

# Cultural Indicators System and Framework (CISF) Field Testing Project Annual Report, 2015-2016

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An evaluation of culturally responsive assessment practices among Native Hawaiian education and cultural programs, and the applicability of the CISF to these practices

Submitted to the Native Hawaiian Education Council

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## Introduction

In May 2015, PPRC was contracted to facilitate and report on the field testing of the Native Hawaiian Education Council's (NHEC or the Council) Common Indicators System and Framework (CISF). The CISF is a framework for assessment and set of measures developed by the NHEC, through which the impacts and outcomes of indigenous education programs/projects funded under the Native Hawaiian Education Act (NHEA or the 'Act") can be evaluated and reported in ways intended by the Act and in alignment with the Native Hawaiian culture and language.

In accordance with the terms of the NHEA, the NHEC is tasked with assessing, coordinating and making recommendations to the United States Department of Education (USDOE) and United States Congress about the status of Native Hawaiian education, including the aggregate impact of programs created and funded under the Act. There has been a growing consensus among the Native Hawaiian education community for some time now that the current evaluation measures developed under the Government Performance and Results Act (GPRA) to assess the impact of education programs serving Native Hawaiian learners are too narrow, culturally misaligned, and not in keeping with the principles of indigenous education. The NHEC's development and refinement of the CISF has been in response to this shortfall, and is now poised to field test its compatibility and utility with Native Hawaiian education and culture-based programs as a system of measurement supplemental to GPRA.

The CISF field testing project emerged from past efforts on the part of the NHEC to build and refine a culturally responsive framework of measures with the input from community stakeholders, including Native Hawaiian educators, professional evaluators, NHEP grantees, and community members. In 2014, the NHEC completed a *Study of Common Culturally-Aligned Evaluation Measures* (the Study), in which evaluation measures and tools used by former and current Native Hawaiian Education Program (NHEP) grantees were identified, inventoried and categorized. Until this study, information about the use of culturally aligned measures and tools had not been collected and analyzed in a comprehensive fashion, either by the USDOE or NHEC. As such, the purpose of the Study was to identify and catalogue a set of measures, leading to a framework through which indigenous education programs/projects funded under the Act can be assessed and reported pursuant to the intention of the Act and in alignment with the Native Hawaiian language and culture. Government Performance and Results Act (GPRA)-based, non-GPRA-based, and alternative culturally aligned measures and tools were inventoried in the Study. It is from this effort that the CISF gained its current structure and features.

The CISF features three broad indicators: Maui (Resilience, Wellness, and Self-Identity); Hawaiian 'Ike (Knowledge of Hawaiian Language, Culture, Values and Practices); Academic 'Ike (Academic Achievement and Proficiency); and Kuleana (Self-sufficiency, Employment and Stewardship). Parallel to these areas, the CISF also reveals four "locus-of-service" impact domains, indicating the type of participate to whom, or the social arena in which, those services typically are delivered. They are as follows: Kanaka (Individual); Ohana (Family); Kaiaulu (Community) and 'Oneahana (System).

Table 1. Common Indicators System and Framework (CISF)

## Common Indicators Matrix

	<i>MAULI</i> Being & Becoming	<i>'IKE</i> Knowing/Doing		<i>KULEANA</i> Contributing
<b>FOCUS OF IMPACT</b> ▶	<b>A. Resilience &amp; Wellness</b> Advances well-being of the body, mind and spirit.	<b>B. Hawaiian 'Ike</b> Advances Hawaiian language, culture, values and practices.	<b>C. Academic Achievement &amp; Proficiency</b> Advances multiple understandings and purposeful outcomes across the subject areas	<b>D. Stewardship, Self-sufficiency &amp; Employment</b> Supports self-reliance, financial independence and contribution to the family, community & world.
<b>LOCUS OF IMPACT</b> ▼				
<b>Kanaka</b>  <b>1. Individual</b> Efforts seek to impact the individual	<b>BASIC SURVIVAL</b> <input type="checkbox"/> Food <input type="checkbox"/> Shelter <input type="checkbox"/> Safety <input type="checkbox"/> Health/wellness  <b>IDENTITY AND BELONGING</b> <input type="checkbox"/> Emotional well being <input type="checkbox"/> Social connection <input type="checkbox"/> Identity (sense of self, place, culture, global citizen)  <b>SELF-ACTUALIZATION</b> <input type="checkbox"/> Reflective awareness <input type="checkbox"/> Problem solving <input type="checkbox"/> Values/spirituality <input type="checkbox"/> Aesthetic appreciation <input type="checkbox"/> Creative expression	<b>HAWAIIAN 'ŌLELO</b> <input type="checkbox"/> Literacy <input type="checkbox"/> Oral fluency <input type="checkbox"/> Writing  <b>KNOWLEDGE</b> <input type="checkbox"/> Historical <input type="checkbox"/> Socio-cultural <input type="checkbox"/> Political <input type="checkbox"/> Geographical <input type="checkbox"/> Scientific  <b>VALUES AND PRACTICES</b> <input type="checkbox"/> Protocol <input type="checkbox"/> Hula <input type="checkbox"/> Lua <input type="checkbox"/> <i>Malama 'āina, Malama kai</i> <input type="checkbox"/> Healing (physical, emotional, spiritual)	<b>EDUCATION LEVEL</b> <input type="checkbox"/> Early (pre-K) <input type="checkbox"/> K-12 <input type="checkbox"/> Adult <input type="checkbox"/> 2-year institution <input type="checkbox"/> 4-year institution	<b>STEWARDSHIP</b> <input type="checkbox"/> Social/environmental responsibility <input type="checkbox"/> Leadership <input type="checkbox"/> Internship <input type="checkbox"/> Community service  <b>EMPLOYMENT</b> <input type="checkbox"/> Career planning <input type="checkbox"/> Financial literacy <input type="checkbox"/> Entrepreneurship, <input type="checkbox"/> Technical and/or skills training <input type="checkbox"/> Vocational education <input type="checkbox"/> Small business development <input type="checkbox"/> Non-profit management
		<b>SUPPORT</b> <input type="checkbox"/> Financial aid <input type="checkbox"/> Counseling <input type="checkbox"/> Mentoring		
<b>'Ohana</b>  <b>2. Family</b> Efforts seek to impact relatives and others who share roles, relationships, and resources.	<b>QUALITY INTERGENERATIONAL RELATIONSHIPS</b> <input type="checkbox"/> Parent/caregiver skills <input type="checkbox"/> Communication <input type="checkbox"/> Behavior management/discipline <input type="checkbox"/> Ho'oponopono/conflict resolution	<b>HAWAIIAN LANGUAGE</b> <input type="checkbox"/> Literacy <input type="checkbox"/> Oral Fluency <input type="checkbox"/> Writing  <b>SHARING OF CULTURAL KNOWLEDGE</b> <input type="checkbox"/> Genealogy, history <input type="checkbox"/> Cultural practices and protocols <input type="checkbox"/> Values <input type="checkbox"/> Spirituality	<b>ACADEMIC ENRICHMENT</b> <input type="checkbox"/> Early childhood development <input type="checkbox"/> Family literacy <input type="checkbox"/> Homework support	<b>STEWARDSHIP</b> <input type="checkbox"/> Giving back/joining in <input type="checkbox"/> Community leadership
		<b>SUPPORT</b> <input type="checkbox"/> Counseling <input type="checkbox"/> Mentoring <input type="checkbox"/> Financial aid		

	<i>MAULI</i> Being & Becoming	<i>'IKE</i> Knowing/Doing		<i>KULEANA</i> Contributing
<b>FOCUS OF IMPACT</b> ▶	<b>A. Resilience &amp; Wellness</b> Advances well-being of the body, mind and spirit.	<b>B. Hawaiian 'Ike</b> Advances Hawaiian language, culture, values and practices.	<b>C. Academic Achievement &amp; Proficiency</b> Advances multiple understandings and purposeful outcomes across the subject areas	<b>D. Stewardship, Self-sufficiency &amp; Employment</b> Supports self-reliance, financial independence and contribution to the family, community & world.
<b>LOCUS OF IMPACT</b> ▼				
<b>Kaiaulu</b>  <b>3. Community</b> Efforts seek to impact those who share a common geography, organization or group identity.	<b>HEALTHY COMMUNITY RELATIONSHIPS</b> <ul style="list-style-type: none"> <li>☐ Safe neighborhoods</li> <li>☐ Positive social connections</li> <li>☐ Taking care others in need</li> </ul> <b>ADEQUATE PROVISIONS</b> <ul style="list-style-type: none"> <li>☐ Food resources (community garden, co-op/farmer's markets, etc.)</li> <li>☐ Shelter (transitional, homeless, Kūpuna, etc.)</li> <li>☐ Keiki and Kūpuna care</li> </ul>	<b>VALUES AND PRACTICES</b> <ul style="list-style-type: none"> <li>☐ Use of informal and/or formal 'Ōlelo Hawai'i</li> <li>☐ Hawaiian values consistently and visibly practiced</li> <li>☐ Support for Hawaiian cultural and service organizations</li> </ul> <b>NATIVE HAWAIIAN-BASED EDUCATION</b> <ul style="list-style-type: none"> <li>☐ Early education programs</li> <li>☐ Community-based charter and immersion schools</li> <li>☐ Post-secondary indigenous programs</li> </ul> <b>RESOURCES</b> <ul style="list-style-type: none"> <li>☐ Indigenous library</li> <li>☐ Multi-media</li> </ul>	<b>EDUCATIONAL RESOURCES</b> <ul style="list-style-type: none"> <li>☐ Library and multi media resources</li> <li>☐ Active School Community Council</li> <li>☐ Community support for schools</li> </ul>	<b>STEWARDSHIP</b> <ul style="list-style-type: none"> <li>☐ Community development planning</li> <li>☐ Opportunities to improve social justice</li> </ul> <b>EMPLOYMENT</b> <ul style="list-style-type: none"> <li>☐ Opportunities for small business start-up</li> <li>☐ Resources for self-sufficiency</li> </ul>
<b>'Ōnaehana</b>  <b>4. System-level</b> Efforts seek to impact those patterns, practices, procedures, laws, structures or beliefs that have broad impact beyond a single community.	<b>SUPPORT SERVICES AND PROGRAMS</b> <ul style="list-style-type: none"> <li>☐ Child welfare</li> <li>☐ Early childhood education</li> <li>☐ Elder care</li> <li>☐ Disabled</li> <li>☐ Mental health</li> <li>☐ Independent living</li> <li>☐ Teen pregnancy</li> <li>☐ After school</li> <li>☐ Preventative health care</li> <li>☐ Medical care</li> <li>☐ Legal</li> <li>☐ Incarceration and post-incarceration</li> </ul>	<b>DEVELOPMENT/IMPLEMENTATION OF INDIGENOUS</b> <ul style="list-style-type: none"> <li>☐ Culture and place-based curriculum</li> <li>☐ Measurement tools to assess content knowledge across subject areas</li> <li>☐ Theory</li> </ul> <b>PROFESSIONAL DEVELOPMENT</b> <ul style="list-style-type: none"> <li>☐ Indigenous issues</li> <li>☐ Content knowledge</li> <li>☐ Pedagogy</li> <li>☐ Epistemology</li> </ul> <b>RESOURCES</b> <ul style="list-style-type: none"> <li>☐ Literacy</li> <li>☐ Math and science</li> <li>☐ Social sciences</li> <li>☐ Web-based</li> <li>☐ Multi-media</li> </ul>	<b>PROFESSIONAL DEVELOPMENT</b> <ul style="list-style-type: none"> <li>☐ Indigenous issues</li> <li>☐ Content knowledge</li> <li>☐ Pedagogy</li> </ul> <b>INCORPORATION OF TRADITIONAL AND INDIGENOUS RESEARCH FOR THE DESIGN OF</b> <ul style="list-style-type: none"> <li>☐ Curriculum</li> <li>☐ Practices</li> <li>☐ School policies</li> <li>☐ Alternative measurement tools to assess content knowledge across subject areas</li> </ul>	<b>LEGISLATION, PROCEDURES AND PRACTICES SUPPORTING</b> <ul style="list-style-type: none"> <li>☐ Alternative energy</li> <li>☐ Health choices</li> <li>☐ Health care</li> <li>☐ Easy Access to government services, agencies, personal records</li> <li>☐ Civil rights in policy and decision making</li> <li>☐ Affordable housing</li> <li>☐ Responsible land and water use and protection</li> <li>☐ Environmental protection</li> <li>☐ Endangered species protection</li> <li>☐ Cultural resources protection</li> <li>☐ Fair distribution of resources</li> <li>☐ Responsible infrastructure maintenance</li> <li>☐ Fair employment legislation</li> <li>☐ Employee benefits</li> </ul>

The CISF is intended to complement and support, not supplant, USDOE GPRA measures, which focus on State reading, math and science proficiency, school readiness for early learners, high school graduation and reading proficiency in Hawaiian language programs.

Along with the CISF, the Study provided recommendations for how the framework might be integrated into future evaluation and assessment efforts of indigenous education program grantees. Subsequently, the results of the Council's Native Hawaiian Education Partnership (NHEP) Grantee Symposium held in January 2015 revealed a majority desire to participate in an NHEC facilitated activity to further explore the feasibility of CISF. In particular, grantees expressed an interest in field testing various assessments inventoried as part of the Study. From this, the NHEC has developed the current project and line of inquiry, and has expanded participation opportunities to current and former NHEP grantees, charter schools and other education and culture-based programs serving Native Hawaiians.

## Field Testing Purpose, Design and Methods

The CISF field testing project is concerned with the extent to which the CISF reflects broadly applicable measures that represent and respond to the evaluation needs of Native Hawaiian education and culture-based programs. Understanding this, PPRC has developed two objectives, which broadly frame the purpose, scope and activities of the project's evaluation design.

- To evaluate the extent to and ways in which participating programs incorporate cultural measures in their evaluation tools/activities; and
- To evaluate the accessibility, reliability, and utility of the CISF to measure the culture-based outcomes of Native Hawaiian education and culture-based programs in a systemic manner.

Working from these objectives, PPRC developed five (5) primary research questions to guide the inquiry of the project. These research questions shape the scope, trajectory and methodology of the evaluation and subsequently ground the parameters of the research design, instrumentation and all data collection activities. Research questions 1-4 will be reported on formatively throughout the project on an annual basis, and also summatively at the conclusion of the field testing. Research question 5 is will be answered only at the conclusion of the field testing/evaluation project.

1. To what extent do (a) participating programs assess the culture-based outcomes and strengths of their programs, and (b) Is culture based measurement reflected in participating cohorts existing assessment tools?
2. In what ways and to what extent do participating programs' existing assessment tools align with CISF measures?
3. In what ways and to what extent do participating programs find the CISF an accurate, culturally responsive, accessible and useful framework for measuring their program outcomes, impacts and strengths?

4. Where, and under what circumstances, do participating programs demonstrate the greatest potential for adopting the CISF as a guiding evaluative framework?
5. What useful assessment practices can be disseminated to other Native Hawaiian education and culture-based programs based on participants' qualitative and quantitative evaluation feedback about their experiences using the CISF?

These research questions reflect the goal to understand how Native Hawaiian education and culture-based programs currently assess the culture-based outcomes and cultural strengths of their programs, the success with which they are assessed, how Native Hawaiian education and culture-based program structures and activities can better accommodate culturally aligned evaluations, and how the CISF measures can validate or guide culturally-aligned evaluations for Native Hawaiian education and culture-based programs.

The project began in May 2015 and is set to conclude December 2019. It is envisioned in four phases during which project planning, field testing, an outcomes study and the reporting of lessons learned will occur.

**Table 2. NHEC Project by Phase**

Phase I	Phase II	Phase III	Phase IV
Year: 2015	Years: SY 15-16, 16-17 and 17-18	Year: 2018	Year: 2019
Weeks: 12		Weeks: 52	Weeks: 26
Months: May-June		Months: 12	Months: 6

The original format of the project entailed (a) establishing six field testing cohorts; (b) providing participating cohorts with technical assistance and implementation supports; (c) monitoring and reporting to the NHEC on field testing cohort activities over a three-year period; and (d) evaluating the results of the field testing in the fourth and final year of the project, with a view to recommending next steps for how the CISF may be used in future evaluations of Native Hawaiian education and culture-based programs.

### Changes to Project Format

A combination of circumstances that became clear after launching the project have altered the project's formatting, shifting its organizational focus away from a cohort-based model of field testing and towards a more global response to participant culture-based assessment needs. This shift was brought on by three major discoveries:

- Lower than anticipated participation rate among programs. Most cohort groups were too thinly populated to ensure the protection/anonymity of participating programs, and some cohorts were not populated at all.

- Most programs currently participating worked with a broad age range of keiki and even adults, complicating how they fit into specific developmental categories or talk about their work (e.g. the need to create false delineations in describing with whom and how they worked). Moreover, as this report will demonstrate, age group did not feature in any significant way in the discussion of their cultural assessment needs. The dilemmas they faced and responses required speak to the need for self-empowerment/capacity development among programs to design and implement their own tailored assessment solutions.
- Participant feedback about the beneficial nature of sharing and working with all programs. Learning from each other's experiences and practices is desirable, regardless of the age groups programs' serve.

Another potential variable, which may yet alter the course of the CISF Field Testing project, is Kamehameha Schools' roll-out of the Culturally Relevant Assessment (CRA) project. The CRA is an initiative implemented in partnership with 17 Hawaiian-focused charter schools across the state to collaboratively establish assessment practices at the school and classroom level that are both culturally responsive and scientifically valid. At the request of NHEC, PPRC attended CRA planning meetings and retreats throughout the 2015-2016 SY to observe the development of the project and learn about places of possible intersection or collaboration between NHEC and KS projects. CRA is entering its final project year in 2016-2017, where the development of assessment criteria, such as measures and practices, and possibly the modification, redesign and piloting of certain assessments may take place. Opportunities for the CISF project to collaborate with KS CRA may emerge in 2016-2017 Project Year, which will become more evident as NHEC continues talks with KS and as NHEC and PPRC consider modifications to the CISF project working plan for the coming year.

## Participants

A total of eleven (11) organizations/programs participated in the CISF Field Testing Project. These 11 organizations reflect a combination of current and former NHEP grantees, after school and community programs serving K-12 and postsecondary learners, as well as adults in the community (e.g. parents participating in intergenerational programs).

Participation was completely voluntary and no incentives were offered. Desired conditions of participation included the attendance of one program/organizational representative at three (3) focus group meetings per year for the three (3) years of field testing (2015-2016; 2016-2017; 2017-2018) and the submission of assessments they currently use to measure the learning of their program participants. Additionally, these representatives were asked to help facilitate site visits at their programs/organizations for PPRC to conduct cognitive interviews or focus groups with their participants. This entailed selecting a sample of participants for the interviews, organizing a time and space for PPRC to meet with them, and sending home consent and assent forms to families for the requisite signatures and collecting them to submit to PPRC. Finally, these representatives were asked to complete the Annual Survey at the conclusion of each project year. Some program representatives participated fully in the project, while others participated more selectively.

