment in ways that, as we wondered about in the Introduction, bring to life its civic and moral potential: intertwining assessment with agency that is enacted from the smallest moments in our daily lives to the broadest issues we face as a nation and a world. DEA invites translating values and intentions into action, both fostering and requiring the agency through which we co-create our paths forward.

The Healing Time
by Pesha Gertler

Finally on my way to yes
I bump into
all the places
where I said no
to my life
all the untended wounds
...
those coded messages
that send me down
the wrong street

again and again
where I find them
the old wounds
the old misdirections
and I lift them
one by one
close to my heart
and I say holy
holy.

In our efforts to claim and enact our values in assessment, we stumble over and over again. How might we imagine new ways of holding what we have done and what we have had to do, to honor those mis-steps, those tensions, and also our journey?

Assessment serves to clarify the realities of our lived experiences so we can make informed decisions and take action in the world. Hence, we harken back to the essential civic-ness of assessment, developing habits of individual and collective reflective practice is critical to help us live out what Harry Boyte (2009) calls "civic politics." Civic politics builds:

> public relationships based on understanding and engaging the deepest levels of 'detail,' the unique story of every person and every community...civic politics combines narrative with practical ends. It is an open ended discovery and relationship-building process that informs action as it cultivates the habits and methods of engaging the irreducible particularities of others. (p.15)

Engaging assessment as part of living out a civic politics asks that we make visible to ourselves and others the choices we have to claim and wield power. Do we choose to be *political spectators* (consuming information rather than engaging, evaluating, and acting), *political hobbyists* (selectively reacting in moments when our participation has a significant impact), or *political craftspeople* (selectively responding but committed to investing time and energy in developing skills and discipline to take and sustain action that produces social change) (Noble Smith, 2009, pp. 103-104)? Holding tension creatively in and through DEA is both a mode of being and an opportunity to learn to be political craftspeople.

Claiming agency in assessment thus involves recognizing that regardless of what role or position we hold in a specific community engagement project, we always have the power to make choices, however limited those choices may seem. The absence of authority is not the absence of power (e.g., Heifetz, Linsky, & Grashow, 2009). Indeed, a sense of powerlessness can be as corrupting as power itself since it can breed passivity and cynicism (Avila, 2017), and engineer our conformity to unjust systems. Even under the pressure of systemic constraints, our choices can still exert some influence on assessment practice, even if only on ourselves in a given moment. When we believe we have no power, we forsake it. Reimagining assessment requires *recognizing and reclaiming our agency in evaluative work.* It is

challenging to enact the values of democratic engagement in assessment, especially in contexts that may actively frustrate or contradict them. It is learning to understand and work with power, both our own and that which we create with others, that enables using knowledge to move from the world as it is to the world that could be, the world we want to live in. This means that agency is more than a belief or a sense of confidence; it is also taking action in the world, which may be expressed in an endless variety of ways. Here we explore a few of these ways of acting through the lens of DEA, considering multiple strategies for agency in the face of temptations to shut down. We think some of these may prove helpful as we try to consciously, creatively, and sometimes strategically hold tensions in our assessment work with those stakeholders who may not fully appreciate DEA and thereby serve to advance democracy, justice, and change as political craftspeople.

The Exit Strategy

It is important to acknowledge first the close cousin of the "shutdown" or compliance strategy: **the exit strategy**. On the one hand, this strategy of exiting a confining partnership, one that hinders democratic community engagement and/or assessment, is the opposite of shutting down, insofar as it claims agency and resists compliance completely. There are surely partnerships and projects that become so challenging, so toxic in their dedication to technocracy's expert-driven accountancy, productivity, and short-term efficiency — or other challenges — that it is impossible to remain engaged without sacrificing our own ethical integrity or commitment to purpose and effectiveness. On the other hand, this strategy is similar to shutting down since it does not seek to change anything — the partnership, its work, or its associated assessment processes — instead cutting off opportunities for reconciliation and growth towards more democratic forms of engagement and change. The very real ethical dilemma occurs when one must determine whether change is even possible, whether exiting represents a surrender, or whether it is a justifiable requirement of justice and conscience. For example, in some cases, white supremacist structures are so resistant to transformation that individuals may choose to disassociate from them in order to preserve their integrity and drain such systems of their support, even though a refusal to engage may diminish opposition and change. In the context of DEA, it may occur when we refuse to participate in assessments we regard to be fundamentally flawed or unethical, rather than struggle to improve or change them. We make no moral judgment about such actions, but simply recognize that they are vexed and that they typically demand little change.

The Strategy of Accommodation and Resistance

Second, there is **the accommodate and resist strategy**, which involves asserting agency but in ways that may not confront power — norms, systems, and the people who uphold them — directly or frontally. Circumspect ways of evading and then resisting are typical when confronting interests with much greater power, power that may pose risks to one's survival or success but that one also regards as unjust and worth resisting (Scott, 1985). David Campbell calls this the "workaround," when we "carve out a measure of ... autonomy within a hierarchically-run, rule bound" system (in Rios & Lachapelle, 2015, p. 4). In the context of DEA, this may occur when power holders insist on assessment guided by technocratic principles of expert-driven accountancy. These power holders may be members of the partnership or may sit in positions of authority over conditions in which the partnership operates (e.g., funders, executive level administrators) and may express little interest in or tolerance for democratic approaches. In some cases, as we saw in the example from ioby above, organizations comply with such demands but also undertake more democratic forms of assessment, sometimes on the side. In other cases, as in

progressive evaluation, one may try to find funding for alternative approaches to assessment from other sources, including foundations or nonprofits (Picciotto, 2015a, p. 162). In still other cases, such a strategy may include small DEA additions or changes within an assessment approach that aligns with the prevailing expectations. In any of these cases, the "resist" part of this strategy may add elements of DEA values to more technocratic assessment, to encourage partnership development and advance empowering relationships, or to better inform analyses of root social or historical causes of problems and inequity; and it may be shared only with internal or selected audiences. This strategy may provide information or opportunities for relationships and projects to be somewhat more transformative, but it does not seek a shift in the technocratic orientation of power holders.

Sylvia's story, shared in Part I, set the stage for her center to pursue this strategy in the face of tension with the assessment specialist who recommended that she tell, not ask, faculty what to do about assessing student learning in their community-engaged courses. The rest of the story, which illustrates this response, follows.

Sylvia's Story, continued: Resisting expert-driven assessment

I left my meeting with our assessment specialist feeling shaky, but I also knew what to do. That same week, I brought the dilemma — follow the advice we'd been given or continue on our slower path involving faculty from the beginning of the assessment inquiry and design — to a steering group of center staff members accustomed to deliberative and intentional conversations about assessment. We call this the "Intentional Impact Working Group," and its existence is itself evidence of our commitment to broaden the community of practitioners responsible for designing and implementing assessment efforts that feed our understanding of community engagement. Rather than the responsibility for assessment lying with just one or two of us, this rotating group is charged with deciding what, when, and how to assess the center's initiatives, attentive to the question of how we close feedback loops and make use of what is learned.

Together, the group affirmed that at this design stage of our assessment of community-engaged learning classes, we valued a collaborative process of defining learning outcomes more than the evidence of those outcomes having been achieved. We felt strongly that generativity, a core value of DEA, would be compromised by a more technocratic approach to this assessment, and decided we were unwilling to make this compromise. We also recognized and laid claim to our relative autonomy in this area of our assessment. At the time, no one was asking us to prove the efficacy of community-engaged learning classes in a certain way or by a particular deadline. Rather than moderating our approach to align with the recommendation we'd been given, we decided on a work around: We would remove the assessment of community-engaged learning courses from the formal evaluation plan to be filed with the institution's assessment office for that year and instead proceed in-house with our inquiry-guided, participatory approach.

Over the next year, we convened faculty in several "data labs." This is a playful method our center developed to invite stakeholders in community engagement to collaboratively make sense of multiple types of evidence that emerge from programs, courses, and partnerships by

generating and applying metaphors that represent potential interpretations of their meaning. As they examined and discussed student work products from community-engaged courses across the disciplines, faculty engaged in a process of discerning the most valuable aspects of student learning. The process had three distinct (and still evolving) outcomes: inspiring course design refinements; laying the foundation for formal, center-driven course evaluation; and, perhaps most importantly, activating a community of faculty peers who were curious about and inspired to continue exploring the impact of community engagement on learning.

The commitment to the values of co-creation and generativity Sylvia and her colleagues share led them to seek ways to engage faculty in all stages of the assessment of student learning, including defining goals and approaches. Their conflict with the assessment specialist led them to actively wrestle with their relationship to these values and what it means to live them out in their day-to-day work. This values engagement (along with the center's institutional autonomy) allowed center staff to claim agency, developing alternate assessment pathways and continuing to do assessment "their way" in this domain while simultaneously accommodating normative procedures in other domains.

The Competition Strategy

A third form of resistance — **the competition strategy** — involves conducting DEA in open opposition to technocratic norms and expectations, asserting the agency to overtly use only DEA approaches despite disapproval. This strategy may be chosen when engagement partners responsible for assessment have significant autonomy or when directives from power holders are not absolutely clear or prohibitive — when there is a sense of "wiggle room." In most instances we are aware of, such strategies are undertaken when the values of democratic engagement are strongly held. They may also be chosen when evaluators believe that, once reported, the methods and results will convince power holders that the assessment approach is indeed effective and yields unique and empowering insights into future activities. Let's look at an example.

In the [Roadside Theater story](#) we examined in Parts I and II, the theater company pursued a Story Circle method of assessment despite disinterest on the part of the funding university. The rest of the story reveals that the theater company's insistence on doing assessment "their way" ultimately led the university to accept their approach. At the close of the project, the university's health division brought all grantees together. Members of other grantee groups talked about their projects, and then one of the community groups trained by the theater company performed. At that point, people in the room exclaimed, "Aha! Now we know what you are talking about!" It was unanimous in the room that having this piece as part of the grant made their work, their research and statistics, have meaning. By request from the other grantees, the university commissioned the theater company to conduct a one-day workshop for the other funded groups and university staff. Because of this final experience, the university ended up understanding and respecting the project's specific definitions of knowledge and success, and the director of the university program that funded the project became a strong supporter of the theater company's work. (APPS, 2015).

Strategies of Transformation

In neither the *accommodate-and-resist* nor the *competition strategy* is there much reason to think that the "my way" emphasis resulted in a transformation of conflict into mutual understanding and

reconciliation. In the case of the liberal arts college, center staff decided to reject involvement with the assessment specialist rather than invite further collaboration with her and other decision makers on and off campus. Had this other route been taken, there might have been an opportunity to discuss the full range of values at stake and develop mutually acceptable methods and tools — an approach that might have had long-term benefits for the center, institution, community, faculty, and students. How would such an invitation have been received? Would it have been dismissed as trivial or annoying or treated as a distraction or tangential to the work at hand? Would it have been embraced as an opportunity for dialogue, learning, and growth? We don't know, and of course, it is not always possible to engage in open, honest dialogues or processes of conflict transformation. Yet the practice of DEA as a deliberative act of civic imagination demands that we continue to ask "what if?" and to consider the prospect that making tensions between assessment frameworks transparent and exploring them collaboratively might open up otherwise foreclosed possibilities.

Similarly, in the Roadside Theater case, we have no evidence to date that the university adjusted its expectations or practices around assessment in any lasting way. At the end of the project, in fact, the university did not share its final evaluation with any of the partners, seemingly viewing assessment as an end-state activity conducted about, but not with or even for, project partners. While the theater company's strong values orientation allowed it to live out its own commitments as it navigated the tensions around the appropriate purposes and voices of assessment, the DEA approach in this case did not result in a substantive transformation of either partner, and did not move the partnership towards co-creation, full participation, or other DEA values.

In each of these first three strategies — exit, accommodate and resist, and competition — we see efforts to claim agency and to undertake counternomative approaches to assessment, but ultimately they seek to escape or avoid conflict. We do not see attempts to confront conflict collaboratively and transform relationships or the systems they uphold. That is, we witness endeavors to reject or circumvent the tensions discussed above but not to hold them creatively and collaboratively, enacting co-creation and generativity and thereby finding possibilities for all to learn, reconcile, and grow together.

Instead, what if, as Palmer (2011) suggests is necessary for democracy, we develop our capacities to hold tensions like these in collaborative and generative ways? In doing this we may learn from ways the arts and design hold tension in aesthetic spaces. All plays, even nonlinear ones, revolve around conflict or tension in some form or another. Music creates patterns that resolve (or do not) over time, reflecting not just the way our bodies vibrate but also the ways our brains pattern space and time. And, dance relies on force and balance, path and shape. Creativity itself is a cycle between divergent and convergent modes that appear to be opposites but necessarily work dialectically to produce something new and meaningful. What if, instead of acquiescing or giving in to pressures that at times seem to discount the values that frame our work, we hold those values at the forefront and use them as our north star to explore the complex, conflictual terrain of democratic engagement? To move ourselves and others toward this state of holding tensions creatively requires engaging in what we will call a **strategy of transformation**.

To pursue this type of strategy, we must focus on changing engagement and assessment practices at two levels simultaneously. The first level is what we might call a *micro*, interpersonal level of transformation (see 1st and 2nd order scales of tension in Figure 3). In micro-level transformations, we use basic techniques of communication and influence, principles of brokerage and bridge-building, and

conflict resolution, among others, to foster growth in individuals and their relationships in small groups. While such methods are necessary for holding tension creatively and transforming power relationships, they typically are not sufficient by themselves to create larger scale changes in our organizations, institutions, communities, or society (see 3rd and 4th order scales of tension in Figure 3). To catalyze change at these scales requires *macro* level strategies of collective action that include methods of issuing grievances and protests, mobilizing resources and organizations, coalition building with allies, developing tactics of change making, and seizing opportunities. This scale of change is more difficult but may yield broader organizational, social, or cultural shifts that enable more thoroughgoing forms of democratic engagement and assessment.

Before we unpack these two levels of transformation, two caveats are necessary. First, we might very well need to discuss a *meso* level that exists between micro and macro levels of change. If micro represents individual, interpersonal, or small group levels of change and macro represents large scale institutions and societal change, meso represents that space in between where organizations of varying sizes present their own unique context and challenges. They deserve mention since they are often both the target of change (e.g., a government agency, a corporation) and a means for it (e.g., a non-profit, an activist organization); and sometimes they are both simultaneously. Some organizations' donors, missions, structures, or human resources may seek moderate reform to the social order or more thoroughgoing transformational social change, and there may exist all manner of internal tensions and struggles that result. For the purposes of our discussions of holding tensions at micro and macro levels below, we generally categorize this meso-level within macro-level strategies of holding tension since they involve many of the same elements.