## Instrument Inventory

PPRC developed five data collection instruments that gathered qualitative and quantitative data from program representatives who attended regular meetings with PPRC as well as keiki and adult participants of those programs. Please see the table below for a full detail of the instrumentation.

**Table 3. Inventory of instruments developed and administered in Phase II, Year 1**

Psychometric Strength and Cultural Relevance Rubrics	<ul style="list-style-type: none"> <li>Evaluates the extent to which assessment instruments submitted by programs demonstrate psychometric properties and cultural relevance.</li> <li>Assessments are scored on a 3-pt scale (0-2).</li> </ul>
Focus Group Protocol	<ul style="list-style-type: none"> <li>Administered to program and evaluation staff of participating organizations.</li> <li>Exists in three (3) iterations to correspond to three (3) focus different focus group administrations.</li> <li>Mines information about participants' current evaluation practices, the extent to which and how culturally aligned assessments are currently used in evaluating their program outcomes, program perspectives on the usefulness of their evaluation routines and what is needed to render them more culturally aligned, where opportunities for culturally aligned evaluations exist for participants, and what components of the CISF appeal to, align with or seem incompatible with the evaluation of their program outcomes.</li> </ul>
Site Visit Cognitive Interview Protocol	<ul style="list-style-type: none"> <li>Administered with keiki and/or adult participants of programs on an individual basis.</li> <li>Conducted on-site/at program location.</li> <li>Includes procedures and prompts for engaging individual participants as they experience and respond to their program's assessments.</li> <li>Results aid in understanding how respondents engage, interpret and answer assessment content.</li> </ul>
Site Visit Small Group Interview Protocol	<ul style="list-style-type: none"> <li>Administered to keiki and/or adult participants.</li> <li>Conducted with participants on-site/at program location.</li> <li>Administered in small group format.</li> <li>Administered when no written or formal pre/posttest assessments exist in program evaluation practices (e.g. better suited for assessing what respondents learned after participating in Ho'i'ike).</li> <li>Required PPRC team to observe participants engaging in an assessment experience prior to the focus group discussion.</li> </ul>
Annual Survey	<ul style="list-style-type: none"> <li>Administered to program and evaluation staff of participating organizations.</li> <li>Administered in pen-and-paper format during final focus group meeting. Missing participants are sent the online version.</li> <li>Retrospective/posttest.</li> <li>Gathers data on participants' satisfaction and formative experiences with the field testing project, changes/improvements that can be made to the project, and services they would like to receive in the future.</li> <li>Contains a combination of Likert-type, multiple choice, ranking and open response items.</li> </ul>

The CISF Field Testing Project is primarily interested in program level uses of culture-based measures in their assessment practices. As such, focus group and survey data were collected from program representatives, who agreed to meet with PPRC at several points throughout the year. However, small sample data were also gathered from the participants that the programs serve during site visit to understand how they engage, interpret and answer assessment content. These participants included keiki and adults (e.g. parents who participate in intergenerational learning programs), and were engaged in small group format interviews.<sup>1</sup>

## Data Analysis

PPRC calculated descriptive statistics, including frequency distributions and means, for all quantitative data gathered from the Annual Survey and Rubric items. The quantitative data create a statistical narrative of impact, such as self-reported gains in satisfaction with the field testing experience. These analyses are accompanied by visual aids (graphs, charts, matrices) for optimal interpretation by stakeholders.

Qualitative data were generated from focus group interviews, site-visit small group interviews, and Annual Survey open-response items. The analysis of qualitative data provides context for quantitative findings. Analyses elucidate salient details and variables associated with participating programs' current culture-based assessment practices and future needs, current as well as potential uses of the CISF matrix for these programs, and the impact of the field testing process on participants' views and assessment work. PPRC identified emergent themes from each qualitative data set, and generated frequency distributions with accompanying narrative. Qualitative themes were triangulated with quantitative analyses for maximum analytic validity and interpretation of results. Finally, all meta-level analyses were synthesized into a summary narrative, with accompanying recommendations to guide the project's future.

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<sup>1</sup> While a cognitive interview protocol was designed to engage participants in programs with formal culture-based assessments, the relatively few programs engaging in such activities, combined with the preference of some programs to not participate in the site visits, meant that PPRC did not use this instrument. It is still included in the appendix for purposes of review.

## To what extent do (a) participating programs assess the culture-based outcomes and strengths of their programs, and (b) Is culture based measurement reflected in participating cohorts existing assessment tools?

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Overall, the majority of participating programs do not integrate culture-based assessment into their formal evaluation processes. While cultural indicators of progress are often observed, they are not documented or included in 'official' reports to funders. A lack of knowledge and/or resources to do so, incongruence between program outcomes and activities as a result of externally prepared grant proposals, and funders' disinterest in culturally relevant assessment were among the most common reasons for this. Exceptions to this trend do exist, as can be observed from the assessment instruments submitted to PPRC for scoring. Approximately 27 percent of programs demonstrated the use of instruments with high cultural relevance and psychometric properties. In common to most programs was their engagement in some version of hō'ike, whether formal or informal, which may serve as a platform for developing culturally relevant measures and assessments in the future.

### Culturally Relevant Assessments

PPRC solicited the sharing of culturally based assessment instruments from all participating programs at the start of the 2015-2016 project year. The sharing of instruments was designed to provide NHEC with a more comprehensive understanding of the number and sophistication of assessments that are currently being used by Native Hawaiian education and culture-based programs. Assessments submitted by programs were reviewed using rubrics designed to evaluate the psychometric properties and cultural relevance of the assessment instruments that were submitted by programs. These two domains of review reflect two primary areas of importance for creating assessments that collect meaningful data in a culturally congruent manner.

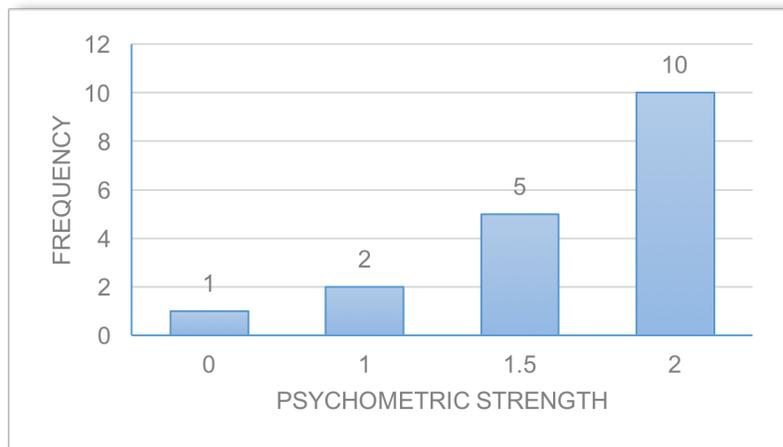
Of the eleven (11) programs that participated in the CISF Field Testing Project, three submitted assessment instruments to PPRC for review. An additional three programs that discontinued participation early on in the project also submitted instruments to PPRC. For the sake of providing the most comprehensive picture of assessment use possible, instruments from all six programs (only three of whom are CISF project participants) were scored using the psychometric strength and cultural relevance rubrics. A total of 18 instruments were scored.

The psychometric properties of assessments were evaluated with reference to the instruments' (1) usability and (2) validity. Scores for each assessment measure were generated that reflected the assessment's overall strength ("0" = None, "1" = Low, "2" = High) in each of these two domains. A composite *Psychometric Strength* score was derived from the average of the usability and validity indices. A frequency distribution of *Psychometric Strength* scores is illustrated in Figure 1.

Results from the analyses of the 18 instruments reveal that more than half (55 percent or 10 out of 18) scored "High" in both the usability and validity domains with a score of "2". Approximately 28

percent (5 out of 18) instruments exhibited an intermediary score of '1.5' in these domains, and only one instrument received a score of zero, indicating a lack of psychometric strength.

Specific examples of high usability included clearly worded question stems that referenced only one construct per item. Assessment instruments that demonstrated strong usability were well organized and had clearly labeled response items that coincided appropriately with sentence stems. An example of lower usability included sentence stems that used language that may bias respondent answers.



**Figure 1. Levels of psychometric strength of 18 instruments**

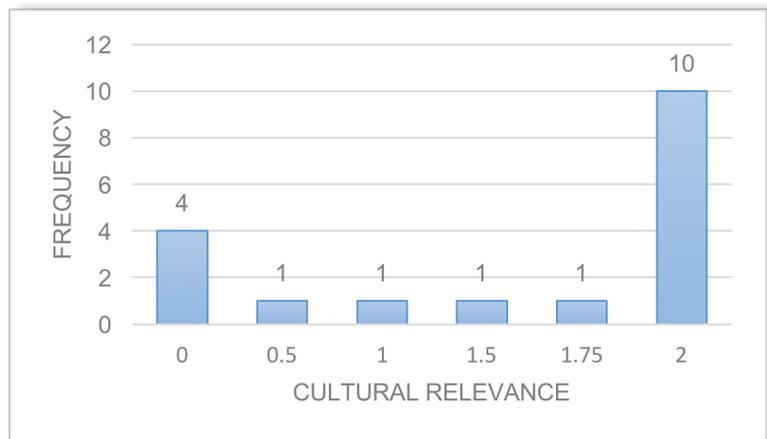
Note: 0=None; 1=Low; 2=High

The results show that approximately half of the programs that submitted instruments are using assessments with “high” levels of usability and validity. Some of these instruments were previously normed and validated, and for this reason were scored “High” on the validity scale. Overall, however, scores were higher for usability than they were for validity. Higher overall scores for usability may indicate that it is generally easier to construct usable instruments than it is to construct measures that demonstrate validity.

The cultural relevance rubric focuses on four main domains: (a) Cultural knowledge (e.g., Hawaiian history and mo’olelo), (b) Cultural practices and activities (e.g., learning hula and growing taro), (c) Cultural values (aloha ‘āina and kuleana), and (d) Hawaiian language. These four areas of focus were selected to cover a breadth of culturally relevant experiences. A rating scale consisting of three levels (“0” = No cultural relevancy, “1” = Low cultural relevancy, “2” = High cultural relevancy) was used to score each cultural component of the instruments that were submitted. A composite *Cultural Relevance* score was derived from the average of these four cultural indices. A frequency distribution of *Cultural Relevance* scores is illustrated in Figure 2.

Similar to the analysis of psychometric strengths, more than half of (55 percent or 10 out of 18) scored “High” in all four cultural domains, with a score of “2”. Approximately 22 percent (4 out of 18) instruments exhibited no reference to any of the aforementioned cultural components. One instrument each was scored at 0.5, 1, 1.5 and 1.75, demonstrating varying degrees of cultural relevance. The cultural values domain exhibited the greatest variance across instruments, whereas cultural knowledge and cultural practices were most frequently cited indices among the assessments that exhibited cultural relevance. The use of Hawaiian language (with or without translations) occurred slightly less than references to cultural knowledge and cultural practices, and more often than references to cultural values.

Examples of cultural knowledge that scored as “High” on the rubric include assessment items that asked general knowledge questions about Hawaiian history and tradition, or asked respondents to identify personal links to Hawaiian history and traditions. Assessments that asked respondents to gauge their skills levels and how often they participated in certain cultural practices were also considered to demonstrate strong cultural relevance within the cultural



**Figure 2. Levels of cultural relevance of 18 instruments**  
 Note: 0=None; 1=Low; 2=High

practices and activities domain. While most instruments scored lowest in the cultural values domain, those that scored highly included items that explicitly asked about respondents’ personal relationships to values, such as aloha ‘āina, being ha‘aha‘a, striving to be pono. Examples of instruments that scored highly within the Hawaiian language domain interspersed the language throughout the measure (with or without adjacent English translations), and included single words or phrases that made up at least 25 percent of the instrument’s items.

Overall, the majority of instruments submitted to PPRC demonstrated strong psychometric properties and high cultural relevance. An important finding from these data is that six instruments (33 percent) of those submitted scored “high” on both the composite *Psychometric Strength* and *Cultural Relevance* scores. These data reveal that there are current examples of instruments being used that combine psychometric and culturally-based assessment strengths.

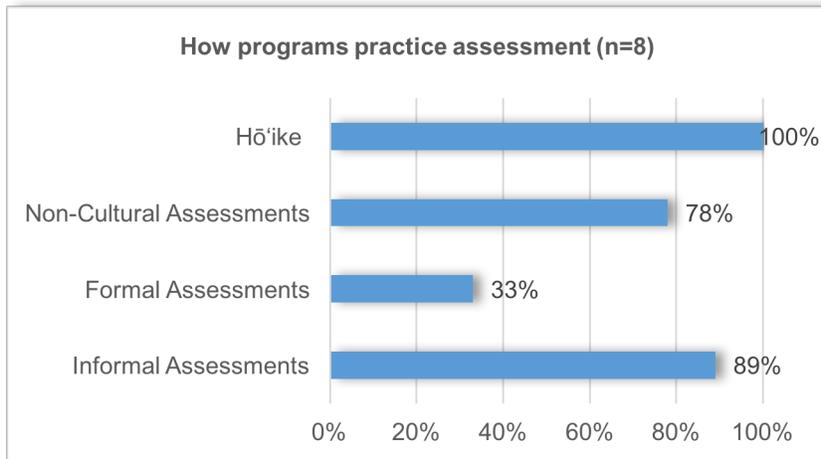
### Formal and Informal Culturally Relevant Assessment Practices

Focus group data collected from participating programs provide additional insight into the current assessment practices of Native Hawaiian education and culture based programs. Three focus groups were conducted in total with program representatives throughout the 2015-2016 program year, with as many as eight and as few as six participants at any one time.

A majority, or approximately 89 percent, of organizations reported using “informal” assessments to measure the learning of their keiki and adult participants. Informal assessments were defined mostly as qualitative and embedded data collection practices, which included written reflections (e.g. student journals), talk story sessions and other conversational activities with both participants and parents of keiki, the recording of personal intuition and anecdotes, and hō’ike. Hō’ike was used to describe observations of participant learning or peer-to-peer teaching.

Approximately one-third of participants, or 33 percent, shared that they use formal assessments, which comprised of a combination of culture-based instruments, such as beliefs and attitudes

surveys, and mixed instruments containing both cultural and non-culture-based items, which integrated Native Hawaiian references and examples. For example, one program showcased a literacy survey that integrated Native Hawaiian examples, while another described their use of a pre/posttest survey that asked about the frequency and extent to which participants perform certain Hawaiian cultural practices.



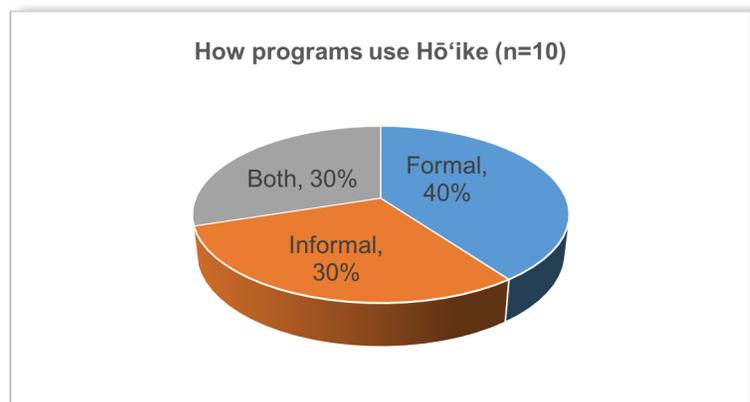
**Figure 3. Overview of participating programs' assessment practices**

Approximately 78 percent of organizations said they used non-cultural assessments. These practices were most commonly found among programs with academic achievement outcomes. For these programs, standardized tests, non-adapted instruments, and descriptive statistics from the HODOE (e.g. achievement and demographic data) were most commonly used.

These programs also often hired external evaluators to guide their assessment efforts and interpret data.

All participating programs/organizations shared that they used some form of hō'ike as a part of their assessment strategy, whether in a formal or informal manner. Formal deployments of hō'ike referred to official demonstration events or celebrations in which participants showcased what they learned before an audience, with the expectation of critique. Families and community members were invited to these events. Examples of formal hō'ike included performances, the creation of movies and poems, and other such

demonstrations of growth. Informal hō'ike referenced observational moments of participant learning that were not recorded or captured, observations of peer-to-peer teaching, and embedded observations of hands-on learning. "In [our] program, we learn by doing and if so, we're assessing your knowledge...if the student was learning about the lo'i and got muddy, that's the assessment...if they got on the canoe, that's the assessment..."



**Figure 4. The formal and informal uses of Hō'ike by participating programs/organizations**

Small group interviews conducted at three program sites with participant sample groups (keiki and adults/parents) also reflect the range of assessment practices referenced above. Each program demonstrated (a) informal assessment in which cultural activities occur but are not documented; (b) formal assessment of cultural activities; and/or (c) the use of mixed assessments in which both cultural and non-cultural items are present in one instrument or protocol.

Each of the programs engaged in cultural activities (e.g. weaving, hōlua sledding or 'ūkēkē making), taught cultural skills, and emphasized cultural values. They taught their participants the importance of connecting to the 'āina/land and community. The Hawaiian language was another aspect of the program that they wanted participants to learn. Specifically, the language around the skill or activity that they were learning in addition to words and phrases they could use every day. Participants from all three programs talked about the importance of passing on cultural knowledge and how they saw that as their kuleana.

The participants most felt that the marker of a good assessment was when the instrument or protocol measured growth, documented progress in ways that were accessible, and provided suggestions (e.g. home activities) for future growth. Some participants also felt that the measurement of “self-reflection” was important and helpful for their learning; it was a great way to show what they have learned and how far they have come.

**Table 4. Measuring participant learning**

How assessments measure learning	
✓	Measures growth in general
✓	Measures self-reflection
✓	Results are accessible/understandable
✓	Provide suggestions for future growth

The site visit participants also contributed ideas for how assessments can measure cultural knowledge, skills and values in meaningful ways. Parent participants of an intergenerational learning program said they would like to observe and record their interactions with their keiki at home. One parent said her young daughter did not say much in the group, but when they got home she was singing the Hawaiian songs they learned and using the words she was taught. She said, “*That’s the thing about little ones...they might not look like they’re participating, but they’re soaking up everything; when no one is watching, you see the seeds that are planted. They sing and dance alone.*” Another parent suggested that they make the standardized assessments to include Hawaiian words. They also suggested that the older children could lead a song or circle as an assessment.

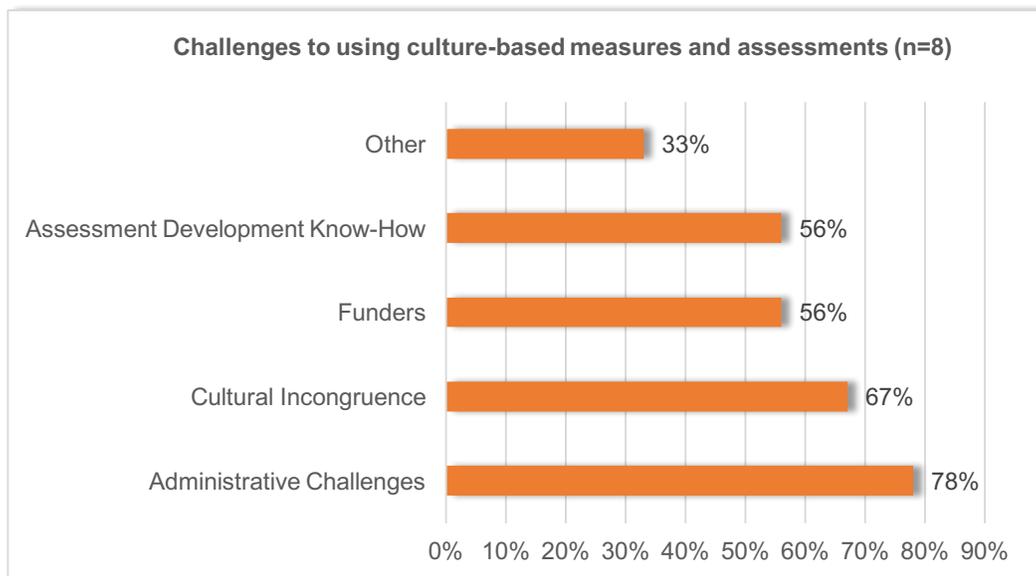
The participants of an adult mentoring program said that the best way to assess cultural skills that is often overlooked is through mo’olelo. One respondent shared, “*Everything an artist or cultural practitioner creates has a life, has a story.*” The mentors also said that observing a student’s level of respect for what they are learning and demonstrating that they understand their connection to the land is another way to assess their students. These mentors and apprentices said that they would like to create a conference where practitioners can come together to share their work and network with others. They suggested that this would create an ideal situation in which to assess students, to have them present their work and answer the audiences questions about what they’ve learned. Mentors can assess their level of confidence in answering these questions.

The students in the Lānaʻi program said that they see the success of their program being demonstrated in what the students are planning to do after their participation in the program. For instance, one student, who was a senior this year, decided to become a Hawaiian Studies major at UH Hilo because of her participation in this program. She said she wants to come back after she finishes her degree and teach Hawaiian studies at the high school so students learn all the knowledge of Lānaʻi. Other students suggested that they could share what they have learned through the program with others in the community and possibly even create their own community led program that brings families to the cultural sites on the island.

**Table 5. Other ways to assess culture-based learning**

Program participant suggestions for culturally responsive assessment	
✓	Home-based assessments
✓	Include Hawaiian language in standardized assessments
✓	Assess leadership of cultural activities
✓	Assess moʻolelo delivery
✓	Assess conference performances/presentations
✓	Participant tracking (measure impact of program on life choices/decisions)
✓	Assess work/leadership in community

Reasons why the majority of programs reported using non-cultural measures and assessments most commonly referenced administrative challenges, which included a lack of resources (e.g. funding, expertise, tools, dedicated research/evaluation department), difficulty working with the Department of Education, coordinating assessment efforts with multiple programs and/or teachers, all of whom use different assessment types to varying degrees of consistency.



**Figure 5. Challenges to using culture based measures and assessments reported by participants during focus group discussion.**

Beyond administrative challenges, participants cited cultural incongruence as a reason for the non-use of culture-based measures or assessments. It is difficult to align culturally relevant assessment with funders' expectations for Western outcomes and methods. In many cases, funders perceive no value in culturally relevant methods for learning measurement or even qualitative assessment data.

Another significant barrier to adopting cultural assessment practices was general reticence about how to define, design, measure and assess program outcomes. Developing culturally relevant measures and assessments was perceived to be an even greater challenge when having to adhere to the standards of research and evaluation science (e.g. validity, reliability, scalability), or analyzing and reporting on qualitative assessment data. The example of the hō'ike as a scientifically valid form of assessment was raised as an example of these concerns. Some of the questions that programs raised about the use of hō'ike included the following: (a) How does a program report on the qualitative nature of hō'ike in ways that funders can accept?; (b) How does a program adapt, translate or otherwise integrate standardized testing into a hō'ike experience to render it a more acceptable experience to funders?; and (c) How does a program use hō'ike to formally assess learners without compromising the intangible benefits or "magic" of the hō'ike?

Finally, other less frequently mentioned challenges to adopting culture-based assessment practices pertained to the bureaucratic and record-keeping issues, and the frustration of having to work to outcomes that do not reflect the program's goals as a result of the external grant writing process (e.g. program implementers are not consulted about the focus of the program during the grant writing process).

### Outcomes and Lessons Learned

- The majority of Native Hawaiian education and culture-based programs participating in the CISF field testing project do not use culture-based assessments to formally measure the progress of their learners.
- The minority of programs that do use formal instruments to measure cultural learning rate highly for both cultural relevance and psychometric properties.
- All participating programs practice some form of hō'ike, whether formally or informally.
- The greatest challenges to developing or deploying culture-based assessments are administrative, resource-based and/or tied to incompatible expectations or values of funders.

## In what ways and to what extent do participating programs' existing assessment tools align with CISF measures?

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In May 2016, NHEC hosted an informational meeting for potential CISF participants. At that time, interested programs were asked to mark/indicate on the matrix which of its measures were currently included and/or incorporated into their culturally relevant assessments. Eight programs/organizations completed this task. Of these eight, three continued their participation as part of the field testing project (38 percent). Even though only three of the programs joined the project, the results of the matrix notation presented herein include all eight programs/organizations to provide the broadest view possible of the kinds of measures Native Hawaiian education and cultural based programs currently use.

Overall, the culture-based programs and organizations that notated the matrix indicated they align their culturally-relevant assessments to most of the CISF matrix measures. All eight programs and organizations (100 percent) indicated that their assessments include *Values and Practice* measures in the 'Ike focus of impact – Kanaka locus of impact domain (*Malama 'āina, Malama Kai, Protocol, and Healing (physical, emotional, spiritual)*). Other sub-domain measures that received high percentage of alignment (i.e., over 80 percent of programs/organizations indicated their assessments are aligned) in the Kanaka locus of impact included *Identity and Belonging* (88 percent) and *Knowledge* (88 percent). As expected, all checked *Educational Level*, given their emphasis on culture-based education.

Sub-domain measures that also received a high percentage of alignment in the Kaiaulu locus of impact were *Values and Practices* (88 percent), and in the 'Ōnaehana locus of impact, included *Development/Implementation of Indigenous knowledge and theory* (88 percent) and *Resources* (88 percent). Interestingly, there were no sub-domain measures in the 'Ohana locus of impact that demonstrated high percentage alignment. Four sub-domain measures showed the least alignment: *Educational Resources* (25 percent), *Stewardship* (25 percent), and *Employment* (25 percent) in the Kaiaulu locus of domain, and *Professional Development* (25percent) in the 'Ike focus of impact – Kanaka locus of impact domain. Please see the figures below for details.

PPRC further examined the breakdown of sub-domain measures with a high percentage of alignment to understand the specific item areas around which assessments are built. Most sub-domain measures showed little variation between items (e.g., *Resources* in the 'Ōnaehana locus of impact: 63 percent Literacy/Math and Science/Multi-media, and 50 percent Social Sciences/Web-based). There was greater variation for *Knowledge* in the Kanaka locus of impact (88 percent Historical/Scientific; 75 percent Socio-cultural; 63 percent Geographical; and 25 percent Political) and *Development/Implementation of Indigenous knowledge and theory* in the 'Ōnaehana locus of impact (88 percent Measurement tools to assess content knowledge across subject areas; 75 percent Culture and place-based curriculum; 13 percent Theory).

For *Values and Practices* in the 'Ike focus of impact – Kanaka locus of impact domain, 88 percent of programs' assessments include concepts of *Malama 'āina, Malama Kai*, 50 percent include concepts of *Protocol*, and 50% include concepts of *Healing (physical, emotional, spiritual)*.

Percent of Programs/Organizations with Assessment Tools Currently Aligned with the CISF Measures (N = 8)

	MAULI	'IKE		KULEANA
FOCUS OF IMPACT →	A. Resilience and Wellness	B. Hawaiian 'Ike	C. Academic Achievement and Proficiency	D. Stewardship, Self-sufficiency & Employment
LOCUS OF IMPACT ↓				
Kanaka	BASIC SURVIVAL 50%	HAWAIIAN 'OLELO 63%	EDUCATION LEVEL 100%	STEWARDSHIP 50%
	IDENTITY AND BELONGING 88%	KNOWLEDGE 88%		
	SELF-ACTUALIZATION 75%	VALUES AND PRACTICES 100%		EMPLOYMENT 63%
		SUPPORT 63%		
'Ohana	QUALITY INTERGENERATIONAL RELATIONSHIPS 38%	HAWAIIAN LANGUAGE 38%	ACADEMIC ENRICHMENT 50%	STEWARDSHIP 63%
		SHARING OF CULTURAL KNOWLEDGE 63%		
		SUPPORT 25%		
Kaiaulu	HEALTHY COMMUNITY RELATIONSHIPS 63%	VALUES AND PRACTICES 88%	EDUCATIONAL RESOURCES 25%	STEWARDSHIP 25%
	ADEQUATE PROVISIONS 38%	NATIVE HAWAIIAN-BASED EDUCATION RESOURCES 63%		
		SUPPORT 0%		EMPLOYMENT 25%
'Ōnaehana	SUPPORT SERVICES AND PROGRAMS 63%	DEVELOPMENT/IMPLEMENTATION OF INDIGENOUS RESOURCES 88%	PROFESSIONAL DEVELOPMENT 25%	LEGISLATION, PROCEDURES, AND PRACTICES SUPPORTING... 38%
		PROFESSIONAL DEVELOPMENT 50%	INCORPORATION OF TRADITIONAL AND INDIGENOUS RESEARCH FOR THE DESIGN OF... 63%	

Figure 6. How Native Hawaiian education and culture-based programs' measures align with the CISF

**Breakdown of High Percent Sub-Domain Measures (i.e., sub-domains measures > 80%)**

**IDENTITY AND BELONGING**

75% Social connection  
75% Identity (sense of self, place, culture, global citizen)  
63% Emotional well being

**KNOWLEDGE**

88% Historical  
88% Scientific  
75% Socio-cultural  
63% Geographical  
25% Political

**VALUES AND PRACTICES**

88% Malama 'āina, Malama Kai  
50% Protocol  
50% Healing (physical, emotional, spiritual)

**Percent of Programs/Organizations with Assessment Tools Currently Aligned with the CISF Measures (N = 8)**

	MAULI		'IKE		KULEANA			
FOCUS OF IMPACT →	A. Resilience and Wellness		B. Hawaiian 'Ike		C. Academic Achievement and Proficiency			
LOCUS OF IMPACT ↓					D. Stewardship, Self-sufficiency & Employment			
Kanakanaka	BASIC SURVIVAL	50%	HAWAIIAN 'ŌLELO	63%	EDUCATION LEVEL	100%		
	IDENTITY AND BELONGING	88%	KNOWLEDGE	88%		STEWARDSHIP	50%	
	SELF-ACTUALIZATION	75%	VALUES AND PRACTICES	100%		EMPLOYMENT	63%	
			SUPPORT		63%			
'Ohana	QUALITY INTERGENERATIONAL RELATIONSHIPS	38%	HAWAIIAN LANGUAGE	38%	ACADEMIC ENRICHMENT	50%		
			SHARING OF CULTURAL KNOWLEDGE	63%		STEWARDSHIP	63%	
			SUPPORT		25%			
Kaiaulu	HEALTHY COMMUNITY RELATIONSHIPS	63%	VALUES AND PRACTICES	88%	EDUCATIONAL RESOURCES	25%		
	ADEQUATE PROVISIONS	38%	NATIVE HAWAIIAN-BASED EDUCATION RESOURCES	63%		STEWARDSHIP	25%	
			SUPPORT		0%	EMPLOYMENT	25%	
'Ōnaehana	SUPPORT SERVICES AND PROGRAMS	63%	DEVELOPMENT/IMPLEMENTATION OF INDIGENOUS RESOURCES	88%	PROFESSIONAL DEVELOPMENT	25%		
			PROFESSIONAL DEVELOPMENT	50%	INCORPORATION OF TRADITIONAL AND INDIGENOUS RESEARCH FOR THE DESIGN OF...	63%	LEGISLATION, PROCEDURES, AND PRACTICES SUPPORTING...	38%

**VALUES AND PRACTICES**

75% Use of informal and/or formal 'Ōlelo Hawai'i  
50% Hawaiian values consistently and visibly practiced  
50% Support for Hawaiian cultural and service

**DEVELOPMENT/IMPLEMENTATION OF INDIGENEOUS...**

88% Measurement tools to assess content knowledge across subject areas  
75% Culture and place-based curriculum  
13% Theory

**RESOURCES**

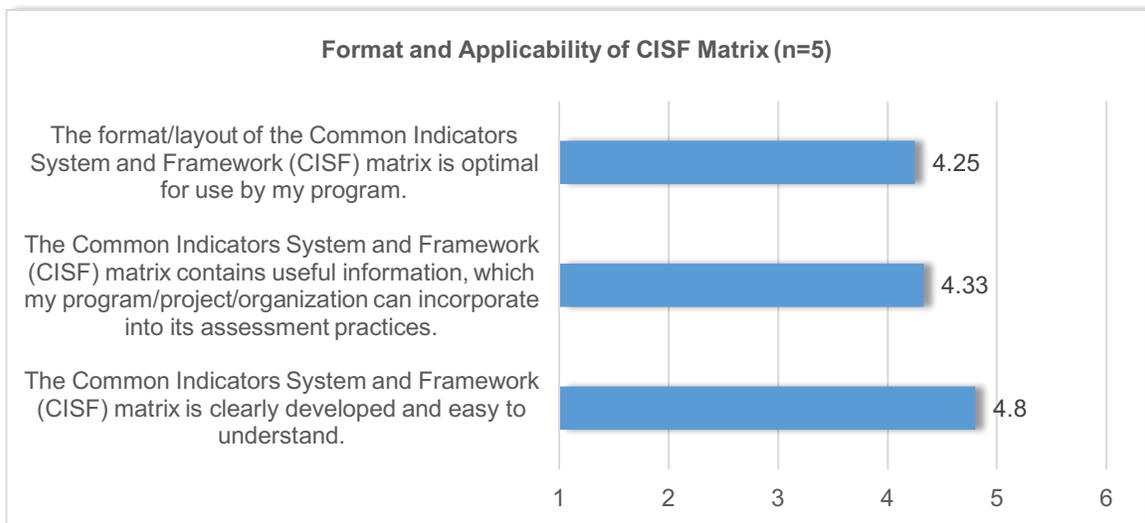
63% Literacy  
63% Math and Science  
63% Multi-media  
50% Social Sciences  
50% Web-based

**Figure 7. Measures by sub-domain with highest frequency of use among programs**

## In what ways and to what extent do participating programs find the CISF an accurate, culturally responsive, accessible and useful framework for measuring their program outcomes, impacts and strengths?

Overall, participants found the CISF matrix to be a fairly comprehensive checklist of indicators reflective of both the learning needs and strengths of Native Hawaiian communities. In this sense, the matrix is fairly accurate, culturally responsive and accessible (understandable). Participants reported that the usability of the matrix, however, is less clear. According to participating programs, the matrix, in its current form, it is best positioned to inspire programs about potential areas for culture-based measurement during the planning/pre-implementation phase. The matrix was thought to be less applicable for programs already in implementation mode, and lacked supporting details and guidance that would make it 'actionable' for programs. In other words, the matrix, while straightforward in its presentation, was considered somewhat static. For it to be useful, participants thought the matrix needs to be 'operationalized'.

For approximately half of the programs, who participated in the annual survey, the accessibility of the matrix was considered its strongest attribute with a mean score of 4.8 on a 6-point scale (leaning towards "Agree"). The usability and applicability of the matrix scored at 4.33, and the format/layout of the matrix scored at 4.25, leaning towards "Somewhat Agree".

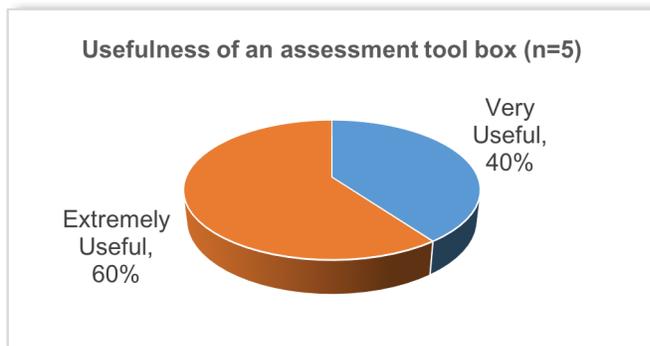


**Figure 8. The accessibility and usability of the CISF matrix according to participating programs**

Note: 1=Strongly Disagree; 2=Disagree; 3=Somewhat Disagree; 4=Somewhat Agree; 5=Agree; 6=Strongly Agree

When probed about the potential accessibility, relevance and usefulness of the matrix to their cultural assessment efforts, the majority of participating programs saw it as a "checklist" more than a guide for application. In one of the focus groups facilitated by PPRC, approximately one-third (67 percent) thought the matrix needed to be adapted or "operationalized" to be useful. In other words,

the indicators might be more easily adopted into their cultural assessment practices if they were accompanied by strategies, examples and tools to illustrate how they could be applied. As one participant commented, “This matrix is very neutral. It’s the things we need to have for a functioning person or community. Not how good is each thing...these are just necessary for well-being. Its indicators of well-being but not how to get there...” To this end, those who responded to the Annual Survey thought that a “tool box” to guide the building of cultural assessment tools and practices on the annual survey would be either “Extremely Useful” (60 percent) or “Very Useful (40 percent). The tool box was most envisioned as an online repository for assessment resources or a database to which programs themselves contributed their program’s assessment data to track student outcomes longitudinally.



**Figure 9. The extent to which the development of an assessment tool box would useful to participants.**

It was cautioned by some, however, when further discussing this idea (in focus groups) that cultural assessment tool boxes already exist in different forms across Hawai‘i’s organizations. Working to bring about cross-organizational cooperation to consolidate and/or spread access to these toolboxes may be just as effective.