A second caveat is that the tensions born of social problems and hierarchies may already exist in an organization or community, but they may be unacknowledged and even unknown since, however frustrating or disempowering, they may seem normal. For either micro or macro strategies to work, tensions must be acknowledged, analyzed, understood, and incorporated consciously into plans for change. This may mean that transformations towards more democratic engagement or assessment require change agents to bring tensions into the light so they and their underlying problems can be seen and understood. Through either interpersonal (micro) strategies of dialogue or organizational/institutional/societal (macro) strategies of petitions or protests, change may require a more open and public confrontation, even magnification, of tensions to reveal their depth and scope and to reckon with them through generative struggle. As Frederick Douglass once stated,

> The whole history of the progress of human liberty shows that all concessions yet made to her august claims have been born of earnest struggle. The conflict has been exciting, agitating, all-absorbing, and for the time being, putting all other tumults to silence. It must do this or it does nothing. If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters (1857).

Let's unpack the two levels of this strategy of transformation.

Transformation at the micro-level: Micro-level strategies are those we might use in interpersonal interactions and within smaller scale projects, partnerships, and programs to understand our differences, communicate across them respectfully and effectively, and turn transaction into transformation. Many

disciplines and fields of professional practice study conflict and have produced an array of social psychological principles of how to negotiate conflict and promote growth successfully. A thorough review of the extensive literature on conflict and mediation in the fields of organizational psychology, counseling, law, business, education, sociology, conflict studies, leadership and management, and restorative justice is beyond the scope of this white paper. However, we can say that typically this literature focuses on a series of interpersonal skills that, when conflicting parties consent, involve listening actively, diffusing reactivity, observing compassionately, and using nonviolent communication to clarify perspectives, needs, and requests (e.g., Bass, 1999; Burns, 1978; Folger & Bush, 2005; Mezirow & Associates, 2000; Taylor, 2009). In addition, these strategies attend to philosophies, even spiritualities, of presence and compassion as elemental ingredients for change at any scale. These strategies may be considered a form of micro-democratic practice in which individuals develop and express an authenticity of self and work to resolve conflicts, bridge differences, and build consensus. They may help foster processes of deliberation among stakeholders in assessment and generate ideas for communicating with and gaining support from power holders.

One general but particularly powerful micro strategy for holding tension involves looking past conflicts over immediate concerns and instead exploring shared visions, purposes, values, or frames of reference. When conflicting parties do this they may be able to achieve the greater understanding, trust, and good will needed to work creatively towards reconciliation and transformation. This may be especially helpful in, say, deliberations about values themselves (e.g., full participation) when widely differing perspectives may find common cause in other values (e.g., generativity), which may provide a starting point for dialogue and collaboration. In *Healing the Heart of Democracy*, Parker Palmer (2011) emphasizes the potential to transcend and transform conflict by finding higher order values to which all are committed, arguing that at the center of many of our skirmishes over other issues lies a shared commitment to the broad values of democracy. He suggests that sharing our stories can lead to finding such common ground. The power of storytelling lies, at least in part, in the ways it helps us to listen to one another and find empathy or compassion through coming to know the humanity in another's experience, which we come to see as both similar to and unlike our own. The use of story circles to find common experiences and, through them, encourage deliberation on what values and aspirations we might share is a model of dialogue that has been a successful element of Roadside Theater's strategies of community empowerment for some time. It is also a key practice cultivated within the community of Imagining America. And it has been part of the approach of "making space" used by First Nations communities to allow marginalized perspectives to find voice so that they may help to bring "intercultural, counter-hegemonic, and decolonizing" ways of being to life (Steinman, 2011, p. 5).

Finding common ground through such practices as sharing stories requires creative effort and commitment to building bridges between seemingly incompatible perspectives. In this work, it may be helpful to call upon skilled mediators or other third parties who can facilitate storytelling and translate effectively across lines of difference so that storytellers can best hear one another. Such was the case with the Pan Valley Institute when their director and a carefully selected evaluator acted as translators, both literally and figuratively, to engage in an assessment of their program through storytelling. Indeed, in the world of community development and social movements, we know that change is more likely when the frames of reference can be aligned (Johnston & Noakes, 2005). In the realm of community engagement and assessment, it is especially necessary to be able to translate across what can be very different communities of practice, each with its own intellectual traditions, professional affiliations, language, and habits of mind. Doing so requires that we all engage faithfully in informing ourselves about

our differences, stretching beyond our comfort zones and exploring unfamiliar perspectives (Sandmann, Jordan, Mull, & Valentine, 2014; Weerts & Sandmann, 2010). Another implication of Steinman's (2011) story of learning to engage with First Nations communities is that students, instructors, and community partners design service-learning as an act of "making space" through which all learn the others' ways of knowing and being; sharing stories, learning to hear one another well, developing respect, and integrating our own perspectives with those of others enable the search for common ground upon which we can stand together as we embrace and leverage inevitable tensions in democratic engagement and assessment.

In the process of practicing DEA, this openness to exploration, to brokering collaboration, and to aligning different frames of reference is especially crucial in the early stages of partnership formation and deliberation over assessment values and goals. The importance of these capacities, however, does not fade over the course of the project. Enacting DEA calls us to draw on these capacities and skills continuously throughout each stage of a project and phase of assessment. Ultimately, these are less skills and more a way of placing authentic character and practical wisdom into action (Kreber, 2016). Practicing DEA is about responding to adaptive challenges that rely upon creating cultural spaces where we may listen and learn from one another.

These micro strategies may be essential to holding tension creatively in interpersonal interactions and in turn enable all partners, including decision makers, to collaborate in the creation of democratic forms of engagement and assessment. These strategies are also the building blocks for communications within and between organizations, ones that are necessary for transformative impacts. Yet, however necessary, they may be insufficient by themselves to help us hold tension creatively within larger organizations — such as colleges and universities, large non-profits, government agencies, or private enterprise — much less those at the scale of entire communities, cities, the nation, or other social formations. Also, they may be limited in their ability to influence reconciliation or growth among parties with different levels of power and privilege, particularly in instances when those with greater power feel entitled to ignore tensions, reject communication, protect their own interests, or expect those with less power to bear the burden of resolution. Further, they alone can be inadequate to the task of addressing the underlying tensions between technocracy and democracy discussed above or other conflicts that seem woven into the very fabric of our cultural, political, and economic systems. Indeed, holding tension creatively cannot simply involve micro-level transformation; it must also seek to transform conflicts embedded in larger social structures by opening new social spaces for growth. Therefore, we need strategies that shift our collective ways of knowing, model democracy, and build the social processes through which new realities are generated and nurtured.

Transformation at the macro-level: To foster democratic engagement and assessment at these scales and often in conflict with powerful political or economic interests requires macro-level strategies of collective action and social transformation. Again, exhaustive review of the many literatures on social movements and social change is beyond the scope of this white paper. Moreover, such strategies may seem exotic or grandiose given the day-to-day struggles of survival that shape our community engagement and assessment work. That said, a few thoughts about macro strategies for holding tension may provide some guidance.

Movement strategies for change involve, at the most practical level, four forms. The first is the communication of grievances: the intentional framing of issues — such as grievances against injustices

and power holders — that resonate with and mobilize allies to join efforts to change an unjust or illegitimate order. Here, we note that many micro, interpersonal strategies of aligning frames of reference are equally useful to align those frames of larger, even mass, populations and create the basis for macro-level change. For instance, Palmer's strategy of transforming tension by aligning frames in the form of common higher order values like democracy, is not merely a micro, but also a macro strategy. Second is the mobilization of resources — leadership, labor, financial — that allow movements to build upon grievances and develop organizations to realize their visions for change. When a vital base of resources is unavailable, movements often form and survive by building coalitions with allies, particularly powerful ones, to share what they have and use their various skills and advantages in the service of one another. In the arena of community engagement and public scholarship, especially in efforts to forge coalitions between academic and community initiatives in the arts and humanities, Imagining America serves as just such a resource. Third, movements require strategies of opposition that turn unspoken social tensions — those frequently borne most heavily by marginalized groups — into open, public conflicts that must be addressed through some new arrangement between movements and those in power. Whether through the petition or the protest, the sit-in or the strike, litigation or lobbying, the most effective movements make grievances known in ways that cannot be ignored and then create conditions for change through concerted public pressure. Fourth, collective action must seize political opportunities and crises — such as newfound openness to change or an event that delegitimizes the current order and the interests that maintain it — and then use their strategies to generate new cultural, political, or economic systems. With effective frames, resources, strategies, and alignment with political opportunities, movements can exercise leverage against structures of power (McAdam, Tarrow, & Tilly, 2001).

To understand how macro strategies clarify and hold tension in a way relevant to DEA, we may need to look no further than the tensions at play in efforts to strengthen higher education's embrace of service-learning and community engagement and to advance the role of higher education in public life. One overarching tension in higher education is that between, on the one hand, its market-oriented functions of producing professional workers and technocratic, specialized forms of producing knowledge and, on the other, its democratization of the creation and dissemination of knowledge to shape a more informed citizenry and a more dynamic public life. The decades-long movement — of students, faculty, staff, administrative allies, and community members — to champion the latter over the former has encompassed a variety of macro-level endeavors for institutional change, all of which co-exist in the current moment. We may categorize these efforts roughly into two general types — those for institutional reform and those with more transformative ideals — with many overlapping perspectives and advocates.

Institutional reform efforts have focused on institutionalizing community engagement within the existing landscape of higher education, a pragmatic vision that imagines community engagement enhancing both the technocratic/market-oriented and democratic functions of higher education. Such strategies aspire to institutionalize community engagement, as embodied, for example, in Furco's (1999) Self-Assessment Rubric for the Institutionalization of Service-Learning in Higher Education. Here, we see an emphasis on shared efforts of higher education change agents (faculty, staff, students, administrators) to align the frames of service-learning and community engagement with those of campus mission statements and strategic plans, enhancing student learning for career and personal development, and supporting community growth. We see a recognition of the need to mobilize resources through, for example, offices that provide faculty development on service-learning pedagogy and research and promote a culture of civic involvement. Lastly, these methods imply a need to persuade and influence powerful allies among

administrators and patrons to help build consensus and the infrastructure necessary for student and faculty engagement. Because this effort is oriented to pragmatic reform, the focus is to convince decision makers to open new opportunities for fulfilling their educational missions. It also is an effort limited to more meso-level change, intra-organizational assessment and reform, with some support from other higher education support organizations.

For those who aspire to a more fundamental institutional transformation, such strategies have not gone far enough to transform higher education institutions and their missions of education, research, and public service. For example, John Saltmarsh and Edward Zlotkowski have argued that civic engagement has "been accommodated to the dominant cultures and structures of higher education" (2011b, p, 354), resulting in the more technocratic, less democratic form of civic engagement discussed above (see Table 4). Indeed, we may argue that the movement for democratic engagement in higher education has reached a stage of only partial institutionalization, with many courses, curricula, centers, journals, scholarly societies, and even entire colleges and universities embracing it as a foundational principle. Yet, despite these achievements and the important social functions higher education still fulfills in public life, the movement remains a marginal one among the academy's competing and expanding market-oriented and technocratic imperatives. Because of this, at its worst, higher education too often remains in the position of ivory tower, disengaged from or patronizing towards communities beyond the campus gates, silent on our most pressing public issues, and failing to infuse teaching and research with a democratic or public purpose. For these advocates, a profound opportunity is being squandered to energize and enliven the missions of higher education with pedagogies and practices of public engagement and thereby better educate students, innovate and improve faculty scholarship, and make university-community partnerships into engines of inquiry and social progress. Within the movement for institutional transformation, we might include efforts of long-term culture change in the academy, such as the Carnegie Foundation's Classification for Community Engagement (see Appendix A) or Imagining America's Tenure Team Initiative (see *Scholarship in Public: Knowledge Creation and Tenure Policy in the Engaged University*, Ellison & Eatman, 2008). These efforts seek to influence the academy by empowering faculty or staff to integrate democratic engagement fully into their work and to move community or civic ideals to the center of academic life (Boyer 1996; Jovanovic, Moretto, & Edwards, 2017; Saltmarsh, Janke, & Clayton, 2015).

For many in the community engagement movement, this transformation of the academy is but part of a broader transformation of the relationship between higher education and society as a whole. In this reimagining of higher education, the academy becomes a crucial component of democratic public life and thus a transformative force for collaborative and public learning in the service of a broad based justice and equity. Here, not unlike Dewey or Freire, this part of the movement imagines more democratic spaces and institutional processes, both inside and outside the academy, in which faculty, students, community partners, and other stakeholders share power as they co-create knowledge and shape public discourse and social change (e.g., Augustine, Lopez, McNaron, Starke, & Van Gundy, 2017; Butin, 2008; Boyte, 2018; Mitchell 2008; Stoecker & Tryon, 2009). To realize this would require a fundamental challenge to academic power structures, erasing status differences and creating egalitarian relationships among all stakeholders, with special attention to those relationships between campus and community. What efforts may push the balance in favor of a more thoroughly democratized and public academy are unclear, but they could start with macro-level movements in higher education to achieve several goals: to expand public funding and challenge corporatization; to make the academy more accessible to the public; to develop community and participatory governance for higher education; to

develop new college ranking systems that rigorously assess public engagement and outcomes; to challenge individualist and privatized notions of the public good; to develop new standards of intelligence and merit grounded in service of justice; to overcome the silence of the academy on important public issues; to innovate publicly engaged curricula and programs; to have the academy engage in public conversations (e.g., community improvements) that it did not convene; and to create new model academies for democratic civic engagement, to name a few. These goals, alongside many others, could help to create a radically decentralized, networked model of higher education, one that informs and is informed by public life in all matters, yielding myriad opportunities for social change towards greater equality, inclusivity, and justice. Indeed, a central organizing principle of this ideal may be to ensure that inquiry and learning, in or outside of higher education, is not only an end to itself, but also a means to nurture justice. As Stoecker has argued, "I want a practice that becomes part of real social change — that helps to end conditions of oppression, exploitation, and exclusion in society" (2016, p. 4).

These strategies and goals for higher education — whether reformist or more transformational — involve micro and macro-level processes of change that expose, hold, and transform tensions of our institutions, if not our larger societies, into efforts for greater democracy and justice. All of these macro-level strategies are necessarily complex and challenging, daunting and even dangerous, but their achievement could begin with the processes of a DEA, since it helps to open opportunities for a collaborative assessment of the values, processes, and outcomes of such goals and their change strategies.

Concluding thoughts about micro and macro strategies of transformation: Recognizing our individual agency (e.g., Eteläpelto, Vähäsantanen, Hökkä, & Paloniemi, 2013) can be significant in change work, but coming to terms and organizing collective agency — what Avila defines as a "leadership collective" (2017) — enables us to have profound power. Collective agency permits a scale of action where we may find hope and support, even when individual agency may be constrained. These macro or collective action strategies thus represent possible ways to hold tension and create the transformation we seek, affording us opportunities to do a good deal more than shutdown.