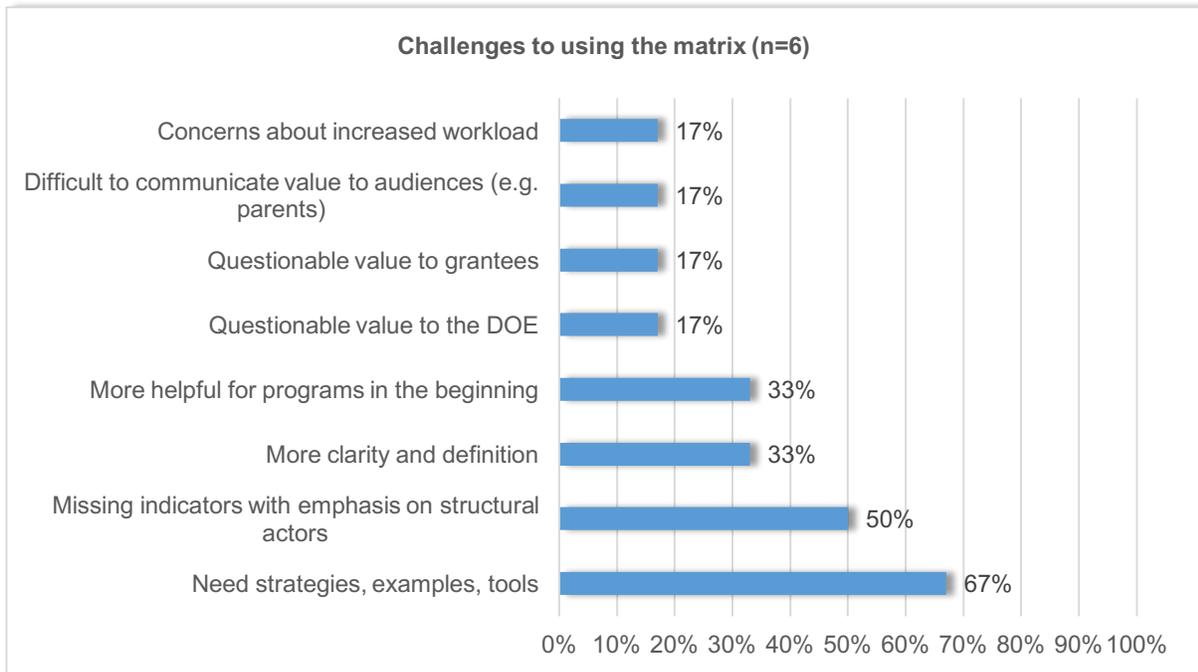
Approximately half of participants (50 percent) in one of the three focus groups

also advised that the matrix is missing certain indicator areas that represent the responsibilities of institutional and structural actors to Native Hawaiian communities. In its current form, the matrix outlines the indicators around which community-level actors (e.g. schools, nonprofit organizations, etc.) may build more culturally relevant assessments to measure the progress and successes of Native Hawaiian learners. However, measures and targets that non-community actors (e.g. federal government) should presumably use in their work to improve outcomes for Native Hawaiian communities, such as the promotion of economic stability or financial literacy, were thought to be missing. As one participant shared:

*It [the matrix] looks like these are community needs at these different levels. But the other counterpart, the funders, don’t always listen to the community of what’s needed. When I see these things I get frustrated. I want to see things put on them – why can’t the structures change? I want to see the possible uses of the matrix put back on the structure – federal government...we’ve been doing all of these forever and burden is always on programs to implement things. We need to have these put on them.*

Moreover, one-third (33 percent) of participants in this particular focus group discussion thought that matrix indicators required further clarity or definition. It was unclear whether the indicators referenced Native Hawaiian program outcomes, outputs or activities. Other perspectives on the matrix’s applicability addressed its likely usefulness as a tool for programs in the infancy of developing their assessments, rather than program’s with existing assessment routines. As one

participated stated, “It might be good for starting off, but take parent-giver skills – what about it?”. The value of the matrix to schools, who must align their assessments with DOE standards and benchmarks, to federal grantees who must likewise adhere to standardized measures (e.g. GPRA), and to students’ families who may struggle to understand the purpose of the matrix was also raised as an issue. Finally, a minority of participants expressed concern that the adoption of the matrix would mean adding to their already high workloads.



**Figure 10. Challenges to using the matrix according to participating programs**

### Outcomes and Lessons Learned

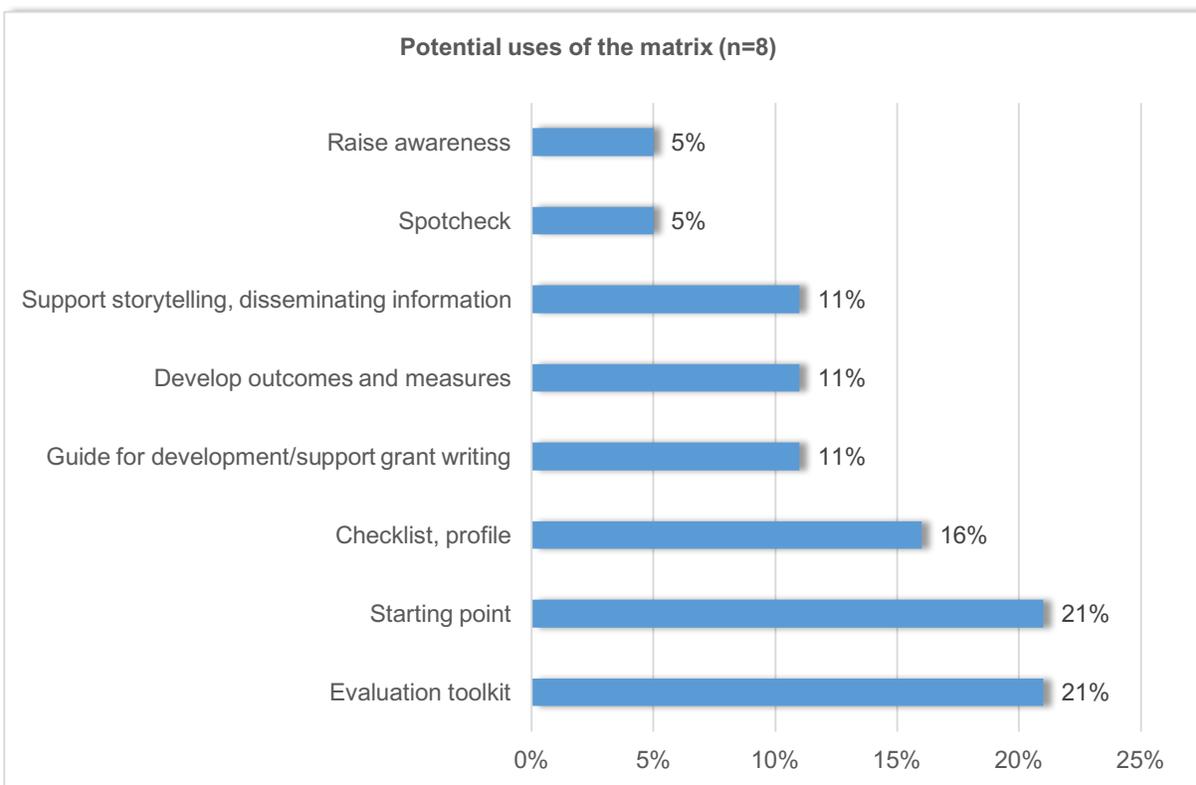
- With some exception, the CISF is considered fairly accurate, culturally responsive and accessible; it is easy to understand and it covers a wide variety of culturally responsive assessment indicators.
- At present, the CISF best functions as a check list or illustration of possible areas of culture-based measurement. It is also most useful for programs in the planning/pre-implementation phase.
- The CISF needs to be operationalized to be more useful to Native Hawaiian education and culture-based programs.
- Operationalization of the matrix chiefly entails access to culture-based assessment strategies, examples, tools and other resources, which would make it “actionable”.

## Where, and under what circumstances, do participating programs demonstrate the greatest potential for adopting the CISF as a guiding evaluative framework?

Findings from the previous section suggest that the CISF matrix requires operationalization to maximize its value for participating programs. Data collected throughout the evaluation revealed that participants would most like to see the matrix serve as a guide to develop culture-based outcomes and measures, culture-based assessments and to support the development activities of their programs. Workshops facilitated by cultural assessment specialists and access to an assessment 'toolkit' that operationalized the matrix were most discussed as the prerequisite to more fully engaging the matrix as an evaluation framework.

### Potential to Adopt CISF

Understanding the potential utility of the matrix to programs may be telling of how or under what conditions they are positioned to adopt its measures in the design or redesign of their culture-based assessments. In two of the three focus groups conducted with participating programs, potential uses of the CISF matrix were discussed.

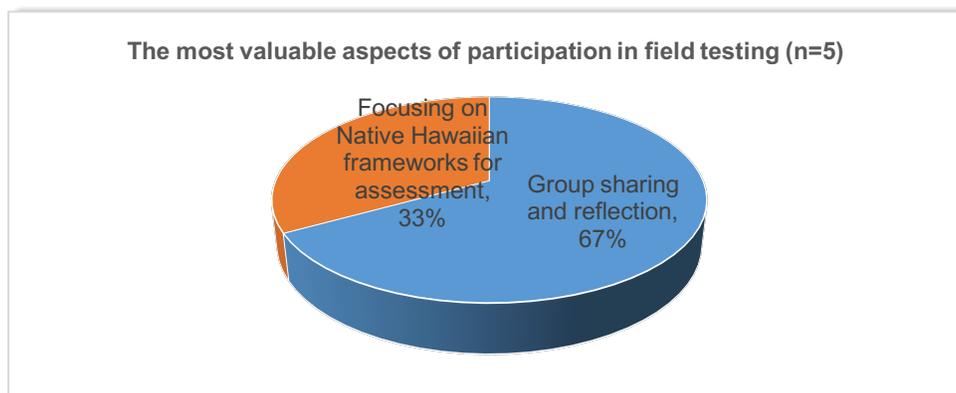


**Figure 11. Potential applications of the matrix for participating programs**

Note: Response categories were synthesized across two focus group meetings, the first attended by eight participants, and the second attended by six.

From these discussions, it was shared that the matrix has the potential makings of an evaluation toolkit for Native Hawaiian education and culture-based programs, under the condition that the indicator areas are further elaborated upon and, in general, “operationalized”. The matrix was also most often seen as a “starting point” for developing a culture-based assessment regiment, or a “checklist” of indicators to be mindful of when considering what is most central and relevant to the measurement of Native Hawaiian learning for their programs. Other potential functions of the matrix included its utility as a guide for communicating program outcomes and measures in grant/funding proposals, a document from which to directly create or amend program outcomes and measures, a guide for communicating program outcomes and successes to multiple audiences (in some cases to raise awareness about the work they do), and a way for programs to “spot-check” that they are working towards to their stated objectives.

Participating programs also shared via the Annual Survey what has been most valuable about their participation in the field testing project, which may help NHEC and PPRC to best understand the conditions under which they programs are most likely to learn about and use the matrix in their assessment practices. Two-thirds of survey respondents referenced the group sharing and reflection that occurred during the focus group meetings as the most meaningful attribute of the project. The remaining third of responses noted the project’s focus on Native Hawaiian frameworks for assessment.



**Figure 12. Experiences most valued by participants of the CISF project.**

Focus group data further corroborates these responses. An interest in seeing greater collective action in moving the CISF matrix forward was expressed, as was the request for support to attend culture-based assessment conferences (e.g. CREA).

After analyzing that which programs found valuable about participating in the CISF field testing project, what programs needed to further their desired assessment regiments, and the potential uses of the matrix, PPRC concluded that workshops may be the best support mechanism to help programs realize their culture-based assessment goals. As such, PPRC inquired about potential workshop topics in both the final focus group with program representatives, as well as in the Annual Survey. Participants most noted their interest in workshops that support the development of culturally relevant program outcomes, measures and instruments, as well as workshops that support

the grant writing process and bring programs together to network. Other topic suggestions included the basics of research and assessment practices and how to collect, analyze and report on qualitative data.

When presented with four specific options for workshop topics on the Annual Survey, respondents ranked workshops on how to develop culturally relevant program outcomes as their first choice overall, followed by workshops on how to develop culturally relevant assessments. These results align with the finding that the majority of programs participating in the field

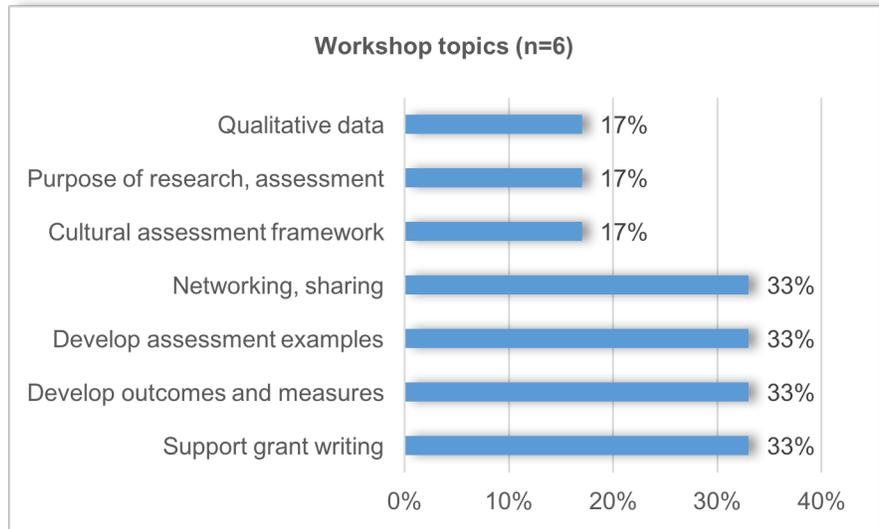


Figure 13. Workshop topics suggested by focus group participants.

testing project do not use culturally relevant assessments in a formal capacity. Workshops on how to analyze and report culturally relevant assessment findings ranked third, followed by workshops on how to align culturally relevant program outcomes with culturally relevant assessments.

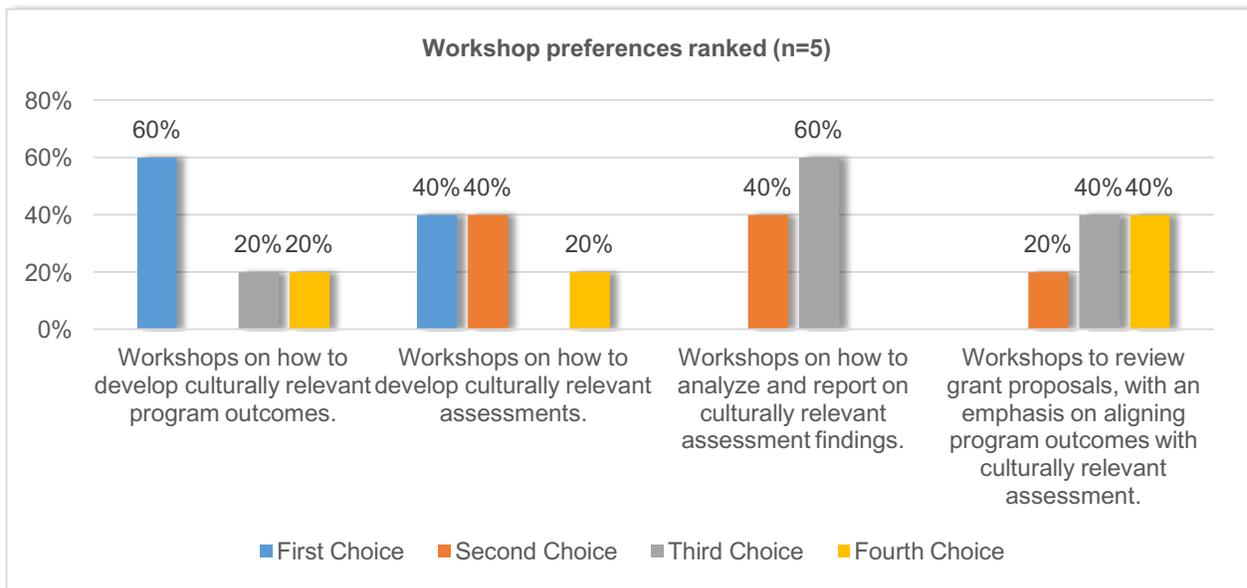
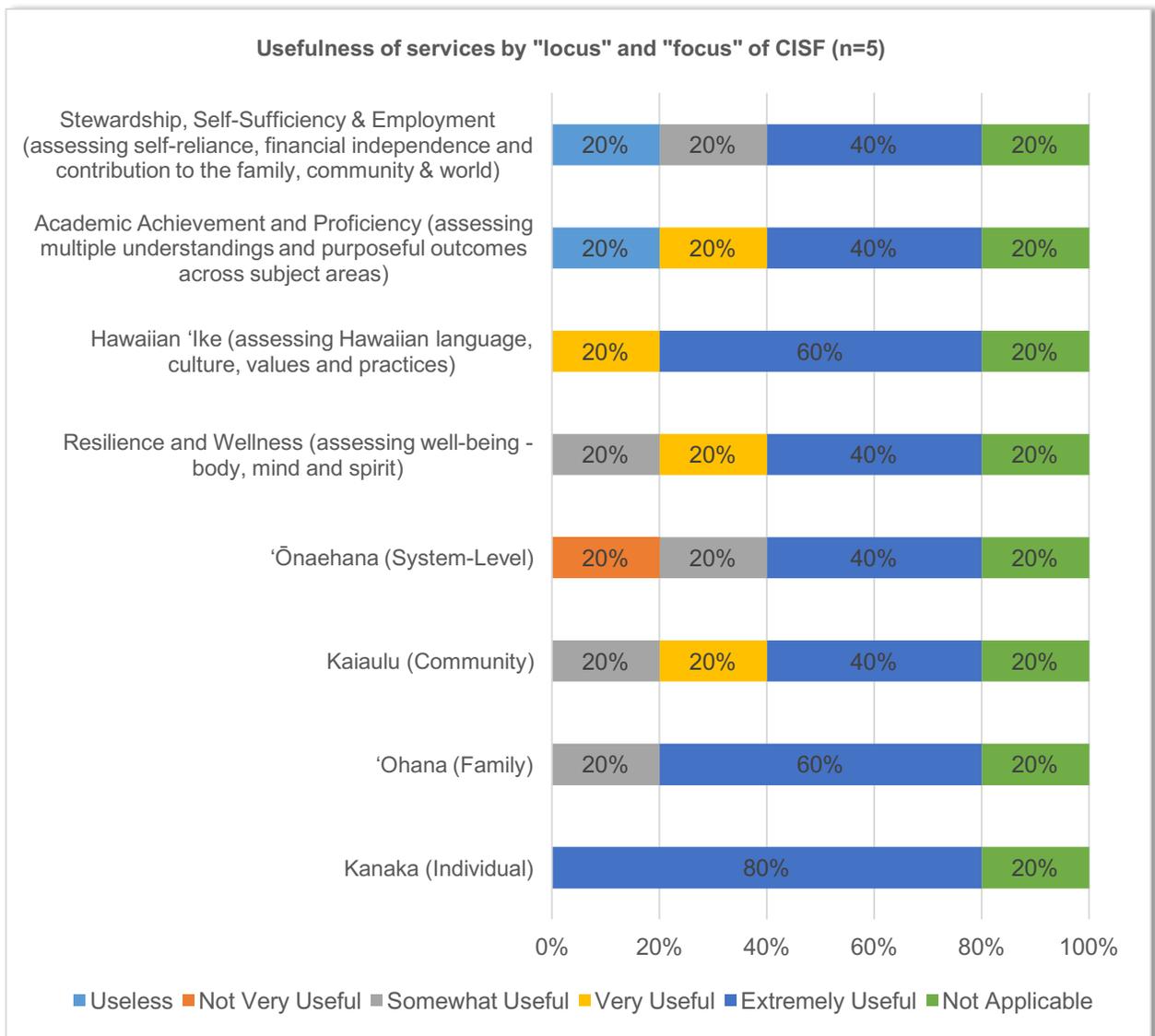


Figure 14. Workshops ranked in order of preference by participants

The formatting and organization of the workshops was also raised as a topic of discussion. When asked about how to best schedule or group participants into workshops, three suggestions were provided:

1. Group participants based on similar interests (e.g., group those who are interested in mentoring others).
2. Group participants based on topics/components that are relevant to their program's (current) focus (e.g., group those together who are interested in focusing on 'āina).
3. Do not group participants; leave workshops open for anyone interested in attending.

Going further, PPRC asked programs to rate areas on the matrix where they wanted to concentrate their assessment development efforts. This was done to align participants' assessment needs with the focus/locus areas of the matrix.



**Figure 15. The usefulness of CISF locus and focus areas for assessment practices**

According to survey responses, future professional learning activities that help participants develop assessment indicators around the growth of Kanaka (individual) and 'Ohana (family) are preferred more than those that address Kaiaulu (community) and 'Ōnaehana as loci of impact. Also, assessment indicators that measure Hawaiian 'Ike (knowledge) was considered most valuable to future assessment activities, followed by Resilience and Wellness, Academic Achievement and finally Stewardship, Self-Sufficiency and Employment.

From these data, it is fairly clear that a significant number of programs that participated in the evaluation activities would like to engage in the assessment development or modification process. They would like to do so by developing/examining culturally relevant program outcomes, and aligning measures, instruments and accompanying reporting and development practices to those outcomes. Programs most wanted to engage in these workshop topics with a focus on Kanaka (individual) and 'Ohana (family) learning, and concentrating on Hawaiian 'Ike (knowledge) and Native Hawaiian Resilience and Wellness. Furthermore, it is somewhat evident that programs would like workshops to group participants with similar interests or who share similar program foci, although this should not necessarily exclude anyone who wishes to participate.

### Outcomes and Lessons Learned

- According to participating programs, once operationalized, the matrix has the potential to function as an evaluation toolkit, as a checklist or profile of cultural assessment measures, as a guide for developing culturally responsive outcomes and measures, to guide programs'/organizations' development efforts (e.g. writing grant proposals), and in general to help programs communicate stories of Native Hawaiian learning and success.
- Group/collaborative sharing and reflection about culturally relevant assessment practices was considered the most valuable component of participation in the CISF Field Testing Project for programs.
- Participating programs most requested workshops that facilitate the development of culture-based program outcomes and culturally relevant assessments.
- Participating programs most requested capacity building workshops that focus on the cultivation of Kanaka (individual) and 'Ohana (family), with Hawaiian 'Ike (knowledge) and Native Hawaiian Resilience and Wellness as the locus for assessment development.
- Participating programs would like to see a strong cross-organizational collaboration and networking opportunities embedded in any workshops offered in the coming year.

## Summary of Results

The evaluation has found that the majority of participating programs/organizations do not use culturally relevant assessment measures or instruments in formal evaluation practices. While cultural indicators of progress are often observed, they are not documented in official capacities. A lack of knowledge and/or resources to do so, incongruence between program outcomes and activities as a result of externally prepared grant proposals, and funders' disinterest in culturally relevant assessment were among the most common reasons for this.

Most programs, however, do practice informal cultural assessment to celebrate participant growth and learning. This was particularly the case for the use of hō'ike as an assessment opportunity and the gathering of contextualized/embedded, qualitative information. Additionally, those programs that do practice formalized cultural assessment use instruments with strong cultural relevance and psychometric properties (i.e. usability). This finding is positive as it demonstrates that there are current examples of instruments in use that combine psychometric and culturally-based assessment strengths among Native Hawaiian education and culture-based programs. Assessment measures that address Native Hawaiian values, practices and language competency were most commonly found among programs, particularly at the individual domain level (Kanaka).

The CISF is considered a fairly accurate, culturally responsive and accessible matrix of measures for assessing cultural learning and growth. On the whole, participants indicated it easy to understand and that it covers a wide variety of culturally responsive assessment indicators. Some exceptions to this did occur, however, as some participants were unclear about whether the contents of the matrix represented outputs, activities or outcomes. Some also thought that the matrix was incomplete. In its current form, the matrix outlines the indicators around which community-level actors (e.g. schools, nonprofit organizations, etc.) may build more culturally relevant assessments to measure the progress and successes of Native Hawaiian learners. However, measures and targets that non-community actors (e.g. federal government) should presumably use in their work to improve the welfare of Native Hawaiian communities, such as the promotion of economic stability or financial literacy, were thought to be missing. While this was a critique of the matrix, these comments also open space for considering how the matrix has the potential to work at a more systemic level (e.g. promote the matrix at the level of policy).

The CISF ranked lower in terms usability in its current form. At present, the CISF best functions as a check list or illustration of possible areas of culture-based measurement according to most participants. As such, it might be most beneficial to programs in the planning or pre-implementation stage, rather than those already underway with established assessment routines. It was widely thought that the CISF needs to be operationalized to be responsive to programs' cultural assessment needs – that additional resources needed to be provided to make the matrix applicable. Examples of these resources included culture-based assessment strategies, examples, and tools. Other issues of usability that arose include the value of the matrix to schools, who are already overburdened with standardized assessment tasks, and general concern that the adoption of the matrix would mean adding to already high workloads for programs.

PPRC collected data around specific activities that might help programs to establish cultural assessment practices, and ultimately, adopt elements of the CISF. This was done in response to the finding that the majority of participating programs do not use culture-based measures or assessment instruments in formal evaluation practices, as well as requests for the operationalization of the matrix. The possibility of capacity building workshops that focus on assessing Kanaka (individual) Ohana (family) learning in the domains of Hawaiian 'Ike (knowledge) and Native Hawaiian Resilience and Wellness were most well received. Additionally, workshops that offer strong cross-organizational collaboration and networking opportunities were highly desired.

### Recommendation for Capacity Building Workshops

Based on participant feedback and reported needs, PPRC preliminarily proposes a modification to the work plan for Year 2 to include a capacity building component to the field testing project. Chiefly this would include the roll-out of quarterly workshops (four in total), which will facilitate participant-driven learning experiences around the following topics:

- (1) How to develop culturally-relevant program/project outcomes and measures.
- (2) How to develop culturally responsive assessment items/instruments that align with program outcomes and measures.
- (3) Aligning culture-based outcomes and evaluation plans in grant/funding proposals.
- (4) How to analyze and report on qualitative data, with a focus on hō'ike.

These workshops respond directly to the finding that the majority of programs participating in the CISF Field Testing Project do not use culture-based measures or assessment instruments in their formal evaluation practices. This area of need should be addressed alongside the field testing of assessment measures.

Capacity building workshops also serve as an opportunity to understand the extent to which the CISF is an accurate, culturally responsive, accessible and useful framework for program outcomes measurement. As such, PPRC recommends that each workshop simultaneously and strategically address CISF locus and focus areas. This may be done in multiple ways, one of which would be to facilitate break-out sessions organized around Kanaka (individual), 'Ohana (family), Kaiāulu (community), and 'Ōnaehana as loci of impact, and Hawaiian 'Ike (knowledge) Resilience and Wellness, Academic Achievement and Stewardship, Self-Sufficiency and Employment as foci of impact. Some loci and foci are preferred over others, and thus these preferences should be considered in the workshop planning/organizing process.

The purpose of these workshops is to empower Native Hawaiian education and culture-based programs to develop and/or refine culturally responsive assessment practices. As such, PPRC proposes that the workshops include opportunities for participating programs to contribute, whether in the form of guest speaking, presenting examples of their work, or leading breakout sessions. The findings from Year 1 are fairly clear that programs do not wish to be "taught" or "lectured to"; they desire agency in the design and roll-out of collective learning experiences. Workshops designed in

this way may also provide incentives for greater participation, as the number of programs that volunteered to join the CISF Field Testing Project in 2015-2016 was lower than anticipated.

The project should maintain its evaluation/field testing component to parallel the capacity building workshops. More specifically, the evaluation component can track (a) the development or modification of any culture-based outcomes, assessment indicators, and assessments/instruments among participating programs, (b) the extent to which those culture-based outcomes, assessment indicators, and assessments/instruments are adopted by their programs/organizations; (c) the successes and challenges of those adoptions, if possible; and (d) the extent to which assessment measures reflect CISF foci and loci areas. Recommendations for changes to the CISF matrix may emerge from the evaluation, which would be included in future evaluation reporting as well.



## APPENDIX A: INDIVIDUAL SUMMARY REPORTS BY INSTRUMENT

# Psychometric Strength and Cultural Relevance Rubrics Scoring Summary

## Collection and Review of Participants' Existing Assessment Instruments

PPRC solicited the sharing of culturally-based assessments instruments from all program participants. This request was made iteratively via personal communication and e-mail to all cohort members that reported using assessment instruments throughout the first year of the grant. The sharing of instruments was designed to provide NHEC with a more comprehensive understanding of the number and sophistication of assessments that are currently being used by program participants.

A total of six programs/organizations submitted a total of 18 assessment instrumentation for review at the start of the 2015-2016 SY, three of which went on to fully participate in the CISF Field Testing Project. As such, approximately twenty seven percent (27%) of all participating programs submitted assessments for review, with the majority (73% percent) of participating programs reporting that they either were not currently using assessment instruments or that they were not, at this time, willing to share these instruments. The instruments of the three (3) programs that discontinued participation are still included in the analyses for the purposes of understanding as best as possible the types of assessments currently used by Native Hawaiian education and culture-based programs across the state.

The six programs submitted between one and eight measures each (an average of three per program). The following analyses are based on the sample of instruments that were collected. While the review of instruments provide valuable insight regarding the number and quality of culturally-based assessment instruments currently being used by program participants, it is important to note the high percentage of programs that reported not currently having or using culturally-based assessment practices.

## Reviewing the Psychometric Properties and Cultural Relevance of Existing Cohort Assessment Instruments

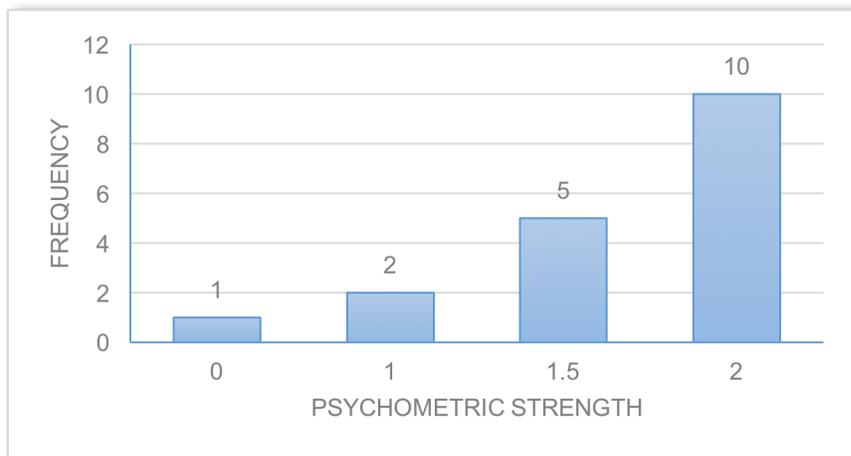
Assessments submitted by cohort participants were reviewed according to (a) psychometric properties and (b) cultural relevance. These domains of review reflect two primary areas of importance for creating assessments that collect meaningful data in a culturally congruent manner. Rubrics were designed to evaluate the psychometric properties and cultural relevance of the assessment instruments that were submitted by participants (please refer to Appendix B for a more detailed methodological description of the rubrics).

## Psychometric Properties of Existing Cohort Assessment Instruments

The psychometric properties of submitted assessments were evaluated with reference to the instruments' (1) usability and (2) validity. Scores for each assessment measure were generated that reflected the assessment's overall strength ("0" = None, "1" = Low, "2" = High) in each of these two domains. A composite *Psychometric Strength* score was derived from the average of the usability

and validity indices. A frequency distribution of *Psychometric Strength* scores is illustrated in Figure 1.

Results from the analyses of the submitted instruments indicate that the majority of instruments (10 out of 18, 55%) scored high in both the usability and validity domains (see Figure 1). Approximately 28% (5 out of 18) of the instruments reviewed exhibited and intermediary score (1.5) of psychometric strength. Two instruments reviewed were scored as “low” psychometric strength according to the rubric used and only one assessment instrument received a score of zero, indicating a lack of psychometric integrity. These results demonstrate that approximately half of programs that submitted instruments are using assessments that have “high” levels of usability and validity. Some of the instruments that were submitted have extensively documented psychometric properties such as those available for purchase from assessment publishing companies.



**Figure 1. Frequency distribution of psychometric strength scores of existing assessment instruments**

Specific examples of robust usability included clearly worded question stems that referenced only one construct per item. Assessment instruments that demonstrated strong usability were well organized and had clearly labeled response items that coincided appropriately with sentence stems. An example of lower usability included sentence stems

that used language that may bias respondent answers, for example, via a social desirability bias.

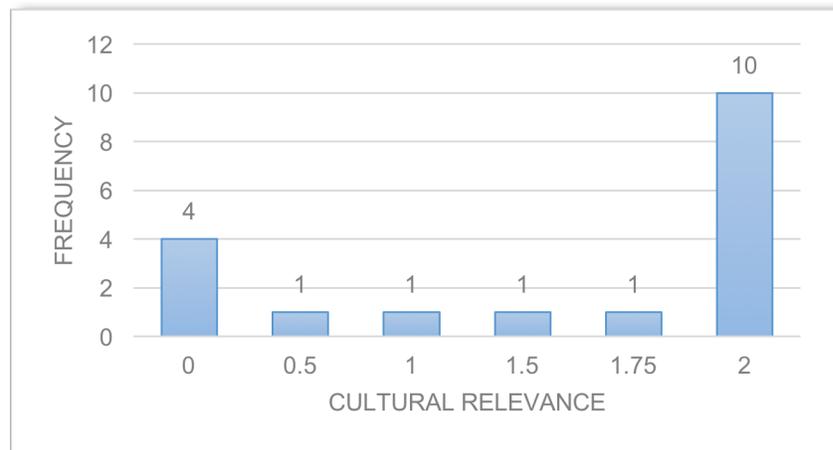
Assessment instruments that integrated previously normed and validated measures were scored “high” on the validity scale. Examples included measures that were used as stand-alone instruments or measures that were incorporated as facets of more comprehensive assessments. Instruments that demonstrated high face validity were also examples of strength in this category. In aggregate, scores were higher for usability than they were for validity. Higher overall scores for usability may indicate that it is generally easier to construct usable instruments than it is to construct measures that demonstrate validity.

### **Cultural Relevance of Existing Cohort Assessment Instruments**

The cultural relevance portion of the review of instruments focuses on four main components: (a) Cultural knowledge (e.g., Hawaiian history and mo’olelo), (b) Cultural practices and activities (e.g., learning hula and growing taro), (c) Cultural values (aloha ‘āina and kuleana), and (d) Hawaiian language. These four broad areas of focus were selected to cover a breadth of culturally relevant

experiences. A rating scale consisting of three levels (“0” = No cultural relevancy, “1” = Low cultural relevancy, “2” = High cultural relevancy) was used to score each cultural component of the measures submitted. A composite *Cultural Relevance* score was derived from the average of these four cultural indices. A frequency distribution of *Cultural Relevance* scores is illustrated in Figure 2.

Analyses of the submitted instruments illustrate that the majority of instruments (10 out of 18, 55%) scored “high” in all of the four cultural domains (see Figure 2). Approximately 22% (4 out of 18) of the instruments reviewed exhibited no reference to any of the cultural components mentioned above. One instrument each was assessed at levels of 0.5, 1, 1.5 and 1.75, indicating varying degrees (between *None* [“0”] and *High* [“2”]) of cultural relevance.



**Figure 2. Frequency distribution of cultural relevance scores of existing assessment instruments**

Overall, the most variance between instruments was exhibited in the cultural values component. That is, references to cultural values were the least mentioned of the four cultural components within an assessment. Cultural knowledge and cultural practices were the most often cited indices in assessments that exhibited cultural relevance. Using Hawaiian language (either with or without translations) occurred with a frequency slightly lower than references to cultural knowledge and cultural practices and more often than references to cultural values. These results demonstrate that more than half of programs that submitted instruments are using assessments that have “high” levels of cultural relevance.

Examples of cultural knowledge that scored as “high” on the rubric include assessment questions that asked specific questions regarding Hawaiian history and tradition. Another example included asking respondents to identify personal links to Hawaiian history and traditions in addition to general knowledge questions. Assessment instruments that specifically asked respondents to gauge their skill level as well as how often they participate in these cultural practices were ranked as demonstrating strong cultural relevance within the cultural practices and activities domain. As previously mentioned, the cultural values component was the least included of the four cultural relevance domains. Assessments that both included and scored high in this component incorporated items that explicitly asked about specific values (e.g., aloha ‘āina, being ha‘aha‘a, striving to be pono) and asked participants about their personal relationship to these Hawaiian values. Finally, examples to instruments that were ranked “high” with regard to the Hawaiian language domain included assessments that interspersed the Hawaiian language throughout the measure (with or without adjacent English translations). This included single words or phrases in the Hawaiian language, the criteria for analyses reflecting the use of the Hawaiian language in more than 25% of the instrument items.

## Discussion of Results and Lessons Learned

Identifying characteristics of extant assessments according to (a) psychometric properties and (b) cultural relevance will assist in the dissemination of important information regarding instrument creation, administration and function. The collection of these data and their subsequent analyses provide NHEC with information about the number and quality of culturally-based assessment instruments being used by program participants. As mentioned above, it is important to note that a minority (27 percent) of participating programs shared instruments for this evaluation. These data reflect that the majority of programs either do not have, or are unwilling to share at this time, assessment instruments.

The data collected here may serve to assist those programs that do not currently have culturally-based assessments by providing key examples of successful instrument construction, both psychometrically and culturally. In fact, these data reveal that while a minority of programs submitted assessment measures, the majority of those that did demonstrated strong psychometric properties and high cultural relevance. This is important as it illustrates a potential to translate local expertise (and specific, existing assessment examples) to assist programs that are interested in further cultivating their culturally-based assessment practices. For example, an important finding from these data is that six instruments (33 percent) of those submitted scored “high” on both the composite *Psychometric Strength* and *Cultural Relevance* scores. These data reveal that there are current examples of instruments being used that combine psychometric and culturally-based assessment strengths. Even though these instruments are the numerical minority of instruments submitted, they provide concrete examples of high functioning measures that may assist other programs interested in strengthening their assessment practices.