That said, while the greatest collaboration and transformation may be possible only through a combination of micro and macro strategies of holding tension, this may not always be feasible. That is, we may not have the resources or opportunities to resist at both micro and macro levels simultaneously, or we may choose not to make trade-offs between the two required at any given moment. Collective action may allow us occasions to pursue transformation at the macro level (e.g., national movements for policy change) while merely surviving at the interpersonal micro level (e.g., our community or campus) through shutdown (e.g., alienated submission) or strategies of exiting (e.g., quitting) or accommodating and resisting (e.g., complying but stimulating critique and resistance). Conversely, we may find macro-level political, economic, or cultural change processes closed or exceedingly difficult but find some possibilities for micro-level transformation in individuals and relationships. It is important to keep in mind the connections between micro- and macro- level tension holding strategies. When confronted with the tension between short-term, small-scale transformation of ourselves and our relationships and the long-term transformation of communities and systems and with the reality that we are not always advancing both simultaneously, we find it helpful to remember one of the stories of Congressman and activist John Lewis as conveyed by Parker Palmer (2014). Looking back over more than a half-century of frontline work in the Civil Rights movement, Lewis shared the story of being visited by a man who had, as

a member of the KKK over 40 years earlier, assaulted him at a bus station: it is a story of a man coming to him to ask forgiveness. Lewis' take away from ruminating on these memories? "People can change." Palmer's take away from hearing this story is one of hope: "The belief that change is possible — personal as well as social change — can keep us engaged with this endless experiment for the long haul, doing whatever we can to help democracy not only survive but thrive (p. TK)." We see this belief as something of a meta-strategy for holding tension creatively.

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One of our takeaways from this and so many other stories of transformation is that through these strategies we may come to see that we have more opportunities for agency and change than we sometimes believe. We may feel likewise as we confront many reasons for doubting whether we have sufficient agency or whether our actions will be effective, but we must remember that change never happens without tension and hope, and change can happen quickly and when we least expect it. We find confidence and encouragement, in the words of Parker Palmer (2011):

> Human beings have a well-demonstrated capacity to hold the tension of differences in ways that lead to creative outcomes and advances. It is not an impossible dream to believe we can apply that capacity to politics. In fact, our capacity for creative tension-holding is what made the American experiment possible in the first place... America's founders — despite the bigotry that limited their conception of who "We The People" were — had the genius to establish the first form of government in which differences, conflict, and tension were understood not as the enemies of a good social order but as the engines of a better social order. (p. xx)

He continues, noting this is the very "heart of democracy," and we could offer no more fitting conclusion to this discussion of holding tension creatively:

> It is well known and widely bemoaned that we have neglected our physical infrastructure — the roads, water supplies, and power grids on which our daily lives depend. Even more dangerous is our neglect of democracy's infrastructure, and yet it is barely noticed and rarely discussed. The heart's dynamics and the ways in which they are shaped lack the drama and the "visuals" to make the evening news, and restoring them is slow and daunting work. Now is the time to notice, and now is the time for the restoration to begin.... For those of us who want to see democracy survive and thrive ... the heart is where everything begins: that grounded place in each of us where we can overcome fear, rediscover that we are members of one another, and embrace the conflicts that threaten democracy as openings to new life for us and for our nation. (p. xxi)

Part IV: Questions for Further Inquiry

As a large, deliberative group, we have within our ranks a variety of perspectives that have informed DEA. We have surfaced our own points of tension and have worked hard to hold them creatively as we attempt to model the core values and commitments of DEA and as we seek the transformation in our understandings that can result. Indeed, we believe our understandings have transformed. In many ways the ideas we have explored in this white paper have truly been co-generated through rounds and rounds of deliberation in which we used some of the strategies we just discussed: deeply hearing one another's stories, holding on to the shared goals that transcend particular differences, reading literature others bring into the mix, and being attentive to the ways we use language differently, to name a few examples.

This all leaves us with the belief that DEA is both incredibly powerful and necessarily never complete. This is an interesting tension in itself: to resist the desire to wrap it up in a pretty ribbon so that we can point to it and say, "There, that is DEA," and instead leave the framework open to revision, renovation, and reimagination. Indeed, we embrace not only our own unresolved questions — which is part and parcel of any scholarship — but also the unfinished and contested nature of these ideas. This, we believe, is profoundly appropriate given that DEA is, like democracy itself, an ongoing process not a settled product and thus will always be riddled with tensions that yield critique and questions. Living into our own commitment to re-imagine assessment means welcoming this reality as inspiration for hope and new possibilities.

Thus, while we have attempted in this white paper to clarify DEA's origins and core values, to suggest some opportunities for practicing it, and to sort through some of the associated tensions and leverage points, there is clearly much left to say about DEA and much room for ongoing development. Here, we invite you to contemplate with us several questions that may guide future inquiry and to join with us in ongoing dialogue about what DEA might yet become.

1. ***How might DEA be conceived, understood, and applied to other specific contexts?*** We are a group of community engagement practitioner-scholars located primarily within academic institutions, and in many ways our perspectives have been shaped — for better and for worse — by these contexts. More specifically, we come from the arts, humanities, and social sciences. While we have had personal and professional commitments to public scholarship and engagement in a variety of community settings, and while we have learned from the experiences and perspectives of colleagues rooted in other locations — community organizations, K-12 education, philanthropic foundations, government, STEM disciplines (the sciences, technology, engineering, and mathematics) — our voices as co-authors are clearly but a subset of those that need to be at this table. Has our location within higher education biased or stilted DEA and rendered its application limited? In what ways have we insufficiently thought through and expressed how DEA might be conceptualized and practiced in the full range of contexts in community and public life? How might those voices with more direct grounding in community organizations and activism participate fully in this work of reimagining assessment? What contributions or critiques might those from philanthropic foundations contribute to the development of more participatory assessment? How might those in STEM fields contribute to the dialogues about the challenges and possibilities of DEA? Similarly, how might those within

K-12 education or government agencies raise questions about the limitations and opportunities of DEA in their very different institutional and policy contexts?

2. ***How might DEA be conceived, understood, and applied with a greater realization of full participation and co-creation?*** Our voices are also positioned in other ways that we must name and interrogate if we are to retain integrity and question our limitations. While our group represents some lines of diversity — particularly in our class histories, disciplinary backgrounds, gender, and geographies — the fact is that we are all currently able-bodied, white, predominantly cis-gendered, and have post-graduate educations, among other privileged positions we hold. While we all have struggled to hold ourselves accountable to critical engagement with our own relationships to power and privilege, we readily acknowledge our limited perspectives and how they may shape our formulation or discussion of DEA. These limitations speak to an as yet incomplete fulfillment of a commitment that we all share to full participation and co-creation in our own work. This has us asking: How might DEA be constituted and communicated if our group included broader representation across lines of race, ethnicity, gender, sexuality, age, ideology, education, and national origin, to name a few? Living out DEA values is hard and slow work. We view living more fully into these values as an ongoing commitment and would like to more thoroughly pursue participatory and co-creative work in future development of DEA, including building cases, developing contextual applications, and reformulating DEA's principles accordingly. What will DEA be in the future as we more fully live out our own commitments to its values and as it is applied by us and others shaped by a wide variety of experiences, perspectives, and contexts?

3. ***How might DEA be scaled to address macro-level assessment, and with what costs?*** Democratically Engaged Assessment focuses on highly participatory, relational, and deliberative processes of negotiating values and inquiry, knowledge and action. As such it is more easily modeled in those settings that are more conducive to full participation and co-creation: those smaller scale, micro-level assessments of individuals, partnerships, organizations, and communities. Even at a small scale, democratic approaches to engagement and their assessment are messy endeavors, and they therefore tend to focus myopically on the particular over the general, the micro over the macro, and the short- over the long-term. These issues apply not only to assessment, of course, but also to democratic processes and institutions more generally, since more participatory and deliberative democracy is easier at smaller scales. However, there may be creative ways to use DEA at larger scales to assess social change processes, particularly those that involve coalitions (e.g., Bandy & Smith, 2005) and community solidarity efforts (e.g., Loh & Shear, 2015), which span geographies and share resources to scale up and build power.

This raises the question: How might DEA be challenged and extended to address pressing issues at the scales and timelines that larger groups, institutions, and communities need to foster macro-level change (see scale of tension in [Figure 3](#))? Can DEA accommodate or embrace approaches to the assessment of macro-scale endeavors for engagement — such as halting climate change or mass incarceration — that remains consistent with its values of full participation, co-creation, generativity, practicability, resilience, and rigor? How would the values of DEA conflict or require compromise in the realization of assessment at this macro-level social scale? For instance, would the DEA value of full participation be compromised by the use of more representative, less participatory models of deliberation? Is practicability not strained by the full

participation of hundreds of thousands or millions of citizens in assessment processes? While the democratizing impact of new information technologies is often overstated and the object of thoroughgoing critique (e.g., Hindman, 2008), nevertheless, might newer technologies of data collection, networking, and analysis afford innovative methods and tools suitable to DEA at macro scales? Are there ways that these might be leveraged, particularly in the humanities, arts, and design, to develop creative tools that extend or challenge DEA?

4. ***How might DEA be challenged by contexts outside the United States?*** We as a group of authors are all from the U.S. and have been steeped in the traditions of democratic engagement, and its troubles, that are particular to that context. Despite our endeavors to live, work, and learn in cultures and societies beyond the U.S., and to inform DEA with a highly critical perspective that is open to, and empowering of, diverse values and communities throughout the world, we recognize our own limitations and challenges. DEA emerges from the intellectual ideals of American or Western democracy and its application focuses on largely U.S. contexts. More, the term democracy itself, despite our efforts at a critical and participatory definition of it, is vexed by its complex history of ideological uses that support non-democratic, unjust governments and social inequalities throughout the world. We do not see our work as incompatible with efforts to resist this use of democracy, but we do wish to guard against DEA being co-opted for the purposes of legitimizing non-democratic approaches to assessment. Further, we wish for DEA to benefit from a more thorough dialogue with efforts to decolonize community engagement, and with it, assessment methods (e.g., Chilisa, 2011; Yep & Mitchell, 2017). In other words, we wish to more fully reimagine assessment through an engagement with the literatures on anti- and post-colonial research models, and through a critically reflective renovation of DEA as it is applied and improved throughout non-U.S., non-Western, and indigenous contexts. How will different understandings and applications renegotiate the values and practices of DEA? Will such work help to refine or jettison democracy as an organizing principle? What other hierarchies of power in the practice of assessment will come into focus between, say, colonial and anti-colonial methods? And what models of resistance are necessary to more fully support and assess just, participatory, and transformative forms of public culture?

5. ***How might DEA be developed further through the use of different methods and tools?*** In the exploration of the five tools in [Part II](#) and [Appendix A,](#) we came to learn more about the ways DEA values may be realized through various methods and in different assessment contexts. However, as we note in [Part II](#) and through the resources compiled in [Appendix B](#), these five tools are merely a sample of the many existing methods or tools that may be consistent with DEA. A detailed examination of the many other methods of assessment — their development, their approach to DEA or other values, the challenges they face in application — may inspire and inform a more expansive, useful framework for DEA. Further, as we explore at the end of [Part II](#) there are newly emerging methods and tools that, likewise, may be in dialogue with DEA principles and practices. These may develop assessments based on one value (e.g., Emory University's Center for Faculty Development and Excellence's focus on generativity) or one stakeholder (e.g., UCLA's Center for Community Learning's focus on graduate student engagement), or some other broader framework (e.g., that of Arizona State University's Design and Arts Corps), and develop a method or approach that helps to expand and renovate DEA practice. The never-ending inquiry into all of these existing or emerging innovations, along with their impacts on programs and projects, can help to inform and refine DEA, if not revolutionize it

altogether. This is something we only wish to encourage as part of an ongoing, open-ended process to shape ever more just and democratic methods of assessment. Indeed, we hope that DEA does not become some sort of institution or fixed model but rather an adaptable, flexible set of principles and processes — in addition to a network of practitioners — that can help any method become more democratic in its application across contexts.

Through these questions, we are issuing an invitation to you to join us in an ongoing exploration of the potentially transformative interweaving of assessment and democratic engagement that we call DEA. In bridging the gap between the world we encounter and the world we envision we are reminded of the folklore story that periodically makes its way through circles of community engagement practitioner-scholars (as shared for example, by Russell Edgerton and Robert Bringle):

> Two medieval stonemasons are working at a construction site. One of them, upon being asked what he is doing, replies, "I am squaring a stone." The other answers "I am building a cathedral."

Same task, two very different perspectives on the work and its purposes. It is our hope and intention that the ongoing development of DEA will proceed in the spirit of — and contribute to the flourishing of — "cathedral building." While no edifice is possible without carefully sculpted stones — a survey here, a story circle there — we hope that each may find meaning through its place as part of the whole structure. Whether you think of that cathedral in terms of democracy, justice, or some other public good, please know that your work in and through community engagement and assessment is a necessary and valued contribution. Let's keep learning from and with one another to hold tensions creatively and generatively.

Conclusion

This white paper as a whole is an invitation to join in the dance of DEA, to use yet another metaphor, this time borrowed from Rios and Lachapelle's (2015) and from Campbell (2015), two essays that explore the relationship between community development and democratic practice. The former use the metaphor of the *pas de deux* or "step of two" to express the tension-filled but creative elements of the intermingling of community development and democratic practice that they call "democratic community development" (Rios & Lachapelle, 2015, p. 191). As we similarly bring assessment and democratic community engagement into conversation with one another, we agree that "we should not take for granted their symbiosis" (p. 196). As the agents who both co-create and live within DEA, we are all together undertaking what Campbell calls a "complex dance at the frontlines of social change," a dance that "require[s] the full attention and skills of active citizens … [and through which] beautiful results are possible, but only among partners who treat one another as equals and who put in the practice required to move together in rhythm" (2015, p. 208). Perhaps more flash mob than ballet, our dance yet compels and moves us to reimagine assessment and public life.

This white paper began with a tension between frustration and hope — frustration about the limitations of assessment experienced as expert-driven accountancy that devalues process and relationships, and hope that assessment can be reimagined to advance the liberatory potential of democratic engagement. Both the frustration and the hope derive from our lived awareness of the complexities, possibilities, and urgency of democratic practice, which needs so much more from assessment and can do so much more with it. Democracy requires the values we have named — full participation, co-creation, rigor, generativity, practicability, and resilience — and deliberative ways of living them everyday in our organizations, institutions, and communities. We believe the hard work of living and nurturing democracy through community engagement and related assessment must embrace and enact these values, however imperfectly, with intention and care.