By isolating the specific strengths of the instruments described above, these data provide concrete ways to assist programs in building culturally-relevant evaluation practices. For example, these data suggest that Hawaiian values are assessed less than cultural knowledge or cultural practices and activities. This may be relevant for program participants that may want to increase the inclusion of this important aspect of Hawaiian culture in future assessment instruments. This is one example of how these data may provide a means of informing culturally-based evaluation practices. In fact, interest in evaluation capacity building was mentioned by recent focus group participants. These data provide specific key components that may help to facilitate these capacity building initiatives.

## Focus Group Summaries

### Focus Group 1 Analysis

During the month of October 2015, the Pacific Policy Research Center (PPRC) facilitated three focus group sessions with eight participating organizations in the Common Indicators System and Framework (CISF) Cohort Field Testing Project. The meetings took place at the Office of Hawaiian Affairs on October 26, 27 and 28, from 9:00 am - 12:00 pm. The purpose of the focus group was to learn about participants' culture-based outcomes, cultural assessment measures and practices, and ways in which the CISF matrix can be useful and supportive for future use. One PPRC researcher opened the discussion, two researchers led the discussion, and one researcher took notes. The conversation was audio-recorded.

#### **Protocol**

Six questions guided the focus group:

- (1) What are the NH culture-based outcomes of your program? In other words, what cultural values, knowledge and/or practices do you expect your program participants to be able to demonstrate?
- (2) Please describe any culture-based assessment measures you currently use, which allow your program participants to demonstrate cultural values, knowledge and/or practices. For those who do not currently use culture-based assessment measures, please describe what you do use to measure the progress and accomplishments of your participants.
- (3) What challenges or barriers have you faced in using OR wanting to use culture-based measures to assess your program participants?
- (4) In the future, is there anything you would like to change about your cultural assessment practices and routines? Or if you do not use cultural assessments currently, what vision do you have for using cultural assessments in the future?
  - (a) If you were to make changes to your current assessments, or develop new ones, what indicators/measures would best suit your assessment needs? In other words, what would be the best way to know if your program has impacted its participants in the desired manner?
  - (b) What assessment formats would best suit your needs and why? (e.g. survey, observational protocol, demonstration protocol, interviews, etc.)
- (5) Would it be useful to add any of the CISF indicators/measures to your assessment instruments/tools/routines? If so, which ones and why?
- (6) Does the CISF fail to capture any of the indicators/measures your program uses or would like to use? If so, what is missing? And how would you change it to be more useful to you?

## Analysis

The researchers used open-ended coding to identify emerging themes in participants' responses.

### Focus group results

Three overarching themes emerged from the dialogue: how programs practice culture-based assessment, challenges to using culture-based measures and assessments, and possible uses for the matrix to benefit Native Hawaiian education and culture-based programs.

### How programs practice culture-based assessment

A majority of the organizations reported using “informal” assessments in their programs. Informal assessments, a term in which participants used, included qualitative and embedded assessments (e.g., student journals), conversations and stories, feedback from participants and families, personal intuition and insight (e.g., one participant commented, “I know intuitively how good they [my teachers] are and how well they teach...”), and hō'ike. “Hō'ike” was used here to describe moments in which a student participant was observed, informally, practicing or showing someone else what they learned; it was not used to describe a formal celebration.

For programs who conducted formal assessments, this included cultural-only assessments (e.g., surveys measuring beliefs and attitudes) and mixed cultural and non-cultural assessments (e.g., one program uses a literacy survey integrating Native Hawaiian examples; another program uses pre- and post-tests related to Native Hawaiian cultural practice).

The educational-focused programs also seem to utilize non-cultural assessments. For example, this included standardized testing, non-adapted instruments and tools, demographic and academic data from schools, and hiring external evaluators.

### Challenges to using culture-based measures and assessments

Five types of challenges to using culture-based assessments were reported (see Figure 1). The majority of the participants reported administrative-related challenges (78 percent). This included a lack of resources (e.g., in funding, expertise, tools, a dedicated research/evaluation department), working with the Department of Education (DOE) (e.g., dealing with bureaucracy, frequent staff turnover, completing forms and paperwork), coordinating assessment efforts when managing multiple programs and/or different teachers who develop/use different assessments, and also having assessments change with staff changes.

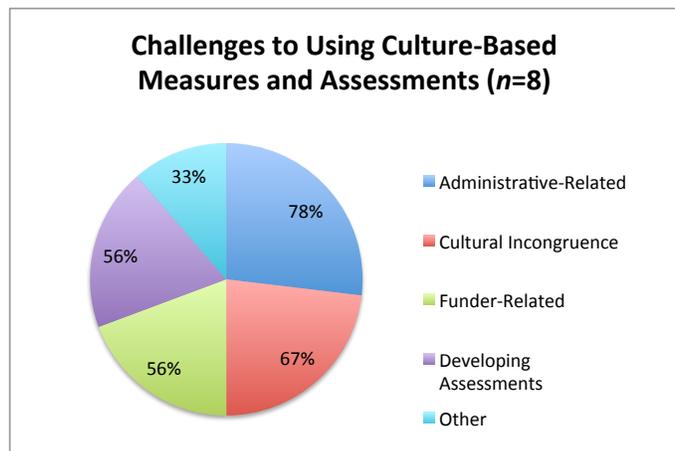


Figure 1. Challenges to Using Culture-Based Measures and Assessments

Participants also spoke about issues of cultural incongruence between Westernized evaluations and assessments to culture-based learning (67 percent). They mentioned having reservations of Westernized applicability, as well as common misconceptions among funders, the DOE, and teachers of culture-based education as an “addition” to Common Core Standards (as opposed to culture-based education as a process or method).

Funder-related challenges were also common amongst more than half of participants (56 percent). They mentioned how funders generally have no requirement or perceived value of both culture-based learning and qualitative data.

Participants also felt that developing their own assessments was a huge challenge (56 percent). More than half said they were unsure in how to define, measure, and assess outcomes, and some were hesitant about the validity, reliability, and scalability of qualitative data.

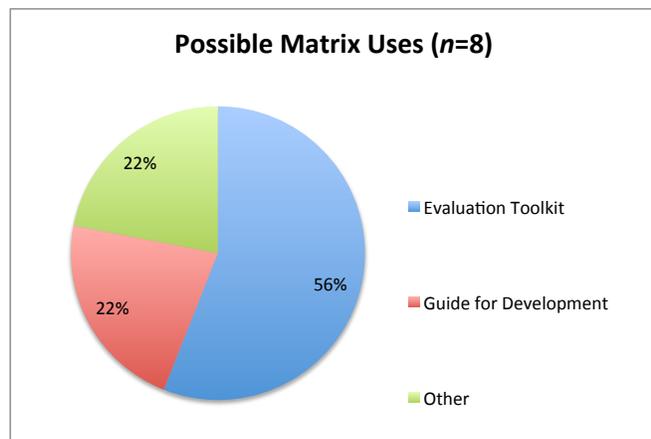
Other issues (33 percent) included challenges to obtaining IRB consent, difficulty in record-keeping for organizations with multiple programs, and experiencing frustrations when outcomes and grants are written by an external entity that excludes the program in the process (i.e., not asking programs, at the beginning, what they would like to focus their efforts on).

### **Possible uses of the matrix to benefit Native Hawaiian education and culture-based programs**

Participants brainstormed that one of the best potential uses of the matrix might be an evaluation toolkit that operationalized the matrix items (56 percent) (see Figure 2). They described the toolkit as a resource that provides strategies, examples, and suggestions for using the matrix items, which would also help programs to measure their outcomes.

Some participants were interested in having the matrix serve as a guide for development (22 percent). For example, they expressed an interest in having the matrix become a tool for guiding their programming, evaluation and assessments, and future grant proposals.

Other potential uses included using the matrix to support their storytelling and sharing (22 percent). That is, allowing programs to refer to the matrix when communicating with the legislature, to funders, etc. Participants felt that it provided a common language for everyone to use, thus, bolstering the matrix’s credibility, as well as the credibility of culture-based learning and assessment.



**Figure 2. Possible Uses for the Matrix to Benefit Native Hawaiian Education and Culture-Based Programs**

## Focus Group 2 Analysis

Pacific Policy Research Center (PPRC) held three focus group sessions during February 2016 at the Office of Hawaiian Affairs. Ten (10) participants in the Common Indicators System and Framework (CISF) Cohort Field Testing Project attended and participated. Sessions were held on February 16<sup>th</sup> and 17<sup>th</sup> from 9:00 am – 12:00 pm, and one session occurred on February 19<sup>th</sup> from 2:30 pm – 4:00 pm. The purpose of these focus groups was to provide a follow-up from the first sessions held in October 2015. Specifically, the discussions further explored participants' ideas about the role of the matrix and its potential uses (e.g., how it could be operationalized and what that operationalization might look like), as well as how programs understand and use hō'ike as a cultural assessment.

One PPRC researcher opened the discussion, two researchers led the discussion, and one researcher took notes. The conversation was audio-recorded.

Prior to asking the questions listed in the protocol below, the researchers provided a brief summary of results from the first sessions.

### Protocol

Four questions guided the focus group:

- (1) Upon reviewing responses from the last round of focus groups, which of the suggestions are the most valuable for your program?
- (2) Can you use or how would you use the matrix to guide the development of your program and/or guide the development of culturally responsive assessment practices?

Possible probing areas

- Funding procurement/grant writing
- Program conceptualization and planning
- Evaluation/assessment instrument creation
- Data collection
- Story-telling and reporting results

(3) Are you using Hō'ike as a form of assessment? If so, how are you using this?

(4) Is there anything else you would like to add about your program's/organization's assessment needs and possible uses of the matrix to address those needs?

### Analysis

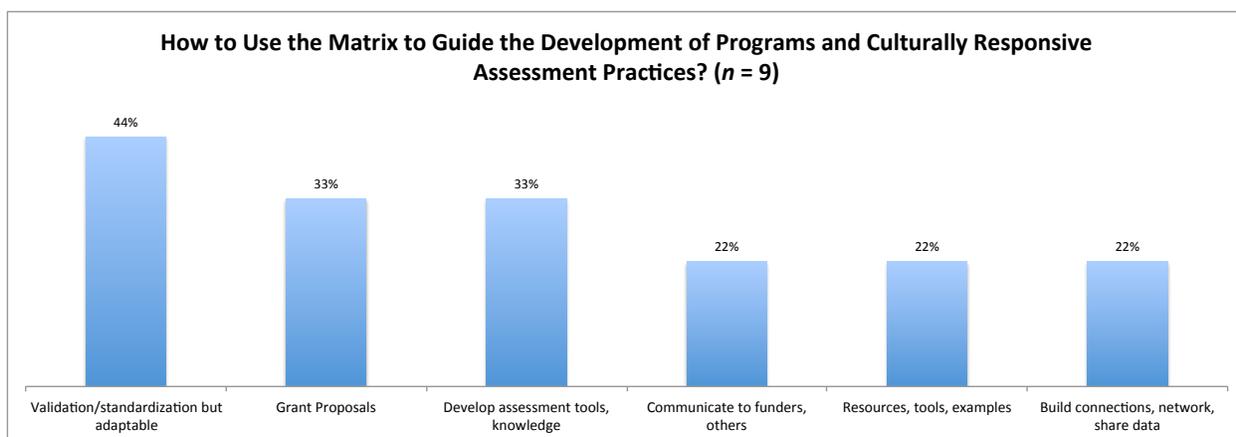
The researchers used open-ended coding to identify emerging themes in participants' responses.

## Focus Group Results

Emerging from the discussion were further ways to use the matrix, including suggestive improvements and challenges to using the matrix, as well as a discussion on how, if at all, programs use Hō'ike.

Participants spent a great deal of time discussing ways in which the matrix could be used to guide the development of their programs and the development of culturally responsive assessment practices (see Figure 1). 44 percent expressed an interest in using the matrix as a reference to help validate and standardize culture-based education and culture-based assessments. They further added that although standardizing the indicators and practice is important, the matrix must be adaptable to their individual needs.

Participants also suggested using the matrix when writing their grant proposals (33 percent), having it serve as a guide for developing their own assessment tools and instruments (33 percent), using the matrix to communicate to funders and others (e.g., the families) about the importance of culture-based education (22 percent), having it become a resource with tools and examples (22 percent), and using it to build connections with others, including networking and sharing assessment data (22 percent).



**Figure 1. Ways to Use Matrix to Guide Program Development and Culturally Responsive Assessment**

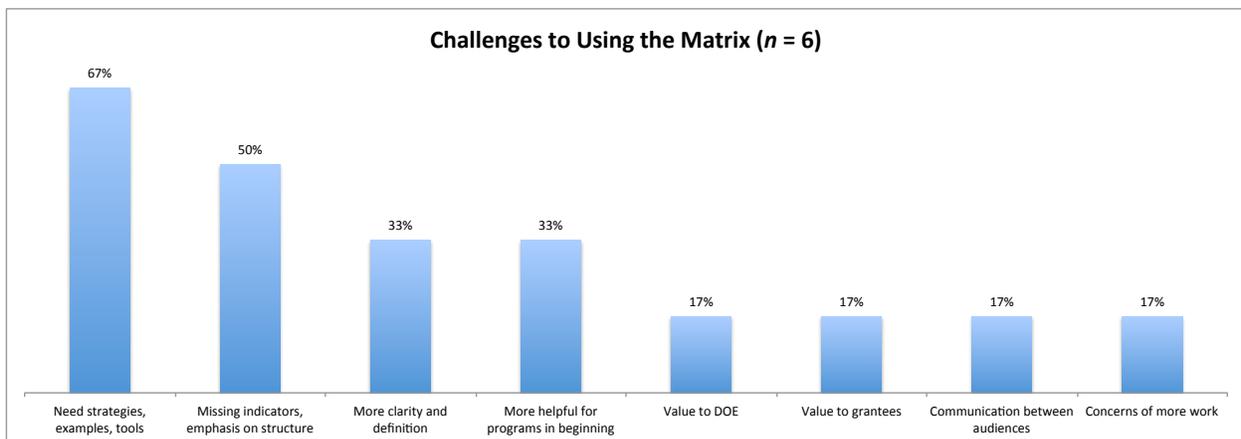
In the last focus group sessions, participants commented on the challenges to using cultural-based assessments. In these sessions, participants had the opportunity to reflect on and discuss potential challenges in specifically using the CISF matrix in their own work (see Figure 2).

Most participants (67 percent) felt that the matrix, while a comprehensive list of indicators, needs to be adapted to be more actionable and useful. That is, they expressed an interest in seeing strategies, examples, and tools for each of the indicators. Doing so would make the matrix more usable and less a check list of items. As one participant commented, “This matrix is very neutral. It’s the things we need to have for a functioning person or community. Not how good is each thing...these are just necessary for well-being. Its indicators of well-being but NOT how to get there...”

Half of the participants (50 percent) also reported that there were indicators missing (e.g., economics, financial literacy), as well as a limited emphasis on greater structures that have the power to create change in Native Hawaiian communities. For example, one respondent shared the following:

It [the matrix] looks like these are community needs at these different levels. But the other counterpart, the funders, don't always listen to the community of what's needed. When I see these things I get frustrated. I want to see things put on them – why can't the structures change? I want to see the possible uses of the matrix put back on the structure – federal government...we've been doing all of these forever and burden is always on programs to implement things. We need to have these put on them.

Other challenges in using the matrix included a need for more definition and clarity of the indicators (e.g., are the indicators intended to be outcomes, outputs, and/or activities?) (33 percent), feelings that the matrix – as it stands – is best for programs who are first beginning its development rather than existing programs with assessments in place (33 percent, concerns of its value to the Department of Education (DOE) (33 percent) and to grantees (33 percent), difficulty in communicating its purpose between grantees and their families (i.e., unsure of how it will help provide a common language for everyone) (17 percent), and concerns that incorporating the matrix might entail an additional workload (17 percent).



**Figure 2. Challenges in Using the Matrix**

The focus group sessions also focused on the use of hō'ike in their programs and what hō'ike looks like. All 10 of the participants (100 percent) reported that they use hō'ike as a form of assessment, whether it is considered formal, informal, or both (see Figure 3).

40 percent of programs described their hō'ike as being formal. They refer to hō'ike as a formal showcase or presentation at the end of the program that allows their students to showcase what they learned by presenting their learning via a final product (e.g., a movie, a poem, a demonstration, etc.) Families and community members are invited to these events.

30 percent reported having “informal” hō’ike – that is, informal observations of the students demonstrating what they learned, whether by themselves or to others. Programs also refer to this as hands-on learning. For example, one participant described their hō’ike as the following: “In the \_\_\_\_ program, we learn by doing and if so, we’re assessing your knowledge...if the student was learning about the lo’i and got muddy, that’s the assessment...if they got on the canoe, that’s the assessment...” Another 30% of participants reported doing both formal and informal forms of Hō’ike.

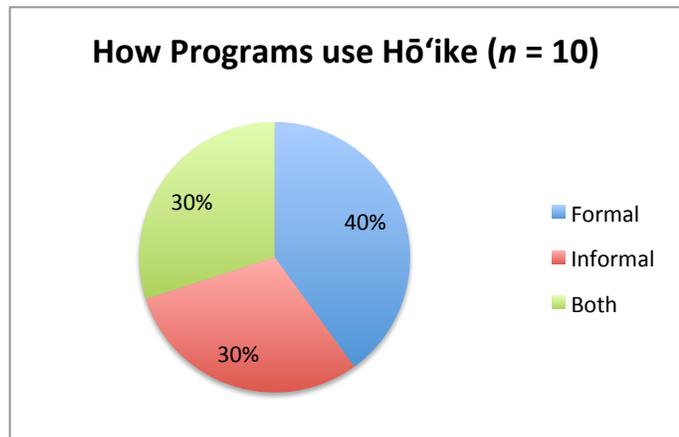


Figure 3. How Programs Use Hō’ike

Three participants also briefly shared challenges in using hō’ike as a cultural form of assessment: (1) Concerns about how to capture the “magic” of the hō’ike experience (e.g., is it acceptable to video record “personal” moments or is hō’ike best “lived in the moment?”); (2) Concerns about how to report hō’ike (e.g., one participant felt that the only way to report hō’ike was through a quantitative participation rate – how do you report the qualitative portion?); and (3) How to adapt/translate/mesh other forms of standardized testing into a hō’ike experience?

## Focus Group 3 Analysis

On Monday, June 13 2016, Pacific Policy Research Center (PPRC) conducted one large focus group with six participants in the Common Indicators System and Framework (CISF) Cohort Field Testing Project. Four participants were unable to attend. The focus group was held at the Office of Hawaiian Affairs from 9:00 am – 11:30 am. The purpose of the focus group, which was the final session for the project's first year, was to (1) verify participant preferences for workshop/capacity building service ideas drafted by PPRC (following up from second focus group); and (2) gather any additional information, such as participant perceptions of the project and recommendations for future directions.

Participants were asked to complete a short Annual Survey prior to the discussion (see Appendix B for Annual Survey). The survey was distributed electronically to those who were unable to attend the focus group.

Two PPRC researchers led the discussion and one researcher took notes. The conversation was audio-recorded.

### Protocol

Two questions guided the focus group:

(1) In the survey you just took, you will notice that we have identified four areas in which PPRC may offer capacity building services in the next year of this project. They include

- (a) Workshop on how to develop culturally relevant program outcomes
- (b) Workshop to review grant proposals (focus on aligning program outcomes with cultural assessments)
- (c) Workshop on how to develop culturally relevant assessments
- (d) Workshop on how to analyze and report on cultural assessment findings

Do some or all of these workshops accurately respond to the cultural assessment needs of your program?

Please explain how or how not, and if there are other workshop themes that would better respond to the cultural assessment needs of your program.

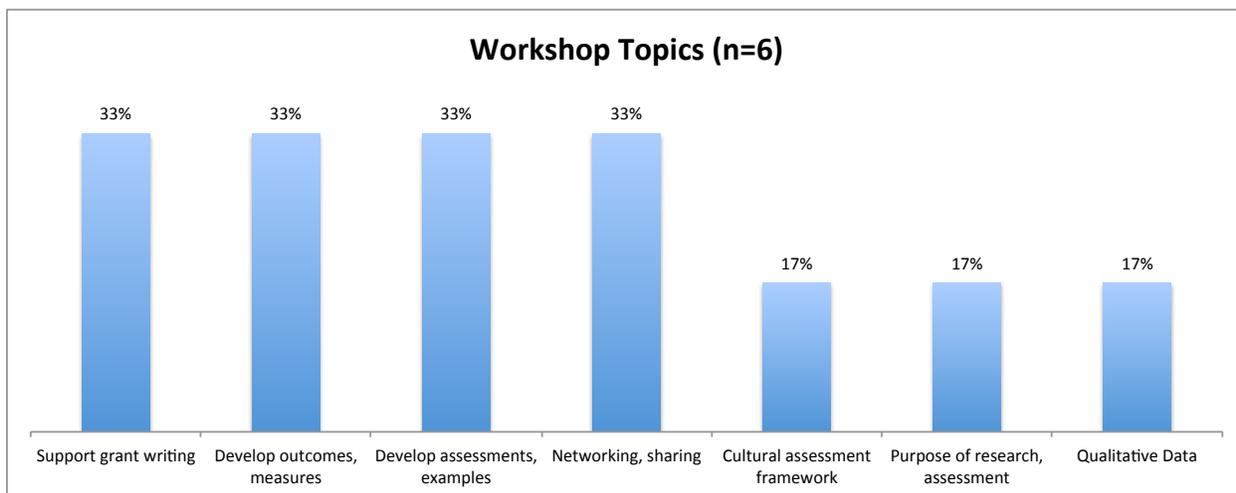
(2) Is there anything else you would like to tell the NHEC or PPRC about your program's cultural assessment practices or your participation in this project?

### Analysis

The researchers used open-ended coding to identify emerging themes in participants' responses.

## Focus Group Results

The discussion focused primarily on potential workshop topics for the upcoming year and continuing impressions of the CISF matrix. Most participants were interested in learning how to use the matrix to support their grant writing (33 percent), how to develop cultural-based outcomes and measures (33 percent), how to develop cultural-based assessments with examples (33 percent), and also having non-prescriptive sessions that allow for networking and sharing (i.e., assessments, knowledge) between various programs (33 percent) (see Figure 1).



**Figure 1. Workshop Topics**

One participant even agreed to present and share their program's assessments at future workshops.

When asked about how to best schedule or group participants into workshops, three suggestions were provided:

1. Group participants based on similar interests (e.g., group those who are interested in mentoring others).
2. Group participants based on topics/components that are relevant to their program's (current) focus (e.g., group those together who are interested in focusing on 'āina).
3. Do not group participants; leave workshops open for anyone interested in attending.

Participants continued to discuss the purpose, function, and usability of the matrix in its current form. Most commented that it serves as a good starting point for programs to consider when planning (67 percent) (see Figure 2). They felt the matrix provides a checklist and/or profile of significant cultural components to consider and integrate into programming (50 percent), and it might also raise awareness to areas and topics that programs never considered beforehand (17 percent). Similarly, one participant commented that the matrix serves as a spot check to gauge where their program is/where it could be (17 percent).

The challenge in the usability of the matrix that emerged from participants' responses was the need for greater clarity of the matrix's function (33 percent) and a need for concrete examples and

suggestions for each of listed indicators (17 percent). As one participant stated, “It might be good for starting off but take parent-giver skills – what about it?”

Participants also shared that they would be interested in having an online toolbox of resources (17 percent) and also a database for everyone to input their assessment data that could possibly track students longitudinally (33 percent).

When asked if they had any additional comments about the CISF project’s future, one participant expressed interest in the possibility of being provided support to attend the Center for Culturally Responsive Evaluation and Assessment (CREA) conference next year. Another participant wanted to see greater collect

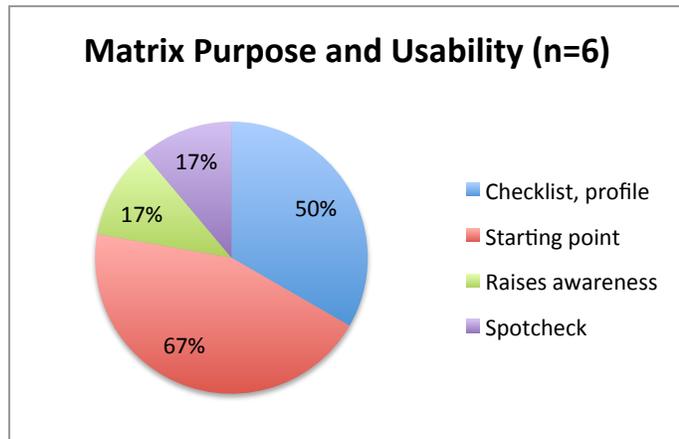


Figure 4. Matrix Purpose, Function, Usability

## Site Visit Summary

PPRC conducted focus group interviews with participants in three of the programs and observed two of the participating programs' end of the year assessments. Each site visit was approximately an hour long with the assessment observations occurring prior to conducting the focus group interviews. Two of the participating programs were located on O'ahu, in Honolulu and He'eia, and one was on Lāna'i.

For the focus groups, PPRC interviewed approximately 6 participants at each site. The type of participant varied depending on the program's services. One program focused on parents with young children and provided cultural learning experiences to those families. They conducted pre- and post-assessments on the parents with some cultural questions and non-cultural survey assessments for the young children. For this program, we interviewed the parent or caregiver. The caregivers, which included an uncle and a nanny, indicated that they had been participating in this program from 1-2 years.

The second program focused on adult learners who mentored adult students in a cultural practice such as weaving, hōlua sledding or 'ūkēkē making. No assessments were conducted in this program. For our interviews, we were able to speak with both the mentors and apprentices. The final group provided services to intermediate and high school students and focused on place-based cultural learning. Their pre- and post-assessments included a questionnaire with place-based cultural questions. We interviewed students who had been participating in this program from 1-3 years.

### Cultural values, knowledge and/or skills learned

Each of these programs engaged in cultural activities, taught cultural skills, and emphasized cultural values. They taught their participants the importance of connecting to the land and community. The Hawaiian language was another aspect of the program that they wanted participants to learn. Specifically, the language around the skill or activity that they were learning in addition to words and phrases they could use every day. Participants from all three programs talked about the importance of passing on cultural knowledge and how they saw that as their kuleana.

### How the assessments allow for demonstration of learning

When participants were asked about the current assessments being used to gauge their cultural learning, said that they felt the assessments showed their growth by the end of the year. The parent group believed that their use of Hawaiian words and values commonly used at home had increased over the year and were interested to compare their pre- and post-assessment results to see if that was reflected in their assessments. They liked the documentation that they were given to show what their child has learned over the year. They have a binder filled with the activities they've done and have other activities that the families can do at home. For the student group, they were required to present what they've learned in the course of the program and share their reflections how their self-

growth. These students felt that this self-reflection was a great way to show what they've learned and how far they have come.

### Suggestions for alternative ways to demonstrate cultural values, knowledge and/or skills

These participants were also asked if they had any ideas or suggestions for other ways that they might show the cultural knowledge, skills, and values that they have learned through the course of the program. The parent participants said that they could observe their interactions and somehow record the interactions at home. One parent said her young daughter did not say much in the group, but when they got home she was singing the Hawaiian songs they learned and using the words she was taught. She said, "That's the thing about little ones...they might not look like they're participating, but they're soaking up everything; when no one is watching, you see the seeds that are planted. They sing and dance alone." Another parent suggested that they make the standardized assessments to include Hawaiian words. She said that when her daughter was asked to name the picture of a cat, she answered "pōpoki." They did not accept that as an answer, but they are working on including Hawaiian words as correct responses on their assessments next year. They also suggested that the older children could lead a song or circle time as an assessment.

The participants in the adult mentoring program said that the best way to assess cultural skills that is often overlooked is through mo'olelo. Everything an artist or cultural practitioner creates has a life, has a story. The mentors also said that observing a student's level of respect for what they're learning and showing that they understand their connection to the land is another way to assess their students. These mentors and apprentices said that they would like to create a conference where practitioners can come together to share their work and network with others. They suggested that this would create an ideal situation in which to assess students, to have them present their work and answer the audiences questions about what they've learned. Mentors can assess their level of confidence in answering these questions.

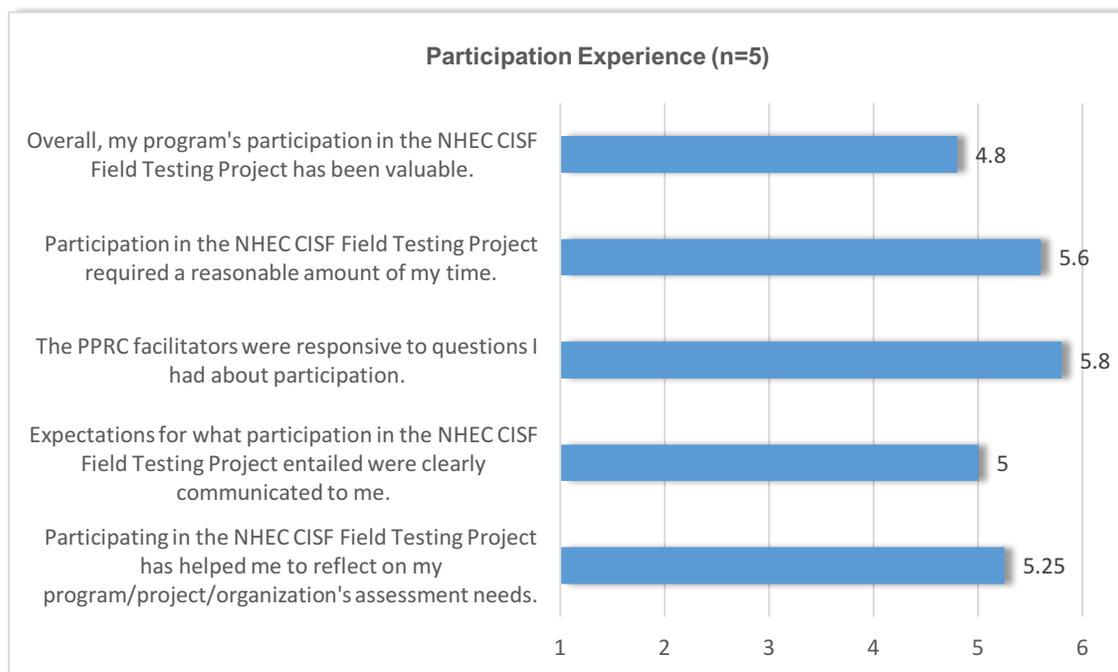
The students in the Lāna'i program said that they see the success of their program being demonstrated in what the students are planning to do after their participation in the program. One student, who was a senior this year, decided to become a Hawaiian Studies major at UH Hilo because of her participation in this program. She said she wants to come back after she finishes her degree and teach Hawaiian studies at the high school so students learn all the knowledge of Lāna'i. Another student is planning to work on writing a grant to ensure that the program continues. Other students suggested that they could share what they've learned through the program with others in the community. Possibly even creating their own community led program that brings families to the cultural sites on the island to learn about their home.

## Annual Survey Summary

In June 2016, PPRC distributed the Annual Survey to program representatives participating in the CISF Field Testing Project. The purpose of the survey is to (a) collect any remaining data that will help PPRC to perform cross-sectional analyses by variables relevant to participants; (b) verify participant preferences for workshop/capacity building service ideas drafted by PPRC, which follow-up on previous focus group discussions; and (c) gather participant perceptions of the project and recommendations for future directions. The survey contains ten (10) Likert scale items with the added option to comment on responses, two (2) rank-order items, and two open-response items. The survey was first distributed in pen-and-paper format at the start of the third focus group, and was used to inform the discussions that ensued. The survey was distributed electronically to those who did not attend the focus group. In total five of the eleven, or 45 percent, of programs responded.

### Results

Respondents were asked to indicate the extent to which they agreed with statements that pertained to their participation experience as well as the format and applicability of the CISF to their programs' assessment practices. Means were calculated for these items on an ascending six-point scale (1=Strongly Disagree; 6= Strongly Agree). The item that received the highest mean scores were as follows: "The PPRC facilitators were responsive to questions I had about participation" at 5.8 (trending towards "Strongly Agree") and "Participation in the NHEC CISF Field Testing Project required a reasonable amount of my time" at 5.6 (between "Agree" and "Strongly Agree").

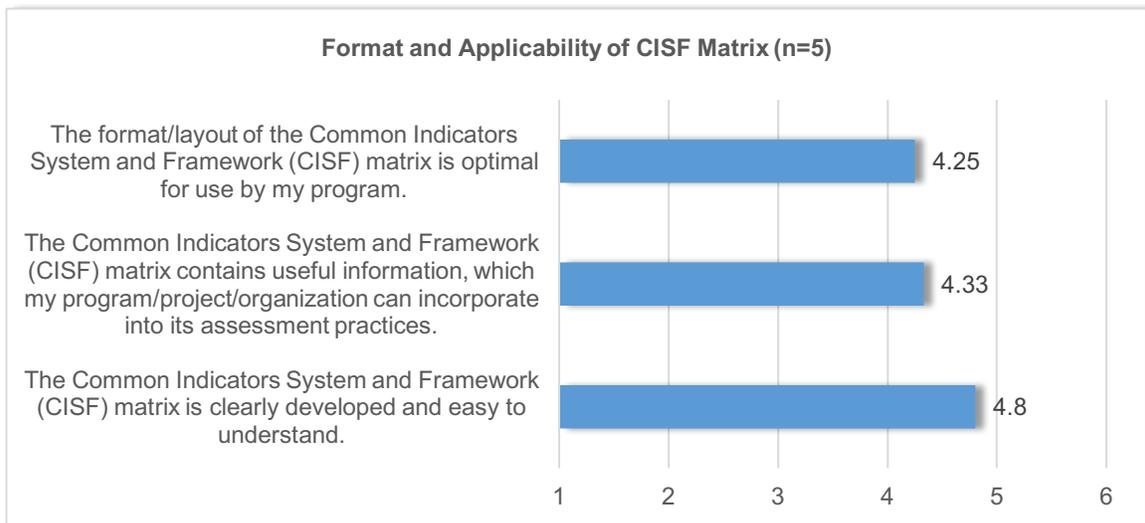


**Figure 1. Mean scores for items related to participation experience.**

Note: 1=Strongly Disagree; 2=Disagree; 3=Somewhat Disagree; 4=Somewhat Agree; 5=Agree; 6=Strongly Agree

Respondents also more than “Agreed” with a mean score of 5.25 that their participation in the CISF Field Testing Project helped them to reflect on their program/project/organization’s assessment needs, and “Agree” with a mean score of 5.0 that expectations for their participation were clearly communicated to them. The lowest scoring item was “Overall, my program’s participation in the NHEC CISF Field Testing Project has been valuable” with a mean score of 4.8 (trending towards “Agree”). It should be noted that these responses only represent 45 percent of the participant field.

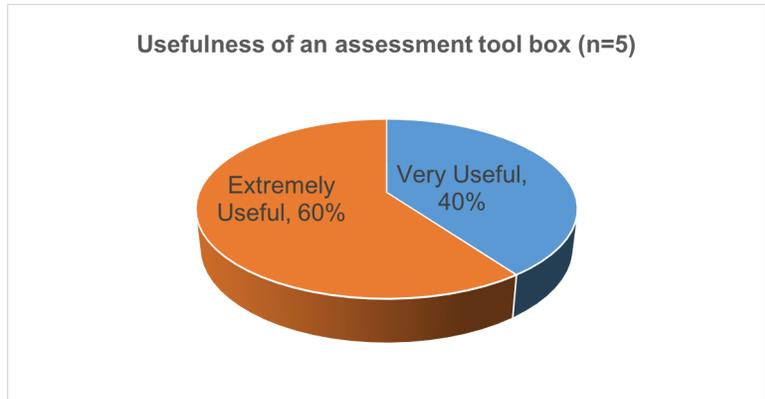
Participants were asked to indicate the extent to which they agreed with statements that pertained to the accessibility, relevance and usefulness of the CISF matrix to their own programs’ assessment needs. Likewise, means were calculated for these items on an ascending six-point scale (1=Strongly Disagree; 6= Strongly Agree). The item that received the highest mean score was, “The CISF matrix is clearly developed and easy to understand” at 4.8 (trending towards “Agree”). Items about the usefulness of the matrix scored lower at 4.33 and 4.25 (trending towards “Somewhat Agree”). Again, it should be noted that these responses only represent 45 percent of the participant field.