Of course, not every program, project, or partnership operates through a lens of democratic community engagement. Many of those who espouse other frameworks still advance, in powerful ways, work that builds democracy, community, and justice. For our purposes and within our various traditions, however, the growing legacy and framework of democratic community engagement best expresses our values and the ideals of deliberative, reflexive, and critical assessment that seeks to advance social justice. To assess our processes and our impacts, then, means developing critical and holistic methods that align with those values and that move us beyond narrow forms of assessment that inform little and transform less.

And so this is basically where the nine of us end up when it comes to assessment related to community engagement: Rather than shutting down, we will dance with and among the tensions — feeling hopeful and idealistic as well as frustrated and pragmatic — and find and claim our power as agents of change who have so many other options than shutting down in the face of value conflicts. Our work on DEA is helping us find creative footing in that dance and, we hope, find partners in it as well.

In this dance we may find ourselves off beat and stumbling given that we too often do not get to pick the music and must hold tension between others' rhythms and our own. The tools and perspectives offered here are intended to help us keep time, making it easier to live our values from conceptualization and

planning through implementation and dissemination — and most importantly, to do so through open questions, processes, and strategies rather than rigid formulations of what must be done. Our tools and practices also affirm that DEA cannot — and should not try — to proceed with the expectation of avoiding tension. We began this work well aware of its associated tensions and hopeful that we could learn to use them, not only to find alternatives to shutting down but also to advance the purposes and processes of democratic community engagement. We conclude this phase of that work with a new appreciation of and respect for the necessity of holding tension creatively, from our individual daily interactions across difference to our collective societal efforts to nurture the flourishing of democracy and justice. Such tensions, once recognized and accepted, allow us to dance more powerfully and smoothly, and in doing so, create beautiful new possibilities.

We echo here the sentiments regarding tension that Martin Luther King, Jr. expressed in his *Letter from a Birmingham Jail*:

> I must confess that I am not afraid of the word "tension." I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need for nonviolent gadflies to create the kind of tension in society that will help men [sic] to rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood [& sisterhood]. (1963/2014)

While tension is part of the dance, part of the process of change making, we do find that articulating, practicing, and defending DEA becomes easier as our cultures see more of it, as both its intellectual framing and practical implementation become more commonplace. We believe that a developing community of practice around DEA will allow us to support one another in the difficult work of navigating multiple ways of being and knowing. Now more than ever, this powerful work — which aims to understand whole stories and particular truths, multiple perspectives and their relationships — is essential to the realization of a just and dynamic democracy.

Appendix A:
DEA Analysis of Tools & Methods

Outcome Harvesting

Focus of Assessment: Community Outcomes

Outcome Harvesting (Wilson-Grau & Britt, 2012) is a participatory approach to program evaluation in which the evaluator (or harvester) works backward from outcomes to determine whether and how the project or intervention contributed to the outcomes. Adapting its definition of "outcome" from Outcome Mapping methodology (Earl, Carden, & Smutylo, 2001), Outcome Harvesting defines outcomes as observable changes in the behavior, relationships, activities, and actions of the various partners with whom a project or program interacts. Thus, a critical step in the implementation of Outcome Harvesting is the generation of the outcome descriptions that the evaluator seeks to verify.

Outcome Harvesting calls for teams of evaluators, some from outside the process, to design the harvest (i.e., develop guiding questions and outcome descriptions), collect the data, and report on both the outcomes achieved and how an intervention or program contributed to them. Key to this approach is that a change is first identified through interactions with stakeholders and then the specific contribution of the evaluated project or program to the change is investigated through further interactions with stakeholders. This participatory role for stakeholders makes this approach attractive to us; the World Bank (2014) endorses the approach because it is stakeholder-centered. Abboud and Claussen (2016) note that their team is the first to apply it, not in a large international development context, but rather in a local, community-based setting. Our interest in Outcome Harvesting is similar to Abboud and Claussen's: in the smaller, community contexts in which we work, Outcomes Harvesting may fit well with DEA.

Development of the approach

Outcome Harvesting took root in international development contexts. It was developed by Ricardo Wilson-Grau (2015) and many of his colleagues to monitor and evaluate the achievements of a multitude of networks, NGOs, think tanks, and community-based organizations. In a volume of case studies that demonstrate the approach known as developmental evaluation, the editors introduce the chapter on Outcome Harvesting by noting that it was developed for situations in which social innovators cannot use more conventional evaluation approaches because (a) their aims or their means to achieve those aims are not sufficiently measurable to compare and contrast what was planned with what was achieved, (b) the circumstances are dynamic and uncertain, or (c) both (Patton, McKegg, & Wihipeihana, 2016). The method draws on Outcome Mapping, described earlier, and utilization-focused evaluation (Patton, 2012).

Outcome Harvesting belongs to a suite of evaluation approaches that are "complexity-aware" (Paz-Ybarnegaray & Douthwaite, 2017), meaning that they attend to multiple stakeholder voices and potential impacts of community engagement. Other approaches that share this quality include the Most Significant Change technique (Dart & Davies, 2003), which is a story-based and participatory approach, and Ripple Effects Mapping (Chazdon, Emery, Hansen, Higgins, & Sero, 2017), which uses appreciative inquiry and radiant thinking (aka mind mapping) to map different levels of impact; the latter is often used in conjunction with the Community Capitals Framework (Emery & Flora, 2006). Each of these approaches

is retrospective in orientation and fairly time-intensive to implement. Paz-Ybarnegaray and Douthwaite (2017) have recently introduced a variant of Outcome Harvesting, called Outcome Evidencing, for situations requiring a complexity-aware approach to be carried out rapidly.

Another participatory approach that focuses on outcomes is Outcome Mapping, although unlike those just described it has a prospective orientation that focuses on intended outcomes. So, while it encourages stakeholders to participate in the process of designing an assessment plan, it documents only the outcomes they identify before a program or intervention takes place. In this sense, Outcome Mapping resembles the tool known as the logic model, with a key difference being that Outcome Mapping recognizes that multiple, nonlinear events lead to change. Logic models guide assessment by identifying the key elements expected to bring about change and providing a theory against which the data collected are compared. The level of specificity they include -- emphasizing the linear connections between resources, activities, outputs, and outcomes -- is often arrived at by including the voices of stakeholders in developing the model. In this way, logic models can also be participatory.

How the approach works

Outcome Harvesting surfaces both planned and unplanned outcomes and is thus particularly suitable for contexts in which relationships of cause and effect are not fully understood. Outcome Harvesting is especially useful when the goal is to understand how a program contributed to change. Outcome Harvesting shares this feature with Ripple Effects Mapping (Chazdon et al., 2017). In their field guide to Ripple Effects Mapping, Chazdon and colleagues refer to Patton (2012), who has noted that under conditions of complexity, it may be difficult to make causal claims that credit a particular program as causing an outcome, but it is possible to identify the contributions a program has made. Outcome Harvesting utilizes this insight.

The following six overlapping steps or principles guide a "harvester" in using this approach. In practice, they are flexibly applied.

1. "Design the harvest" by having stakeholders write actionable questions to guide the process. This process involves all of the evaluators and collaborators in the project or program. Once discussed, refined, and agreed upon, these questions guide the selection of information that is to be collected and the selection of informants from whom it will be gathered. For example, in an evaluation of BioNET, a network that advocates development and use of species knowledge and taxonomies in addressing sustainable development challenges, stakeholders identified four questions, the first of which was this: "What do the outcomes achieved by the BioNET Global Programme imply for how it should do things differently in the future?" (Rassmann, Smith, Mauremootoo, & Wilson-Grau, 2013, p. 4).

2. Identify potential outcomes, planned and unplanned, and what the intervention did to contribute them. So if, for example, the harvest began with an actionable question about whether participants in a program are experiencing changed relationships of trust, an outcome description related to greater ally behavior might be identified. However, after a project is complete, participants may identify outcomes that were unplanned and work to understand the factors that led to them, to add to the analysis.

3. Engage with informants to review outcome descriptions and formulate additional ones through such methods as interviews, surveys, document review, and workshops.

4. Substantiate the final set of outcomes by obtaining the views of various individuals knowledgeable about the intervention. Although in large-scale projects, this step might be executed by an external

evaluator, in smaller ones, it is likely to be collaborators, such as project or program staff. In the BioNET example mentioned above, three evaluators took many steps to substantiate the final outcomes (Rassmann et al., 2013). Triangulation, for example, increased the validity of the evaluation. At several stages in the process, key informants reviewed the data to ensure accuracy and comprehensibility. At other moments, third parties familiar with BioNET reviewed outcomes and BioNET's contribution to them.

5. Analyze and interpret all harvested outcomes, usually in light of the actionable questions posed at the beginning of the process. That is, how did each of the outcome descriptions generated and substantiated in the harvest help to answer one or more of the actionable questions identified early in the process?

6. Support use of the findings by facilitating discussions with users of the harvest. Stated thus, this step probably reflects the international development contexts where outside evaluators report on the outcomes; in smaller, local contexts, the users of the harvest are likely to be deeply involved in the whole process, and the intentional execution of this step less important.

Examples of using the approach

With one recent exception as noted below, Outcome Harvesting has been used primarily in large-scale, well-funded, multi-partnered initiatives in international development and in social change initiatives within the domains of governance, health reform, and education (Abboud & Clausen, 2016). Several reports appear in the grey literature (reports not issued by commercial publishers) about it, but there is little in the way of academic research on it.

Rassmann, Smith, Mauremootoo, and Wilson-Grau (2013) used this approach to examine a global voluntary environmental network's work over a three-year span. They report that the process was intense, promoted a high level of self-reflection and creativity, and enhanced members' understanding of the network's mission and achievements. By summarizing the social changes wrought in a range of social actors, the evaluation prompted increased engagement in the network.

In its one application in a smaller, community development contexts, Abboud and Claussen (2016) describe using Outcome Harvesting at four pilot sites in Calgary, Alberta; the sites were part of a network of residents, community development practitioners, and others working together on neighborhood-based, citizen-led community development projects. These authors document in detail the process they used. Evaluators began with a workshop for pilot site collaborators in which they introduced the tool and helped collaborators craft useable questions to focus the evaluation. In this case, they settled on one consistent question for all four pilot sites: Are people's knowledge and skills about community development developing in a way that supports changes in their community work? After the training, the evaluators stepped away and left it up to individual sites to implement the remaining steps in the Outcome Harvesting process. Thus, participants at each of the four sites developed outcome descriptions and set about substantiating, analyzing, and interpreting the findings. Participants at one site, for example, generated an outcome description that called for members to demonstrate a deeper understanding of the root causes of issues affecting their neighborhood. Participants at another site focused on reflective practice as a way to enhance community development work. At each site, participants substantiated the outcome through analysis of journal notes, workshop evaluations, and/or foundational program documents. Following the two-month pilot at the four sites, a review meeting took place during which participants from all four sites discussed learnings, challenges, and opportunities that arose. Participants from all the sites reported that Outcome Harvesting supported deep learning through the collaboration and retrospective sleuthing it required. Moreover, participants agreed that despite its

focus on outcomes, the tool encouraged self-evaluation that stimulated continuous improvement in implementing the program.

Although Outcome Harvesting has not been applied to community engagement in the humanities, arts, and design, the tool has been central in "harvests" that include the arts as part of wider efforts to effect change. For example, Lam and colleagues (2016) report that they used Outcome Harvesting to evaluate an initiative that utilized street theater to facilitate health education about pesticides as part of a larger effort to advance ecohealth in Southeast Asia and China. Unfortunately, their report includes an example of one of their outcome descriptions pertaining to a different dimension of community engagement in their wider ecohealth efforts, so the applicability of Outcome Harvesting to an arts initiative is not legible in the report.

Ortiz and Wilson-Grau (2012) used Outcome Harvesting to evaluate the Global Partnership for the Prevention of Armed Conflict, a vast initiative that included school-based activities involving the arts. In the recommendations at the end of this report, Ortiz and Wilson-Grau included a quote from Irene Guijit that nicely captures the essence of Outcome Harvesting: "Change efforts resemble an iceberg: what is hoped for is explicit and clear for all to see, but much of what happens or is at play is hidden under the surface" (p. 65).

Examination of the approach per the core values of DEA

Value	Analysis
Full participation	*Strengths* ● The approach involves a wide range of stakeholders who specify the outcomes for a given project. ● Participants articulate and evaluate outcomes from their own experiences and expertise. ● It supports focused dialogue among a full set of partners.
Co-creation	*Strengths* ● Participants co-create outcomes. ● Participants contribute to the data that makes the case for a project or program. ● The approach integrates claims-making with analysis of outcomes. ● All participants can debate, reconcile, and synthesize their views in a deliberative process that establishes strong working relationships. *Shortcomings* ● Implementation of the approach could be expedited -- undemocratically -- by including only a small set of perspectives or by privileging the perspective of the outside experts. ● The extent of co-creation is a function of the depth to which participants' voices are invited, heard, and utilized in each phase of the process.
Rigor	Strengths ● The approach frames rigor through a democratic lens. ● It intentionally takes into account multiple perspectives and multiple interests. ● It enables critical evaluation of outcome claims, positive or negative, by the full range of participants. ● The approach builds the assessment capacity of those who use it, especially insofar as it allows participants to talk about unwelcome outcomes (e.g., that an element of the intervention is not working). *Shortcomings*

	● If claims-making and the subsequent analysis are not conducted carefully, the approach could lead to low-validity outcomes.
Generativity	*Strengths* ● The approach surfaces positive and negative as well as planned and unplanned outcomes. ● It raises constructive critique for all, which can lead to new projects and working relationships in the future. *Shortcomings* ● If generativity isn't intentionally considered results of using this approach may be limited in scope.
Practicability	*Shortcomings* ● As an intensive process that incorporates multiple forms of data collection, this approach requires significant time to be done well and generate meaningful information. ● The approach can be costly and difficult.
Resilience	*Strengths* ● The approach can foster resilience by revealing information that supports developing durable, adaptive, and growth-oriented partnerships.
Potential for improvement	Outcomes Harvesting supports transformative assessment and has the potential to generate deep learning among participants. Dialogue and deliberation occur at every step in the process, which limits its efficiency for projects with large stakeholder groups.

To be sure, we can imagine use of Outcome Harvesting in more and less democratic ways, with more maximal or minimal attention to realizing full participation or practicability, for example. However, it is an approach that by its nature requires the kind of collaboration at the heart of DEA, inviting dialogue and deliberation at every step in the process. It might well support enacting the type of transformative assessment we are exploring as its use has the potential to generate deep learning among participants. Although Abboud and Claussen (2016) showed its promise in smaller, local contexts, more work with the approach is needed before its full potential for DEA is understood. If Paz-Ybarnegaray and Douthwaite (2017) are right that their newer Outcome Evidencing can be used rapidly, it also likely deserves a place in the DEA toolkit.

Transformational Relationship Evaluation Scale II (TRES II)
Focus of Assessment: Partnerships

TRES II is a tool designed to assess the quality of community engagement partnerships using the perceptions of the partners themselves. The scale per se is a three-part, 14-item instrument. Items focus on closeness, goals, conflict, resources, identity, power, and impact among other elements of partnership quality. The tool is applicable to any community engagement partnerships, whether focused on teaching and learning or research, new or established, composed of two individuals or multiple organizations, etc.

TRES II can be used as a stand-alone tool. However, it was originally developed and can also be used as one component of a more comprehensive approach to inquiring into partnership quality: as the second step in a four-part process in which respondents are prompted to describe the history, rationales, and characteristics of two partnerships; complete the TRES scale for each; use their ratings to analyze each

partnership, on its own and in light of the other; and reflect on the four-part protocol itself with an eye to any changes in perspective its use catalyzed.

TRES II is especially well-suited to support partners in exploring questions such as:
- Are we where we want to be in terms of the quality of our partnership?
- What are the differences among us in where we think we are and in where we want to be?
- What are some of the dynamics we most need to work on to move closer to where we want to be?
- Do we think we are changing over time on these dimensions?

It does not, however, support assessment of the actual outcomes of a partnership.

Development of the approach

Almost twenty years ago, Cruz and Giles (2000) reviewed research related to communities in service-learning and found that work rampant with conceptual confusion when it came to defining "community." One result of this finding was their recommendation that "the university- community partnership itself be the unit of analysis" (p. 31). Not only did we need to do a much better job of assessing community outcomes; we also needed to assess qualities of the partnerships that were working to generate these outcomes.

Building on their earlier work to conceptualize the partners in service-learning and community engagement at a finer level of discrimination than "community" and "campus" through the SOFAR model (referring to Students, community Organization staff, Faculty, campus Administrators, and community Residents; see Bringle, Clayton, & Price, 2009), Bringle and Clayton developed TRES as a method of inquiring into the quality of any of the relationships in SOFAR (e.g., Students - community Organization staff; Faculty - campus Administrators; community Organization staff - community Residents). Specifically, they wanted to explore the question of whether one could measure partnership qualities on a continuum from transactional to transformational; early feedback led developers to extend the scale to encompass exploitative possibilities as well. The resultant Transformational Relationship Evaluation Scale (TRES) drew heavily on Enos & Morton's (2003) distinction between transactional and transformational partnerships, on literature from several disciplines that speak to this same distinction, on literature from social psychology and leadership studies on the dynamics of interpersonal relationships, and on feedback from participants at several conferences.

TRES II is the current version of the tool, which was originally piloted in the form of TRES I (see Clayton, Bringle, Senor, Huq, & Morrison, 2010), a longer and more complex scale that had both more and variable numbers of choices within each item (for finer levels of discrimination), which made both its use and the analysis of resultant data cumbersome. Refinement of TRES II tapped work on inter-organizational partnerships as well to broaden its application beyond interpersonal relationships.

How the approach works

Respondents are asked to indicate both their perception of the actual state and their desired state of the partnership for each item. Example items in the TRES II scale include:

Select items from the TRES II scale:

Decision-making:
To what degree do the partners collaborate in decision-making?
  a. Decisions about this project are made in isolation, without any consideration of the other partners
  b. Decisions about this project are made in isolation but with consideration of the other partners
  c. Decisions about this project are made collaboratively and are generally driven by the interests of one or the other of us
  d. Decisions about this project are made collaboratively and are generally reached through a consensus process that reflects our shared commitment to our shared goals

Role of this partnership in identity formation:
This partnership …
  a. has compromised identities for at least one of us
  b. has had no impact on any of our identities
  c. has helped define "who I am" for at least one of us
  d. has helped define "who I am" for most or all of us

What matters in the partnership:
  a. What each of us separately get from this partnership matters to us as individuals
  b. What each of us separately gets from this partnership matters to us as a group
  c. What all of us get—separately and as a group—matters to us as a group
  d. What all of us get—separately and as a group—as well as the extent to which our partnership itself grows matters to us as a group

TRES II can be used by individuals in several combinations:
- by a single member of a two-person partnership
- by both members of a two-person partnership
- by any or all members of a multi-person partnership representing themselves
- by any or all members of a multi-organizational partnership representing their organizations

It can be used diagnostically (to determine points of agreement and disagreement about partnership quality), formatively (to improve partnership quality), and summatively (to generate determinations of perceived partnership quality for such purposes as reporting and research). It can be used at multiple points in a partnership to gauge changes in perceived partnership quality over time and by the same set of partners across multiple types of work to better understand how their partnership operates within different contexts. Responses can be analyzed holistically (all items taken into account) and/or item-by-item. The scale can also be used as a teaching or capacity building tool, to introduce key elements of partnerships and/or to deepen any or all partners' sensitivity to the complexities of partnership work.

Examples of using the approach

TRES I was used (in pilot mode) on four campuses as a component of the four-part interview process noted above, with the respondents being the faculty members of several faculty-community partner pairs (see Clayton, Bringle, Senor, Huq, & Morrison, 2010). Twenty faculty members who had experience with community engagement examined their relationships with leaders/staff at partner organizations in the community, selecting two partnerships and, within each, an individual representative to focus on. They described the two partnerships, completed the TRES scale for both (indicating both their desired status and their perceptions of the actual status on each item), compared and contrasted the two partnerships

in light of their responses on the scale, and examined the influence of undertaking the process on their thinking about partnerships.

TRES II was first used by the members of an multi-organizational partnership in North Carolina focused on the management and preservation of public lands. Several years into the partnership, members wanted to pause and look carefully at the nature and quality of their partnership, and the practitioner-scholars involved in developing and refining the tool wanted to test the usability of the refined version of the scale. Respondents -- including students, faculty, leaders/staff with partner organizations, and community residents -- completed the revised, 14-item scale focusing on the partnership as a whole (with only one item -- closeness -- calling their attention to both interpersonal and interorganizational relationships). This process and the results have not been published.

The items in TRES I and II were used to inform a coding scheme in an unpublished qualitative study using written documents such as journal entries and reports to inquire into multiple partners' individual interpretations of a shared partnership.

TRES II is being used in a dissertation research project to investigate the linkages between (a) the types and quality of relationships between faculty and administrators who work in the area of community engagement and (b) the institutionalization of community engagement on their campuses.

As part of Imagining America's 2016 annual conference in Milwaukee, undergraduate students, leaders/staff of a local residential facility, faculty, campus engagement administrators, and residents of the facility used TRES II to reflect on a partnership focused on arts programming. Individuals completed the scale ahead of time, indicating both their desired status and their perceptions of current status, and then shared their ratings with one another and with the participants of a conference session held at their facility. Subsequent discussion focused on both insights into their own partnership surfaced by the reflective activity and potential enhancements to the tool. This use of TRES II informed the development of DEA, specifically contributing to the development of processes for evaluating and adapting extant assessment tools as shared in this essay.

Examination of the approach per the core values of DEA

Value	Analysis
Full participation	*Strengths* ● The tool is intended to be used by most if not all members of a partnership. ● It gauges perceived contributions to outcomes from all partners. ● Using the tool collaboratively supports focused dialogue among the full set of partners. *Shortcomings* ● The tool is not readily accessible. ● There is nothing inherent in the tool that requires its use by all partners; thus i can easily be used by a non-representative subset of partners who seek to speak on behalf of the whole.
Co-creation	*Strengths* ● It was co-developed and refined by multiple community engagement practitioner-scholars across a variety of professional roles. ● The tool draws from several bodies of literature across a variety of disciplines.

	● The tool gauges perceptions of power, conflict, and shared goals and thus provides information that can enhance co-creation among partners. _Shortcomings_ ● The tool was not developed in partnership with students, community members, or other potential partners.
Rigor	Strengths ● The tool reflects a reasonably comprehensive scan of the literature. ● It generates information that can be used immediately and with significant impact by partners. ● It was tested and refined through multiple uses and with multiple users. ● It provides critical information through a broad inquiry into partnership dynamics. _Shortcomings_ ● A thorough incorporation of relevant perspectives is compromised when the tool is used as a stand-alone instrument.
Generativity	_Strengths_ ● The tool supports inquiry into the nature of partnerships, toward the end of opening up possibilities for better understanding and improving partnership dynamics. ● It surfaces desired and actual (as perceived) partnership qualities across multiple dimensions, which is information that can lead to creative ideas for closing any gaps. ● It reveals shared and disparate perspectives on the partnership, exploration of which can lead to new discoveries among the partners about themselves, one another, and their shared work. ● It yields information that can help the partners identify and navigate challenging social conditions.
Practicability	_Strengths_ ● The tool is easily used in many contexts. ● It can be administered quickly and easily. ● Analysis can be performed through discussion of results or simple statistical techniques.
Resilience	_Strengths_ ● The tool informs stakeholders about the limits and possibilities of their collaboration. ● Its use creates opportunities for moving toward more durable and adaptable partnerships. ● It can be used repeatedly for longitudinal analysis of partnership quality.
Potential for improvement	Reliable implementation of the tool as a component of a more broadly focused inquiry of partnership quality (as described above) would improve rigor. A process for revising and testing the tool with a full range of stakeholders would address issues with full participation and co-creation.

Carnegie Community Engagement Elective Classification
Focus of Assessment: Institutions of Higher Education

The Carnegie Community Engagement Elective Classification is an elective classification that involves data collection and documentation of important aspects of institutional mission, identity, and

commitments related to community-campus engagement. The use of evidence-based documentation of institutional practice for self-assessment and quality improvement is modeled after accreditation processes of self-study. The documentation is reviewed by a National Review Panel to determine whether the institution qualifies for recognition by the Carnegie Foundation as a community engaged institution. The classification framework represents best practices in the field and encourages continuous improvement through re-classification on a ten year cycle.

For the purposes of the classification, community engagement is defined as:

> the collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial creation and exchange of knowledge and resources in a context of partnership and reciprocity. The purpose of community engagement is the partnership (of knowledge and resources) between colleges and universities and the public and private sectors to enrich scholarship, research, and creative activity; enhance curriculum, teaching, and learning; prepare educated, engaged citizens; strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good.

The Carnegie Classification has emerged as the gold standard in institutional self-assessment predominantly due to the value obtaining the classification holds for the institution; however, it is by no means the only approach available in this category. Several tools have been developed that can be used to evaluate the state of an institution's commitment to community engagement. These include tools designed to cross all elements of the institution (e.g., Furco, 1999; Gelmon, Seifer, Kauper-Brown, & Mikkelsen, 2005; Janke et al., 2017;) and tools focused particularly on academic departments (e.g., Battistoni, Gelmon, Saltmarsh, Wegin, & Zlotkowski, 2003; Kecskes, 2008, 2013). These tools are particularly useful for institutions that have 3-5 years to prepare for a Carnegie Community Engagement Classification review as they can help identify where resources and activity should be focused.

As a framework that requires extensive analysis of many domains and forms of institutional activity the Carnegie classification process is best suited to help a campus understand the degree to which it has developed practices, policies, and programs that support substantive community engagement efforts (Swearer Center, 2018b). Aggregate data has also been used to develop insights into how community engagement is practiced across institutions and to identify best practices. The tool itself is not well suited to evaluate the strength of particular projects, although the recent addition of a survey that is sent to community partners who are part of the institution's selected partnerships to feature will provide their perspectives on "how the campus … has enacted reciprocity, mutual respect, shared authority, and co-creation of goals and outcomes."

Development of the approach

Developed under the leadership of Amy Driscoll, the classification was first used in 2006 as part of a restructuring of the Carnegie Classification of Institutions of Higher Education. Administration of the classification was transferred to the New England Resource Center for Higher Education (NERCHE) housed at the University of Massachusetts, Boston. The Swearer Center at Brown University became the administrative and research host institution for the Classification in January 2017.

Prior to classification of 107 institutions in 2006 as the inaugural cohort of "community-engaged" universities and colleges, a thorough process was implemented to develop the framework guided by three principles (Driscoll, 2008, p. 39):

1. Respect the diversity of institutions and their approaches to community engagement;
2. Engage institutions in a process of inquiry, reflection, and self-assessment; and
3. Honor institutions' achievements while promoting the ongoing development of their programs

The framework was developed through consultation with national leaders and informed by scholarly work and best practices in community engagement. The initial framework was tested and refined through a pilot study with 14 institutions known for high levels of engagement with their communities (Driscoll, 2008). The framework is "extensive and substantive, focused on significant qualities, activities and institutional provisions that ensure an institutional approach to community engagement" (Zuiches, 2008).

Every five years, changes are made to the documentation framework. These revisions are incorporated into the existing framework and reflect changes in the community engagement field and/or gaps identified in the framework. For each cycle the revision process is refined, formalized, and includes an increasingly diverse set of contributing mechanisms. For the 2015 round questions about the relationship of community engagement to diversity and inclusion were added; and the 2020 framework includes questions about co-curricular engagement for the first time. Some changes are the result of comments provided by campuses as part of the application, in response to a specific prompt inviting feedback on the process. Ongoing refinements will be made through an increasingly transparent process that involves listening sessions, solicitation of input, and an open online forum (Swearer Center, 2018a).

How the approach works

The first-time and re-classification frameworks, which outline questions that are asked in the formal application process, can be accessed by visiting the Swearer Center's website for its College & University Engagement Initiative.

The application process provides a framework for institutions to conduct a comprehensive self-study that documents institutional support for community engagement efforts as well as evidence impact from these efforts. After an opening section that solicits information on campus and community context, the framework divides evidence collection into two primary categories: (1) foundational indicators, (2) categories of community engagement, which is further subdivided into (a) curricular engagement, (b) co-curricular engagement, (c) professional activity and scholarship, (d) community engagement and other institutional initiatives, and (e) outreach and partnerships. A selection of questions from the 2020 first-time framework is included here:

Select questions from the Carnegie application:

> *Each response requires supportive documentation.*
>
> **Foundational indicators**
> - Is community engagement defined and planned for in the strategic plan of the institution?
> - Does the community have a "voice" or role for input into institutional or departmental planning for community engagement?
> - Does the institution invest its financial resources in the community and/or community partnerships for purposes of community engagement and community development?
> - Does the institution have search/recruitment policies or practices designed specifically to encourage the hiring of faculty in any employment status and staff with expertise in and commitment to community engagement?

- Are there institutional-level policies for faculty promotion (and tenure at tenure-granting campuses) that specifically reward faculty scholarly work that uses community-engaged approaches and methods? If there are separate policies for tenured/tenure track, full time non-tenure track, and part time faculty, please describe them as well.

Curricular Engagement
- Does the institution have a definition, standard components, and a process for identifying community-engaged courses?
- Are institutional (campus-wide) learning outcomes for students' curricular engagement with community systematically assessed?
- Has community engagement been integrated with curriculum on an institution-wide level?

Co-curricular Engagement
- Do students have access to a co-curricular engagement tracking system that can serve as a co-curricular transcript or record of community engagement?
- Does co-curricular programming provide students with clear developmental pathways through which they can progress to increasingly complex forms of community engagement over time?

Professional Activity and Scholarship
- Are there examples of faculty scholarship, including faculty of any employment status associated with their curricular engagement achievements (scholarship of teaching and learning such as research studies, conference presentations, pedagogy workshops, publications, etc.)?
- Are there examples of faculty scholarship and/or professional activities of staff associated with the scholarship of engagement (i.e., focused on community impact and with community partners) and community engagement activities (technical reports, curriculum, research reports, policy reports, publications, other scholarly artifacts, etc.)?

Community Engagement and Other Institutional Initiatives
- Does community engagement directly contribute to (or is it aligned with) the institution's diversity and inclusion goals (for students and faculty)?
- Does the campus institutional review board (IRB) or some part of the community engagement infrastructure provide specific guidance for researchers regarding human subjects protections for community-engaged research?
- Does the institution encourage and measure student voter registration and voting?

Outreach and Partnerships
- Which institutional resources are provided as outreach to the community?
- Does the institution or departments take specific actions to ensure mutuality and reciprocity in partnerships?
- Describe representative examples of partnerships (both institutional and departmental) that were in place during the most recent.

Examples of using the approach

This tool is used at the institutional level, not by academic departments or other campus units and not by systems or campus coalitions. As of the 2015 cycle, 361 campuses are classified. Elective Community Engagement Classification from the Carnegie Foundation, 83 of them for the first time and 157 of them re-classified. As an example of who is using this approach, in the 2015 cycle, 47 campuses were public institutions and 36 were private not-for-profit institutions. The set included baccalaureate and associate's colleges, masters colleges and universities, doctoral/research universities, and special focus institutions (e.g., medical schools).

Some campuses use the classification framework as a planning tool, whether or not they also intend to submit an application for review. Others who are classified use it as a self-study tool at the halfway point of the ten-year cycle, gauging their progress toward goals they established form themselves when they previously submitted the application.

Campuses complete the application in a wide variety of ways, some with a single point person who reaches out across campus for data (an approach that is not recommended as it essentially negates use of the tool to support dialogue and planning), some with a single unit taking responsibility, and some (arguably the most effective approach) with multi-stakeholder/multi-unit committees or Task Forces who work as team. Some campuses join multi-institutional communities of practice, supporting one another and sharing ideas; others work with consultants to help them apply the process in ways that are customized to their particular contexts. Some campuses complete it merely as an application process, while others, more in line with the underlying purpose of the classification, undertake it as an opportunity to critically examine their own practices and policies, surface and discuss varying versions of community engagement, and make concrete plans for ongoing refinement of campus culture.

Several studies have been undertaken using the applications as data sets. As one example, *New Directions for Higher Education* dedicated an issue (Sandmann, Thornton, & Jaeger, eds., 2011) to analysis of the first cohort of classified campuses; articles speak to such issues as promotion and tenure, leadership, benchmarking, and ways to improve community engaged learning as well as partnerships. More recently, Marshall Welch (2016) drew on research he and John Saltmarsh had conducted using the applications to examine infrastructure (e.g., centers) on campus to support engagement and published *Engaging Higher Education: Purpose, Platforms, and Programs* for Community Engagement; the book shares many examples of infrastructure from classified campuses. In *The Elective Carnegie Community Engagement Classification,* Saltmarsh and Johnson (2018) share examples of how campuses have used the application process to advance community engagement, including, for example, seeking funding, establishing new forms of recognition, and revising promotion and tenure guidelines.

Examination of the approach per the core values of DEA

Value	Analysis
Full participation	*Strengths* ● The initial development of the tool included representatives of multiple institution types. *Shortcomings* ● Community partners and students were not part of developing the tool and, on many campuses, are not involved in its use despite having significant stakes in the results. ● There is no inherent requirement that the application be made available to members of the campus community and its constituents (although some campuses do choose to post their completed applications online).
Co-creation	*Strengths* ● Representatives of multiple institution types piloted the first version of the tool and provided feedback to refine it before the classification launched. ● Ongoing refinement of the tool for each cycle draws on input from campus applications (a question solicits such input) as well as practitioner-scholars in a

	variety of roles; additional mechanisms are being developed to make the process of refinement open to anyone who wishes to provide input. *Shortcomings* ● The tool does not inherently require a broad-based team approach or even input from all partners or stakeholders; however, the institution can build such contributions into the process.
Rigor	*Strengths* ● The tool was developed from an extensive body of research on and practice of community engagement through an iterative revision process using lessons from use at a variety of institutions over more than a decade. ● It requires extensive and thorough documentation of institutional culture, practices, and policies in a way that invites discussions of internal differences that can lead to greater conceptual clarity. ● Because the applcation encourages campuses to tell their own unique story, there is some alignment of a common process with campus-specific contexts. *Shortcomings* ● The tool does not incorporate multiple methods or ways of knowing and privileges western academic approaches to learning and scholarly work. ● The 10-year re-application cycle may provide insufficient external accountability to ensure catalytic validity (i.e., that results are acted upon). ● Minimal guidance is provided to help campuses consider the potential risks and harms associated with how they determine what information to include.
Generativity	*Strengths* ● The comprehensiveness of the set of questions almost guarantees that those responsibility for gathering information will find information previously unknown to them. ● Questions speak to the leading edge of what institutional transformation is understood to consist of, thus calling campuses toward possibilities they might not otherwise consider or value. ● The tool provides information that can lead to change and growth at every level of the institution and in terms of all three domains: process, relationships, and results. *Shortcomings* ● Context is mostly limited to understanding the culture and practices of the academic institution and gives little attention to larger community or societal concerns; institutional transformation is the focus, not (also) community transformation. ● Increasingly the tool is couched in neoliberal terms (e.g., a market has arisen around providing support to campuses to complete it; on many campuses conversations tend to focus more on receiving and marketing the recognition than on leveraging it to confront difficult questions and to drive changes to the status quo.
Practicability	*Strengths* ● The tool enables a robust self-study that identifies institutional assets and makes potential growth goals fairly obvious. ● Receiving the classification contributes to an institution's reputation, which for many justifies the costs. Completing the application and not receiving the classification still generates highly useful information to guide future work. ● Guidance for answering each question is provided, to help clarify their meaning and intent. *Shortcomings* ● Although answers are by definition contextualized to the campus, the tool is not adaptable to situational constraints.

	● The extensive documentation process the tool requires can present an administrative burden for the institution.
Resilience	*Strengths* ● The tool focuses attention on systems, policies, and processes that are understood by the field to support the flourishing of community engagement ● It calls attention to inequities in resource allocations, in faculty reward policies across campus, in support for students and faculty, etc. ● The decennial renewal process is useful for long-term strategic planning. ● Re-applicants are required to explain changes during the previous ten year period; critically reflecting on the causes and consequences of setbacks can lead to learning that can be applied to similar current and future challenges *Shortcomings* ● Although some campuses do use the tool proactively, in most cases the external review cycle and its associated calls for applications drive a reactive process. ● The tool does not focus on building capacities of community partners
Potential for improvement	Enacting these values more fully could be achieved by a thoughtful analysis of ways in which the institution involves students, community members, and/or other (e.g., board members) in the process of completing the application (e.g., inviting these stakeholders to contribute narratives or illustrative examples, to serve on the committee tasked with the process).

While the framework guides the institution through an extensive accounting of practices, much depends on how the self-study process is designed and implemented. An analysis of the Carnegie Elective Community Engagement Classification in the context of the phases of assessment is presented in .

Faculty Learning Assessment Protocol (EDGES)
Focus of Assessment: Faculty Learning

The Education and Discovery Grounded in Engaged Scholarship (EDGES) protocol assesses faculty learning around community engaged scholarship (CES). It includes participants completing a scale in accordance with the pre-post-then design, which adds to the usual pre-post design a retrospective pre-test on an instrument immediately following the post-test; respondents are asked to complete an instrument as they "now" understand they were "then" (at the moment of the pre-test), which helps to account for response shift bias (the tendency to overestimate competence before an intervention through which one comes to understand the complexities of the item in question). In addition to the scale, this protocol includes response to 3 sets of reflection prompts, at the beginning, middle, and end of a faculty development program or other process designed to generate faculty learning related to CES.

This protocol is most appropriate for assessing changes in competencies necessary for community engaged scholarship, which is defined in this protocol as "scholarly activities related to teaching and research that involve reciprocal collaboration of students, community partners, and faculty as co-educators, co-learners, and co-generators of knowledge and that address questions of public concern" (Jameson, Clayton, Jaeger, & Bringle, 2012, p. 41). It is aligned with such learning goals as understanding the foundational concepts of CES, analyzing partnership dynamics in CES, comparing and contrasting multiple frameworks for CES, developing capacities to co-create with students and community partners and to publish CES, and developing skills to communicate about CES. It can support inquiry not only into what faculty are learning but also how they think they are learning.

Development of the approach

This protocol was developed as part of the Education and Discovery Grounded in Engaged Scholarship (EDGES) initiative at North Carolina State University, a "12-month cohort-based learning community designed to support faculty in developing and implementing curricular- or research-based CES projects during key transition points (or edges) in their career paths" (Jameson et al., 2012, p. 41). As participants in the national Faculty for the Engaged Campus (FEC) initiative, the designers and facilitators of EDGES -- two tenured faculty and a community engagement professional -- were asked to use or adapt the Community-Engaged Scholarship Competency Scale (Blanchard et al., 2009). That scale measures 14 competencies by self-assessment on a six-point scale that ranges from "minimal" to "complete mastery." Several items were parsed, language was adjusted, and items tailored to the particular learning goals of EDGES were added, generating a 25-item scale; also added were five open items for participants to identify additional competencies they see as important to CES and to rate themselves on. The added items reflecting the goals of EDGES included, in particular, competencies relating to developing co-creative partnerships with students and community members. The addition of reflection questions was intended to assess faculty learning more directly than the self-report measures of competency, which may not measure what it intends due to respondents' self-report biases, limited knowledge of the issues, or deficits of self-awareness. These questions, therefore, ask respondents to define terms and discuss their practices so as to reveal more clearly how they think and act.

A brief reflection on the process of developing this set of tools is shared in Patti's story in Part I.

How the approach works

This protocol has two parts: a scale to be completed in accordance with a pre-post-then design and a set of reflection questions to be completed at the beginning, middle, and end of a process designed to generate faculty learning. Faculty may complete the survey online or on paper. Once the information is collected, program facilitators, participants, and others can review it, comparing both quantitative and qualitative competency measures across time to determine what faculty have learned and needed changes in program design and implementation. Of course, all uses of the survey should provide respondents full confidentiality and privacy and should be approved by the university's Internal Review Board (IRB) so as to ensure the faculty are protected from unethical uses of the data and that the program and its assessment activities benefit from greater faculty trust and engagement. The following items excerpted from the scale are illustrative of the competencies addressed in this approach.

Select items from the EDGES Faculty Learning Assessment Tool:

Each respondent rates their own competency on a 1 to 6 scale

- Ability to convey clearly to others the meaning of "community engagement" and "community engaged scholarship"
- Ability to connect my understanding of "community engagement" and "community engaged scholarship" with definitions used by others and thereby to nurture meaningful discourse
- Familiarity with the basic literature and history of community engaged scholarship
- Ability to publish peer reviewed articles grounded in the processes and outcomes of community engaged scholarship
- Ability to collaborate with community members to generate significant, useful products of community engaged scholarship that influence practice in the community
- Ability to integrate research, teaching, and service through community engaged scholarship

- Knowledge of the role of community engaged scholarship in my institution's review, promotion, and tenure process
- Ability to integrate community engaged scholarship successfully in my work with students (via teaching or research activities)
- Ability to collaborate with community members as co-educators, co-learners, and co-generators of knowledge
- Ability to provide leadership in my campus' efforts to advance community engaged scholarship

Each respondent writes a short narrative in response to prompts:

- How do you define community-engaged scholarship?
- How do you define partnerships in the context of community-engaged scholarship?
- What connections do you see between your work with students (undergraduate and/or graduate) and your community engaged scholarship? Specifically: How are these aspects of your work aligned? How are they in tension?"

Examples of using the approach

Implementation of this protocol is discussed in depth by Jameson, Clayton, Jaeger, and Bringle (2012), the first three of whom designed and implemented EDGES at NC State University. Their study began by completing a SWOT analysis on NC State's efforts to support and undertake CES; they also reviewed a needs assessment with NC State faculty that revealed a lack of shared understanding of community-engaged scholarship, expert-client frameworks for community partnerships, limited understandings of community partners, and uncertainty about how community engagement would be understood or valued by peers and administrators. In response they created a program with goals designed to nurture a shared discourse around community-engaged scholarship, faculty capacities at different stages of their careers, cross-disciplinary and intergenerational mentoring, and the creation of new community-engaged courses and research projects. The program launched with twenty-one participants representing ten NC State colleges, including doctoral students, new faculty, post-tenure faculty, and late career faculty, all of whom received small stipends and other funding opportunities. The program consisted of ten sessions on subjects related to all phases of CES (from framing to documenting, sustaining to institutionalizing community engagement) and included interactions with nationally known scholars such as John Saltmarsh and Amy Driscoll.

The scale was administered at the orientation session for the pre-test and online at the completion of the program for the post- and then- tests. Means were calculated for each item at each administration and were compared to determine change between pre- and post-tests, between pre- and then-, and between then- and post-tests. Paired sample t-tests were run to test for significant changes in perceptions of CES competencies. The first reflection activity occurred after the orientation and before the first workshop and discussion of readings, the second occurred three months later (after participants had completed six readings and participated in two workshops), and the third occurred at the end of the year-long program and included many of the same prompts used in the first reflection activity so as to allow for pre-post examination of both direct and indirect evidence of learning. Reflection responses were analyzed using a 3-phase process of analytic induction to explore: examples of competencies on which participants reported high and low levels of improvement on the scale, explanations for participants' ratings on the competencies scale, and reports of challenges experienced by participants (which yielded potential limitations on their learning processes and outcomes).

Examination of the approach per the core values of DEA

Value	Analysis
Full participation	*Strengths* ● The tool allows for participation of any and all faculty as it is not discipline-limited or restricted to a particular stage of faculty careers. *Shortcomings* ● Participation might be enhanced if the protocol explicitly included greater explanation of the benefits to faculty of their own reflection and self-assessment. ● The tool is less well suited for use by individuals who do not at least self-define as faculty or, perhaps, by faculty who are not on a tenure track career trajectory; although not all of the items and prompts are specific to traditionally-construed faculty roles and contexts, some of them do assume the relevance of, for example, leadership among faculty and policies governing faculty activities and rewards.
Co-creation	*Strengths* ● The scale and prompts emerged from several years of collaborative community engagement practice and scholarship that integrated, studied, and refined the questions and insights of a diverse mix of undergraduates, graduate students, community members, professional staff, and faculty across multiple disciplines. ● The data may be used by the participants to further their own growth, particularly as it reveals change over time (and the time span can be as long as desired, with repeated uses of the tool). ● The tool explicitly includes items and prompts that call users' attention to the importance of co-creation with students and community members. ● The scale includes blank items and an invitation for participants to identify additional competencies they value and want to focus attention on. *Shortcomings* ● The actual development of the scale and reflection prompts was accomplished by only three individuals, and the tool was not tested by others before its initial use in a published study.
Rigor	*Strengths* ● Scale items and prompts are grounded in well-researched competencies. ● The recommended iterative use of the tool, during at least three points in time, supports critical examination of the professional development processes the tool is part of and of the respondent's own changes (or lack thereof) over time. ● Catalytic validity (results leading to action) was fairly strong in the study assessment project above. *Shortcomings* ● As a self-report instrument, the scale part of the tool has limited validity (as traditionally construed) in program evaluation, although that does not negate its utility to participants as a venue for accessing their own perception of themselves as that changes over time. ● The reflection prompts could define "learning" in clearer, more evidentiary ways to ensure faculty are assessing themselves accurately. ● Process validity (dependability and competence) was less strong in the assessment project reported above (due to unanticipated loss of the infrastructure supporting EDGES) and may well be challenged in situations without fairly substantial investment of time and expertise related to community engaged scholarship. ● Of all tools and approaches we are examining in this Appendix, this one arguably has the greatest potential for harm, in that if results were to be made public

	among campus leaders and other responsible for evaluating faculty work there would be risk of them not being seen as a formative part of a learning process but rather as evidence of lack of competence.
Generativity	*Strengths* ● Reflection activities performed before, during, and after the program allow for the emergence of new knowledge and practice, highlighting competencies that can be developed further and, potentially, opportunities for doing so. ● Scale items call attention to the possibility for change within all three domains of process, relationships, and results. ● When undertaken within a learning community or other cohort structure that encourages discussion of the results, use of the tool can lead to the creation of new processes for enhanced individual and collective learning and growth. *Shortcomings* ● The tool lends itself equally to assessment of / research on faculty as it does to assessment and research by faculty on themselves; while such uses could inform changes to the design of professional development, for example, they would be much less generative for current participants in terms of both relationship building and collaborative long-term learning and change.
Practicability	*Strengths* ● The tool is available without cost. ● Completion of the scale part of the tool requires little time on the part of respondents and has very low resource demand in terms of data collection and analysis. ● Scale items and questions are a fair mix of issues that concede power to the world as it is (e.g., the reality of faculty reward systems and grant writing) and that turn an eye toward the world we envision (e.g., the potential for deeply co-creative work with students and community partners). *Shortcomings* ● Assessment of responses to the reflection prompts, especially when looking for evidence of change (or not) over time, is time consuming and difficult at present, due largely to the original team's inability to develop a rubric as intended.
Resilience	*Strengths* ● The scale is flexible in that a subset of the items can be focused on; the questions can also be modified to suit the particular learning goals of any given professional development initiative. ● The "pre-" use of the tool can be leveraged proactively to determine particular areas of desired growth that, in turn, can guide individual learning efforts and program design. ● The tool's grounding in well-established competencies and frameworks and th inclusion of blank items in the scale make it transferable to a variety of institutional and community contexts. *Shortcomings* ● There is nothing inherent to the tool that requires its collaborative use. ● The tool does not include any opportunity for "360" evaluation; in other words, the community members and students with whom faculty partner are stakeholders but have no voice in the assessment process, which limits sustained and relevant learning and arguably renders the learning process less adaptive to context.
Potential for improvement	The tool is best used as part of a broader collection of evidence of faculty learning such as syllabi, publications, and project summaries to help support (or to counter) the self-reported scale data. Additional probing questions about outcomes such as

student learning, changes in communities and on campus, and capacity building among all partners would better inform resultant changes in practice and inquiry. The framing of and language of the tool could be broadened to explicitly include any and all partners undertaking community engaged scholarship, to make it useable by and useful to students, community members, and professional staff.

DEAL Model Critical Thinking Table and Rubric
Focus of Assessment: Student Learning

The Critical Thinking Table and Rubric associated with the DEAL Model of Critical Reflection (Ash & Clayton, 2009) is designed to assess critical thinking -- both formatively (i.e., giving feedback) and summatively (i.e., grading, scoring for research purposes). Drawing heavily on the Universal Standards of Critical Thinking developed by the Foundation for Critical Thinking (www.criticalthinking.org), these tools are structured in accordance with nine standards for critical thinking: clarity, accuracy, precision, relevance, depth, breadth, logic, significance, and fairness. DEAL's Critical Thinking Table describes these nine standards and provides prompting questions associated with each that can be used to improve the quality of reasoning; the Critical Thinking Rubric describes evidence of using each of these nine standards at four levels.

Jameson, Clayton, and Ash (2013) incorporate this understanding of and these tools for cultivating critical thinking into their framework for conceptualizing academic learning in service-learning. Visually represented as an interconnected set of nested circles, academic learning in this model includes foundational learning, higher level learning, and thinking from disciplinary and/or interdisciplinary perspectives; critical thinking is both part of each of these three and its own distinct fourth domain

These linked tools are well suited for providing feedback and measuring change over time in demonstrated critical thinking capacities, and they can help improve teaching and learning by correlating those changes in reasoning with pedagogical choices. Since they do not rely on self-report, they are not useful in ascertaining students' (or others') perceptions of the quality of thinking

Development of the approach

The DEAL Model Critical Thinking Table and Rubric were developed and refined over several years through an inter-institutional scholarship of teaching and learning project. They were first drafted, piloted, critiqued, and revised by a team of undergraduate students, professional staff, and faculty who led the Service-Learning Program at NC State University, while simultaneously refining DEAL and a second method of assessing student learning through critical reflection based on Bloom's Taxonomy (see Ash, Clayton, & Atkinson, 2005 for an overview of this process and an early research project associated with it). Informed by their earlier participation in the development of course-embedded approaches to assessment in a campus-wide inquiry-guided learning initiative, the team decided to use written critical reflection products generated by students over the course of the semester for assessment purposes.

Informal review of written critical reflection products from several courses taught by faculty supported by the Service-Learning Program suggested the need to better support both students and faculty in achieving program- and course- learning outcomes. Specifically, reinforced stereotypes, unchallenged assumptions, inappropriate generalizations, and shallow analysis of complex issues appeared frequently

and were viewed by the team as clear examples of poorly developed critical thinking abilities. The team produced a handout with definitions of the standards of critical thinking along with sample written passages that exemplified the absence of each and prompting questions to deepen reasoning in accordance with each standard. This handout was piloted and refined in two courses and also used at the discretion of the instructors of other service-learning enhanced courses. Over time this initial handout was refined into the DEAL Model Critical Thinking Table and a chapter on critical thinking in a tutorial on DEAL that was being produced at the same time. Through a multi-semester scholarship of teaching and learning project that focused on assessing critical reflection products written by students whose thinking had been explicitly informed by the critical thinking standards, the team also developed, tested, and refined multiple versions of the Critical Thinking Rubric.

How the approach works

The DEAL Model's Critical Thinking Table is designed to be used by anyone who wants to improve the quality of their own or others' reasoning. Students can use it themselves, posing the questions in the table to their thinking (e.g., their draft critical reflection or other products) and to that of their peers (e.g., in the process of peer review). Students, staff, faculty -- anyone who facilitates others' learning -- can use it to guide written and oral feedback on anything that demonstrates reasoning (e.g., a piece of writing, a poster, a conversation, a digital story). This tool thus has an explicitly formative component in that its purpose is to help focus and deepen thinking in any particular instance and also to build learners' capacities to improve the quality of their own reasoning.

Select items from the Critical Thinking Table:

Standard	Description	Associated Questions
Accuracy	All statements are factually correct and/or supported with evidence.	● How do I know this? ● Is this true? ● How could I check on this or verify it?
Breadth	Considers alternative points of view or how someone else might have interpreted the situation.	● Would this look the same from the perspective of....? ● Is there another way to interpret what this means?
Fairness	Other points of view are represented with integrity (without bias or distortion)	● Have I represented this viewpoint in such a way that the person who holds it would agree with my characterization?

[Critical thinking standards from: Paul, R., & Elder, L. (2001). The miniature guide to critical thinking: Concepts & tools. Tomales, CA: Foundation for Critical Thinking. www.criticalthinking.org]

The DEAL Model Critical Thinking Rubric is designed to be used for grading and for research purposes.

Select items from the Critical Thinking Rubric:

Standard	(1)	(2)	(3)	(4)
Accuracy	Consistently makes inaccurate statements and/or fails to provide supporting evidence for claims	Usually makes inaccurate statements and/or supports few statements with evidence	Usually makes statements that are accurate and supported with evidence	Consistently makes statements that are accurate and well-supported with evidence
Breadth	Consistently ignores or superficially considers alternative points of view	Gives minimal consideration to alternative points of view	Considers alternative points of view and/or interpretations and makes	Consistently gives meaningful consideration to alternative points of

	and/or interpretations	and/or interpretations and makes very limited use of them in shaping the learning	some use of them in shaping the learning	view and/or interpretations and makes very good use of them in shaping the learning
Fairness	Consistently represents others' perspectives in a biased or distorted way	Usually represents others' perspectives in a biased or distorted way	Usually represents others' perspectives with integrity (without bias or distortion)	Consistently represents others' perspectives with integrity (without bias or distortion)

[Critical thinking standards from: Paul, R., & Elder, L. (2001). The miniature guide to critical thinking: Concepts & tools. Tomales, CA: Foundation for Critical Thinking. www.criticalthinking.org]

While DEAL's Critical Thinking Table and Rubric can be used independently of each other, the creators strongly recommend using them together. They also recommend using these critical thinking tools together with the DEAL Model's Learning Objectives Rubric, a template that can be customized to any learning goal using Bloom's Taxonomy as the structure for expressing levels of quality.

Examples of using the approach

The DEAL Model's Critical Thinking Table and/or Rubric have been used in many ways and in many contexts in the almost twenty years since they were developed. Sometimes an instructor includes the table in the course syllabus or attaches it (and perhaps the rubric as well) to assignments. Some instructors turn using the table into a game that playfully introduces the standards, for example by asking students to serve as "guardians" of a particular standard and call attention to its presence and absence in class discussions. Sometimes an instructor provides students with -- or asks them to compile -- examples of writing or video clips and invites them to evaluate the quality of reasoning demonstrated; much of the time students' responses align well with the critical thinking standards and, regardless, their responses can then be compared and contrasted with the standards provided in the Critical Thinking Table and a collectively agreed upon version can be produced for use in the course. The table has been used by students, staff, and faculty in community-engaged learning courses and other experiential learning courses as well as in more traditional courses. Students and instructors alike use it beyond the context of teaching and learning, to help improve the quality of their thinking in application processes, letters of recommendation, and even television viewing, to name only a few examples.

The Critical Thinking Table and Rubric have been used together in a variety of studies focused on assessing student learning within and beyond service-learning. In the initial scholarship of teaching and learning project at NC State University, the team of students, staff, and faculty who created DEAL and its associated assessment tools gathered first, second, and final drafts of written student reflection products from two courses at multiple times over the semester. Feedback on the first drafts was provided by undergraduate Reflection Leaders and on the second drafts by course instructors. The first and final drafts were de-identified as to student author, date produced, and draft version and scored by a student, staff, faculty team using the Critical Thinking Rubric. Individual raters produced a holistic score across the standards (1 - 4) and then met to share their scores and discuss until consensus was reached to within one level. The research questions concerned whether feedback using the Critical Thinking Table improved the level of reasoning across drafts and in first drafts over the course of the semester and whether any such differences were associated with the category of critical reflection (i.e., critical reflection focused on academic learning, civic learning, or personal growth; see Ash, Clayton, & Atkinson,

2005). The researchers documented improved critical thinking across drafts and from early semester first drafts to late semester first drafts across all three categories.

A group of faculty at IUPUI used these critical thinking assessment tools in a multi-year learning community focused on enhancing critical reflection in a variety of courses (including but not limited to service-learning enhanced courses) and, ultimately, on investigating the relationships between student and faculty learning. Faculty study participated in a series of professional development workshops on the DEAL Model and then decided to continue working together in an ongoing scholarship of teaching and learning project. They used DEAL and the Critical Thinking Table in their own undergraduate and graduate courses -- in Spanish, Sociology, and Social Work -- and investigated resultant student learning using a process similar to that described above. They also examined their own learning, looking for evidence of changes in their understanding and in their practice (in particular related to critical reflection and critical thinking, although also more generally). McGuire and colleagues (2009) incorporated a variety of methods for introducing their students to DEAL and the standards of critical thinking, including providing students with the Critical Thinking Table. They gathered two written critical reflection products from each of six students in each of their courses, one produced near the beginning of the semester and one produced near the end, and consensus-scored them using the Critical Thinking Rubric. Interested in better understanding how students take up instructor feedback, they compared changes in critical thinking across students who had scored at the bottom (weakest), middle, and top (strongest) of the grade range on a prior assignment; they found greater improvement over time by the weakest and strongest students. Less formally, they also compared and contrasted the ways they communicated with students prior to and after learning about DEAL and its associated assessment tools, examining syllabi, assignments, and feedback on written products. They documented their own enhanced understanding and abilities through such examples as moving from feedback along the lines of "unclear" and "good" to feedback that explicitly referenced the critical thinking standards and observed, as one specific example of change, that they and their students began to see feedback as a process of dialogue across assignments. Through a focus group of participating faculty, they realized that they were also linking improvements in their abilities to identify strong and weak instances of critical thinking with their abilities to give feedback to students and their sense of improvements in student reasoning.

A faculty member and graduate student who co-taught senior nursing students in a course on community health integrated DEAL and its associated critical thinking assessment tools into their use of case studies (Brooks, Harris, & Clayton, 2011). Students had read and used DEAL to reflect on a memoir and then interacted with the author during a class session; after his talk they attended a professional development event and heard from various members of an interprofessional healthcare team. They then wrote a critical reflection essay guided by DEAL, integrating their earlier learning about the memoir, the author's presentation, the professional development event, and clinical experiences they had during their undergraduate careers. The instructors independently scored the first critical reflection products using the Critical Thinking Rubric and provided feedback using the Critical Thinking Table; they did not ask students to revise their work but instead encouraged them to use the feedback to improve their thinking in the second essay which, unlike the first, was graded. Scores on the second essay were significantly higher than on the first essay, across all the standards.

Examination of the approach per the core values of DEA

Value	Analysis
Full participation	*Strengths* ● Students, professional staff, and faculty were involved in creating the tools. ● Students, professional staff, and faculty all use the tools (e.g., students use them to guide their own thinking and refine their own work and in reviewing one another's work; instructors use them to give feedback, to grade, and to score for research purposes) ● The developmental nature of the tools (i.e., the use of questions to pose to one's own and other's thinking) can support all users in realizing their full capabilities as individuals who are responsible for their own intellectual development and as contributors to other people's growth. *Shortcomings* ● The range of disciplinary perspectives engaged in creating and refining the tools could have been much broader to include additional interpretations of critical thinking, which could in turn lead to its use in additional contexts if not entirely different, perhaps discipline-linked, versions.
Co-creation	*Strengths* ● Students, professional staff, and faculty all functioned as equals in the development and refinement of the tools. Students did not merely provide feedback to faculty or express satisfaction or dissatisfaction with their experience of them; rather they shared power and responsibility as full members of the SoTL team that assessed critical reflection products from multiple courses and used the results to modify the tools and the processes of professional development that introduced other students, staff, and faculty to them. ● Use of the tools can be, although isn't inherently, asset-based; feedback, for example, can just as easily look for and acknowledge the presence of strong critical thinking as its absence. Feedback using the questions from the Critical Thinking Table may help with this more positive orientation, especially when a participant is new to the tools and may well find it easier to recognize a critical thinking standard in its absence than in its presence. *Shortcomings* ● Community members had no role in creating the tools and, to our knowledge, have not been part of refining them. ● The formalization of the Critical Thinking Table and Rubric may lead participants to take the qualities of reasoning expressed therein as universal givens, thereby limiting their sense of their own capacities to identify such qualities; as indicated above, this risk can be minimized by inviting participants to co-create their own standards and then bring that thinking into conversation with these tools as part of co-creating a particular, situation-specific assessment plan and set of tools..
Rigor	*Strengths* ● The tools are grounded in a well-established framework; the Critical Thinking Rubric uses direct evidence rather than self-report to ensure that it measures what it claims. ● The tools were refined through an intense, iterative scholarship of teaching and learning project on multiple campuses and with faculty and students in multiple disciplines. ● Students consented to the use of their written critical reflection products in the scholarship of teaching and learning projects that refined the tools by completing Institutional Review Board-approved forms.

	● The process of developing and refining the tools had outcome validity (results of each round of assessment were used to address the original issue of how to deepen student learning through critical reflection) and dialogic validity (multiple critical conversations over many years and across many contexts refined the tools); use of the tools can have these same characteristics if participants take advantage of the potential of feedback and the information the rubric provides to improve the way they think, ask questions, provide feedback, and design teaching and learning. *Shortcomings* ● Although a user can certainly select a subset of the critical thinking standards to focus on in any particular situation, the tools do not lend themselves to modifications to accommodate alternative conceptualizations of critical thinking and thus may not align with all contexts. ● The structure of the rubric -- with 2 levels of "not good" and 2 levels of "good" rather than with 4 levels of "getting better" -- may support a tone of criticism that can be experienced by learners as harm.
Generativity	*Strengths* ● The Critical Thinking Table uses questions to guide and deepen thinking, opening up rather than closing down possibilities for critical reflection in ways that help learners (i.e., all of us) develop capacities to examine and improve the quality of their own reasoning and inquiry ● Both the Table and Rubric have provided a basis for SoTL projects that, in turn, have enhanced course design, feedback, critical reflection prompts, etc ● Some of the critical thinking standards, such as breadth, depth, and fairness, hold particularly important potential for helping to bring about conditions for groups to come together for change in that they encourage mindfulness, listening, and perspective taking in the sharing of ideas, including across differences in experience and worldview.
Practicability	*Strengths* ● The tools are relatively easy to use and largely free of jargon, and they produce immediate and actionable results. ● The tools lend themselves to a feedback process that is both efficient and effective. ● The tools are available without cost. *Shortcomings* ● Arguably the tools are focused on the world as it is when it comes to how critical thinking is conceptualized and are not well suited to challenging established interpretations of critical thinking or bringing new interpretations to the forefront.
Resilience	*Strengths* ● The tools are flexible in that a subset of the standards can be focused on (a practice some have found useful and others have found problematic). ● The use of questions in the Critical Thinking Table can encourage a feedback process that is experienced as a dialogue among participants, which can in turn nurture relationships. ● The Critical Thinking Table in particular can be used proactively (e.g., for students to pose the questions to their own thinking as it is developing rather than relying on peers or instructors for feedback once a draft has been produced and shared). ● The broad applicability of the tools allows for sustained refinement of critical thinking capacities across multiple situations (e.g., through a semester, through a degree program, throughout life) ● The questions in the Critical Thinking Table can provide a response to inequities as they do not require prior knowledge; anecdotally, students for whom English

	is not their first language find these questions useful in their efforts to think and write in English in courses that do not offer such a tool (which we see as an example of Brown's (2018) "resilience-as-adaptive-capacity") _Shortcomings_ ● The tools are not well suited for use in conditions under which a different conceptualization of critical reflection is the norm, except for the purpose of broadening exposure to alternative frameworks
Potential for improvement	The tools have been only minimally refined, to our knowledge, in the past ten years and would benefit from another co-creative round of refinement, particularly with students and community members who are interested in using them (e.g., with students partners, within their own organizations). The tools need to be brought explicitly into conversation with other frameworks for critical thinking (i.e., particular disciplinary conceptions) and, beyond that, with other ways of knowing. As an example of the latter, future development may focus on integrating this conception of critical thinking with "connected knowing" as framed in feminist, ecological, and indigenous worldviews. The tools are also being translated into languages other than English, which will enhance access.

Appendix B:
Resources for Assessment in Community Engagement

Focus of Assessment	Key References	Methodological Tools
Student intellectual development (content knowledge, critical thinking, problem solving)	□ Ash, Clayton, & Atkinson, 2005 □ Astin & Sax, 1998 □ Astin, Vogelgesang, Ikeda, & Yee, 2000 □ Eyler & Giles, 1999; □ Eyler, Giles, Stenson, & Gray 2001 □ Fitch, Steinke, & Hudson, 2013 □ Jameson, Clayton, & Ash, 2013	□ Reflective Judgment Model (King & Kitchener, 2002) □ The Measure of Service Learning: Research Scales to Assess Student Experiences (Bringle, Phillips, & Hudson, 2004) □ Critical Reflection (Ash & Clayton, 2009) □ VALUE Rubrics (e.g., Problem-Solving, Intercultural Knowledge and Competence, Critical Thinking) (AAC&U, 2009) □ Problem-Solving Analysis Protocol (P-SAP) (Fitch, Steinke, & Hudson, 2013)
Student personal development (e.g., moral, emotional, social, efficacy, empathy, identity development, motivation, agency, career)	□ Astin, Vogelgesang, Ikeda, & Yee, 2000 □ Astin & Sax, 1998 □ Brandenberger, 2013 □ Eyler & Giles, 1999 □ Eyler, Giles Stenson, & Gray, 2001 □ Felten, Gilchrist, & Darby, 2006 □ Jones & Abes, 2004 □ Kahne & Westheimer, 2006 □ Lundy, 2007	□ Community Service Self-Efficacy Scale (Reeb, Katsuyama, Sammon, & Yoder, 1998) □ Faith and Civic Engagement (FACE) Scale (Droege & Ferrari, 2012) □ Revised Empathic Anger Scale (Bringle, Hedgepath, & Stephens, 2015)
Student civic outcomes (including civic responsibility, intercultural competence, social justice orientation)	□ Battistoni, 2013 □ Deardorff & Edwards, 2013 □ Eyler, 2010 □ Eyler & Giles, 1999 □ Hatcher, Bringle, & Hahn, 2017 □ Kiely, 2005 □ Pascarella & Terenzini, 2005 □ Saltmarsh, 2005 □ Steinberg, Hatcher, & Bringle, 2011 □ Stokamer, 2011 □ Yorio & Ye, 2012	□ Civic Responsibility Survey (Furco, Muller, & Ammon, 1998) □ Civic Attitudes and Skills Questionnaire (CASQ) (e.g., Moely, Miron, Mercer, & Ilustre, 2002) □ Civic Engagement VALUE Rubric (AAC&U, 2009) □ Civic-Minded Graduate Scale, quantitative and qualitative (Steinberg, Hatcher, & Bringle, 2011) □ Social Justice Scale (SJS) (Torres-Harding, Siers, & Olson, 2012) □ Civic Engagement Scale (Doolittle, 2013) □ Awareness of Privilege and Oppression Scale II (McClellan, 2014)

Focus of Assessment	Key References	Methodological Tools
Faculty (learning, motivation, agency, development, teaching, scholarship)	❑ Blanchard, Hanssmann, Strauss, Belliard, Krichbaum, Waters, & Seifer, 2009 ❑ Blanchard, Strauss, & Webb, 2012 ❑ Clayton, Hess, Jaeger, Jameson, & McGuire, 2013 ❑ Chism, Palmer, & Price, 2013 ❑ Cruz, Ellern, Ford, Moss, & White, 2012 ❑ Doberneck & Fitzgerald, 2008 ❑ Foster, 2010 ❑ O'Meara, 2013 ❑ Seifer, Blanchard, Jordan, Gelmon, & McGinley, 2012	❑ Scholarship Reconsidered (Boyer, 1990) ❑ Points of Distinction: A Guide for Planning and Evaluating Quality Outreach (Michigan State University, 1996, 2000) ❑ Scholarship Unbound (O'Meara, 2001) ❑ Community-Engaged Scholarship Review, Promotion, & Tenure Package (Jordan, 2007) ❑ Scholarship in Public (Ellison & Eatman, 2008) ❑ Service-Learning Quality Assessment Tool (SLQAT) (Furco et al., 2017) ❑ Holistic Framework for Educational Professional Development (Welch & Plaxton-Moore, in press)
Institutions of higher education	❑ Franz, Childers, & Sanderlin, 2012 ❑ Furco & Holland, 2013 ❑ Furco & Miller, 2009 ❑ Kecskes, 2013 ❑ Moore & Ward, 2010 ❑ Saltmarsh & Gelmon, 2006 ❑ Saltmarsh, Clayton, & Janke, 2016 ❑ Saltmarsh, Hartley, & Clayton, 2009 ❑ Sandmann & Plater, 2009 ❑ Sandmann & Plater, 2013 ❑ Warnick, 2007	❑ Carnegie Community Engagement Classification ❑ Self-Assessment Rubric for the Institutionalization of Service Learning in Higher Education (Furco, 1999) ❑ The Engaged Department Toolkit (Battistoni, Gelmon, Saltmarsh, Wegin, & Zlotkowski, 2003) ❑ Building Capacity for Community Engagement: Institutional Self-Assessment (Gelmon, Seifer, Kauper-Brown, & Mikkelsen, 2005) ❑ Creating Community-Engaged Departments: Self-Assessment Rubric for the Institutionalization of Community Engagement in Academic Departments (Kecskes, 2008) ❑ Rubric for the Community-Engaged School/College (Janke et al., 2017)

Focus of Assessment	Key References	Methodological Tools
Partnerships	❑ Bringle & Clayton, 2013 ❑ Burns, 1978 ❑ Community-Campus Partnerships for Health, 2007 ❑ Creighton, 2006 ❑ Cunningham, 2008 ❑ d'Arlach, Sanchez, & Feuer 2009 ❑ Driscoll & Kecskes, 2009 ❑ Dumlao & Janke 2012 ❑ Holland, 2001 ❑ Jacoby, 2013 ❑ Janke, 2013 ❑ Koch, 2005 ❑ Miron & Moely, 2006 ❑ Mondloch, 2009 ❑ Sandy & Holland, 2006 ❑ Stoecker & Tryon, 2009 ❑ Ward & Wolf-Wendel, 2000 ❑ Weiss, Anderson, & Lasker, 2002 ❑ Wolff, Greene, & White, 2012	❑ Building Partnerships with College Campuses: Community Perspectives (Leiderman, Furco, Zapf, & Goss, 2002) ❑ CHESP Assessment Framework (Gelmon, 2003) ❑ Community Impacts of Research Oriented Partnerships (CIROP) (King, Currie, Smith, Servais, & McDougall, 2008) ❑ Students, Organizations, Faculty, Administrators, Residents (SOFAR) (Bringle, Clayton, & Price, 2009) ❑ Partnership Assessment Toolkit (Afsana, Habte, Hatfield, Murphy, & Neufeld, 2009) ❑ Democratic/Technocratic Paradigms of Engagement (Dostilio & Clayton, 2011; Saltmarsh, Hartley, Clayton, 2009) ❑ TRES (Clayton, Bringle, Senor, Huq, & Morrison, 2010) ❑ Principles of Partnership (CCPH Board of Directors. Position Statement on Authentic Partnerships. Community-Campus Partnerships for Health, 2013) ❑ Community Engagement Partnership Rubric (Mack, Brotzman, & Deegan, 2014) ❑ Service-Learning Quality Assessment Tool (SLQAT) (Furco et al., 2017) ❑ Collaborative Relationship Mapping [ColRM] (Price, 2017) ❑ Living Knowledge's science shops toolkit
Community Outcomes	❑ Cruz & Giles, 2000 ❑ Gelmon, Holland, Driscoll, Spring & Kerrigan, 2001 ❑ Gujt 2007 ❑ Hart, Northmore, & Gerhardt, 2009 ❑ Marullo et al., 2003 ❑ Olney, Livingston, Fisch, & Talamantes, 2006 ❑ Reeb & Folger, 2013 ❑ Reeler, 2007 ❑ Schmidt & Robby, 2002 ❑ Worrall, 2007	❑ Community Capitals Framework (Emery & Flora, 2006; Mattos, 2015) ❑ Typology of Community Outcomes (Gemmel & Clayton, 2009) ❑ Whole Measures (Center for Whole Communities) ❑ Continuum of Impact (Animating Democracy) ❑ Collective Impact Framework (Kania & Kramer, 2011) ❑ Ripple Effect Mapping (Kollock, Flage, Chazdon, Paine, & Higgins, 2012) ❑ Outcomes Harvesting (Wilson-Grau, 2015) ❑ Fidelity criteria monitoring and sustainability checks (Reeb et al., forthcoming)

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