**Figure 2. Mean scores for items related to the format and applicability of the CISF matrix.**

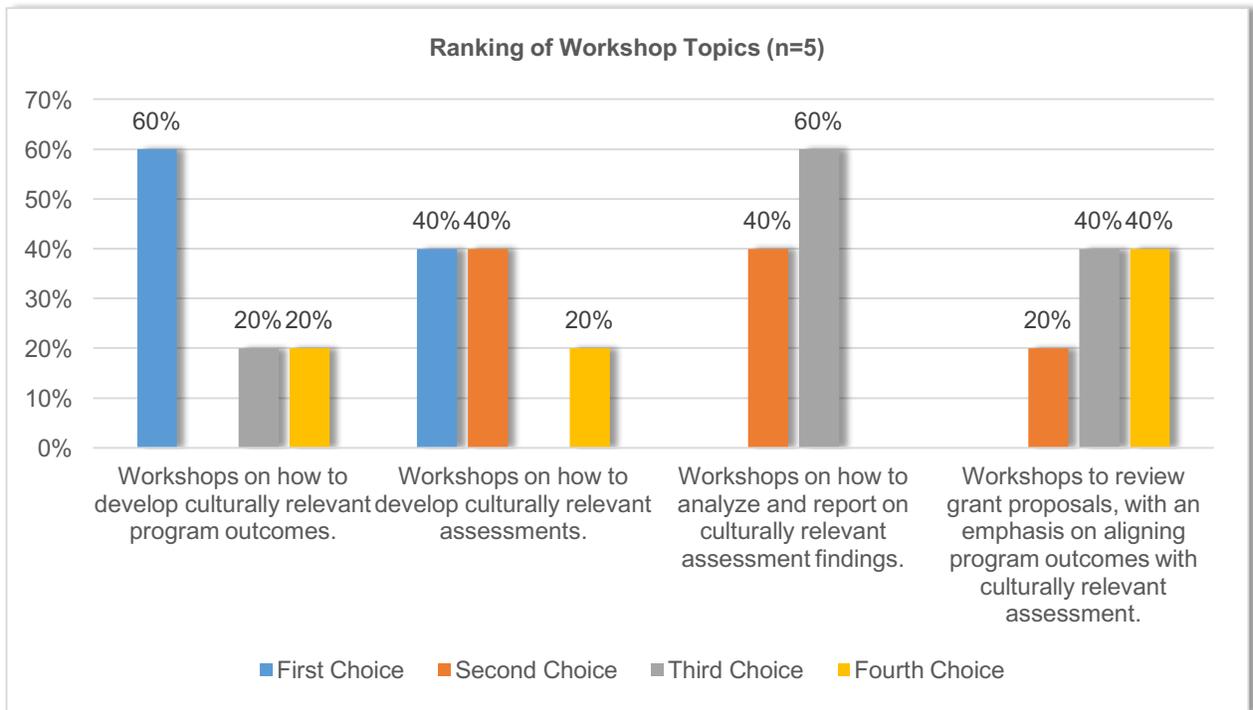
Note: 1=Strongly Disagree; 2=Disagree; 3=Somewhat Disagree; 4=Somewhat Agree; 5=Agree; 6=Strongly Agree

They survey next asked respondents to rate capacity building activities that might best respond to their assessment needs. The list of specific activities was informed by findings from previous data collection activities conducted with participating programs. Overall, 60 percent, or three, respondents thought that an assessment tool box would be “Extremely Useful” to their efforts, and the remaining 40 percent indicated that an assessment tool box would be “Very Useful”.



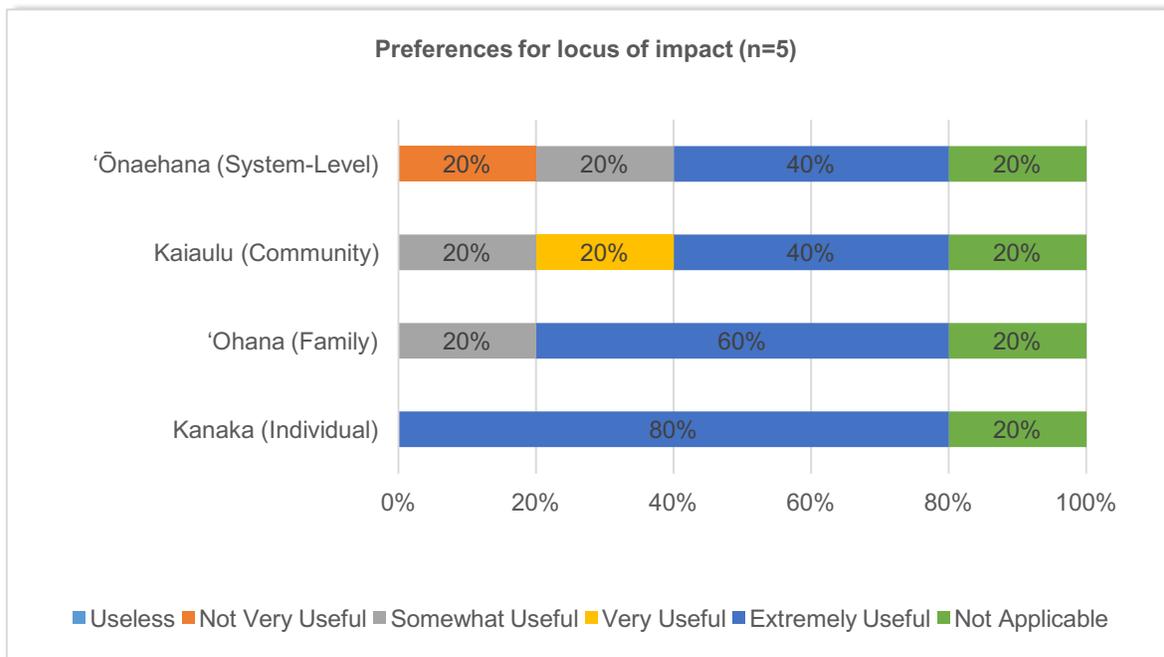
**Figure 3. The potential usefulness of an assessment tool box for participating programs**

When asked to rank in order of preference specific workshops participants would like to see PPRC offer, workshops on how to develop culturally relevant program outcomes and workshops on how to develop culturally relevant assessments received the first and second choice designations. Workshops on how to analyze and report on culturally relevant assessment findings followed, with 40 percent of respondents ranking it as their “second choice” and 60 percent their third choice. Finally, workshops to review grant proposals with an emphasis on aligning program outcomes with culturally relevant assessment were least popular, with 20 percent of respondents designating it their second choice, 40 percent their third choice, and 40 percent their fourth/last choice.



**Figure 4. Workshop topics ranked in order of preference by survey respondents.**

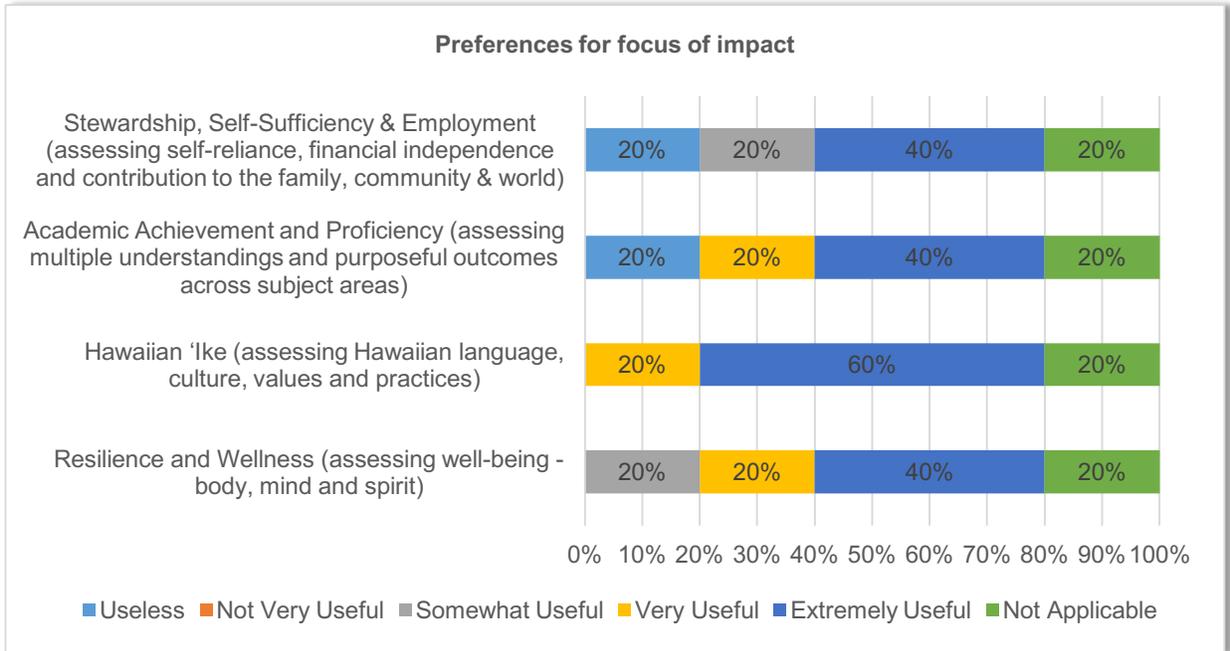
Respondents were also asked about the utility of capacity building services that addressed the eight focus and locus areas of the matrix for their programs. Assessment capacity building around the learning of Kanaka, or the individual, was considered most popular with 80 percent of respondents indicating it would be “Extremely Useful”. Assessment capacity building around ‘Ohana (family) received the next highest rating, with 60 percent indicating it would be “Extremely Useful” and 20 percent “Somewhat Useful”. Kaiaulu (community) followed close behind with a response profile of 40 percent “Extremely Useful”, 20 percent “Very Useful” and 20 percent “Somewhat Useful”. Finally, assessment capacity building around the ‘Ōnaehana (system-level) was least popular, with a response profile designation of 40 percent “Extremely Useful”, 20 percent “Somewhat Useful” and 20 percent “Not Very Useful”. All loci of impact received a 20 percent “Not Applicable” response.



**Figure 5. Usefulness of assessment capacity building around CISF loci of impact**

The response pool is too small to perform any relational analyses. However, it is possible that the responses reveal a preference pattern linked to scale, where the smallest unit – Kanaka – was the subject programs’ most wished to target with cultural assessment practices, and ‘Ōnaehana was the least. This response profile may be simply contour programs’ areas of concentration.

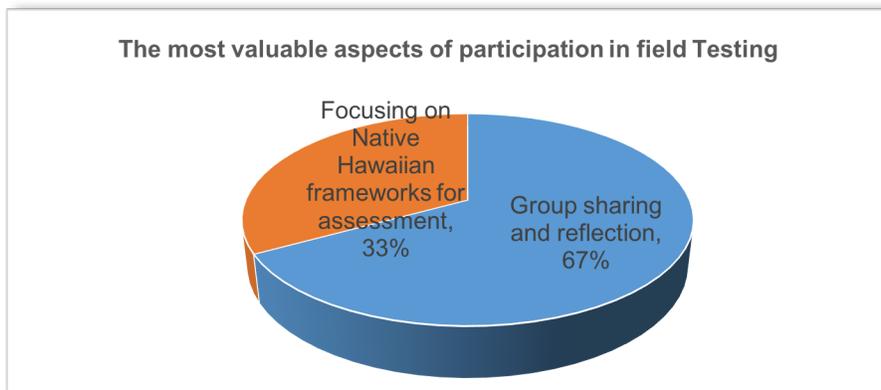
When asked about the usefulness of assessment capacity building around CISF foci of impact, respondents most selected Hawaiian ‘Ike as “Extremely Useful” at 60 percent. It was also considered “Very Useful” by 20 percent. The focus area of Resilience and Wellness followed Hawaiian ‘Ike, with a response profile of 40 percent “Extremely Useful”, 20 percent “Very Useful” and 20 percent “Somewhat Useful”. Academic Achievement placed third with 40 percent “Extremely Useful”, 20 percent “Very Useful” and 20 percent “Useless”. Finally, the focus area of Stewardship, Self-Sufficiency and Employment ranked last, with a response profile of 40 percent “Extremely Useful”, 20 percent “Somewhat Useful” and 20 percent “Useless”. Again, all foci of impact received a 20 percent “Not Applicable” response.



**Figure 6. Usefulness of assessment capacity building around CISF foci of impact**

Again, the response profile may simply reflect programs' specific goals and concentration of service. It may also reflect areas of greatest need and desired directions for future service provision.

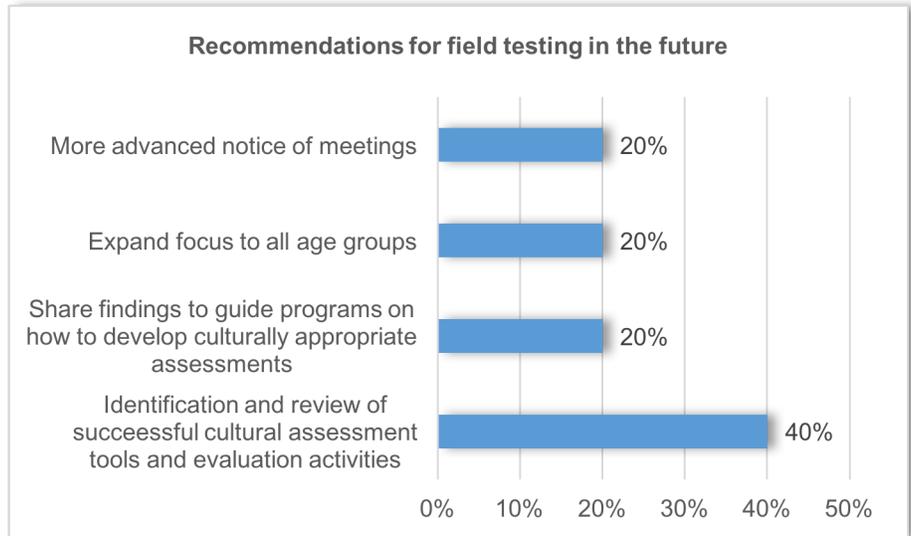
Finally, the survey asked respondents to elaborate on the most valuable aspects of their participation in the CISF Field Testing Project, and any recommendations they had to improve it or make it more relevant to their needs. Two (2) major themes emerged from the submitted responses. 67 percent of responses most valued the group sharing and reflection they engaged in as a result of the project. They benefited from listening to one another, and finding inspiration in each other's work. 33 percent of responses referenced the value of focusing on Native Hawaiian frameworks for assessment.



**Figure 7. Responses to the question "What was most valuable about your participation in the CISF Field Testing Project this year"?**

When it came to recommendations for how the CISF project could be improved, respondents suggested that NHEC offer a review of specific tools and evaluation activities that would support the development of culturally responsive assessments (40 percent). 20 percent of responses wanted PPRC to share findings from the project to guide the programs on how to develop culturally

responsive assessments, and another 20 percent of responses requested the expansion of the project to focus on all age groups. As the project is already open to all age groups, this request may reflect the way the participant pool is currently weighted. Finally, 20 percent of responses asked for more advanced confirmation of meetings.



**Figure 8. Participation recommendations for how to improve the CISF Field Testing Project for the future**

## Summary

The accessibility of the matrix was considered its strongest attribute, while this was less the case for its usability and applicability. The most valuable component of participation in the CISF Field Testing Project for programs was group sharing about and reflection on culturally relevant assessment practices for Native Hawaiian learners. In the future, participants would like greater exposure to cultural assessment tools and evaluation activities. To that end, programs would like to participate in workshops that facilitate both the development of culture-based program outcomes and culturally relevant assessments. Additionally, it is preferable that these workshops focus on the cultivation of Kanaka (individual) and 'Ohana (family), with Hawaiian 'Ike (knowledge) and Native Hawaiian Resilience and Wellness as the locus for outcomes and assessment development.



## Appendix B: Evaluation Data Collection Instruments

## Rubrics to Evaluate Psychometric Properties and Cultural Relevance of Existing Cohort Assessment Instruments

Assessments submitted by cohort participants will be reviewed according to (a) psychometric properties and (b) cultural relevance. These domains of examination reflect two primary areas of importance for creating assessments that collect meaningful data in a culturally congruent manner. Basic rubrics for considering psychometric properties and cultural relevance of assessment instruments were designed to elucidate significant features of effective, culturally relevant assessments. By identifying valuable characteristics of extant assessments in these two domains, we will be able to disseminate important information regarding instrument creation, administration and function. The following two sections briefly describe the formulation of rubrics designed to examine components of existing assessments relating to psychometric design and cultural relevance.

### *Rubrics to evaluate psychometric properties*

There are numerous facets of psychometric science that are germane to creating valid and reliable evaluation instruments. While many of the more formal aspects of psychometric review are beyond the current scope of this project, there are a number of basic psychometric principles that may be used to identify features of existing instruments that increase their (1) usability and (2) validity.

**Usability.** Usability refers to the “ease of use” and general clarity of the instrument. This includes the clarity of both question stems as well as item responses. For example, question stems that include multiple constructs are often less clear and more complicated to interpret than stems that contain a single construct. Additionally, avoiding complex sentence structure or double-negative wording in question stems is preferable. Item responses that are easily interpretable and allow the data to be collected and analyzed efficiently are obviously advantageous. This would include appropriate use of open- or closed-ended questions. Appropriate use of scales is equally important. That is, using different response items that appropriately refer to scales of agreement, satisfaction, evaluation of knowledge is necessary. Specificity in items is additionally important. Items stems that avoid abstract terms and item responses that include frequency estimates (“1-3 times” versus “Not often”) are generally more helpful in reducing ‘noise’ or error in the data. Question stems that do not lead participants are also beneficial as it does not create bias and allows for more authentic interpretation of results. The table below details the component parts of usability that have been described above.

Table 1. Definitions of usability

<b>Clear question stem</b>	<b>Appropriate item response</b>
<ul style="list-style-type: none"><li>• No multiple constructs</li></ul>	<ul style="list-style-type: none"><li>• Correct frequency estimates</li></ul>
<ul style="list-style-type: none"><li>• Clear, simple sentence structure</li></ul>	<ul style="list-style-type: none"><li>• Responses match scales</li></ul>
<ul style="list-style-type: none"><li>• No leading questions</li></ul>	<ul style="list-style-type: none"><li>• Correct labeling of response anchors</li></ul>

Each question stem and item response will be evaluated using these criteria. Assessment instruments that have clear question stems and appropriate item responses for all items will be identified as having the highest usability. Various ranges of usability for instruments will be

discussed with references to the percentage of items that do not include the components outlined in Table 1.

**Validity.** Validity refers to the ability of an instrument to measure what it is designed to measure. There are a number of facets of validity (face validity, construct validity, predictive validity) that comprise overall psychometric validity. Again, it would not be feasible to assess many forms of validity within the current scope of this project. However, some essential features of validity are important to consider as preliminary features for psychometric soundness. Face validity is the extent to which the instrument looks as if it will answer the concepts it intends to measure. This includes clarity of purpose of the instrument and the extent to which the questions and available responses address that purpose. Instruments will be rated with a high, medium or low level of face validity. Definitions for the various levels of face validity are outlined in Table 2.

Table 2. Ratings of face validity

<b>High face validity</b>	More than 90% of items relate to stated assessment purposes
<b>Medium face validity</b>	Between 70-90% of items relate to stated assessment purposes
<b>Low face validity</b>	Less than 70% of items relate to stated assessment purposes

***Rubric to evaluate cultural relevance***

The cultural relevance portion of the rubric focuses on four main components: (a) Cultural Knowledge (e.g., Hawaiian history and mo'olelo), (b) Cultural practices and activities (e.g., learning hula and growing taro), (c) Cultural values (aloha 'āina and kuleana), and (d) Hawaiian language. These four broad areas of focus were selected to cover a breadth of culturally relevant experiences. Using a 3-point rating scale, a cultural expert will be responsible for determining to what extent each of these four categories are addressed by the assessments. The rating scale will consist of 3 levels, *No cultural relevancy (0)*, *Low cultural relevancy (1)*, *High cultural relevancy (2)*. Each component will be assessed individually. A score of 1, Low cultural relevancy, will be given if less than 25% of the items on the assessment addresses a particular component. An assessment score of 2, High cultural relevancy, will be given if 25% or more of the items address a particular component (see Table 3).

Table 3. Ratings of cultural relevance

<b>2</b>	<b>High cultural relevancy</b>	More than 25% of the items relate to stated cultural components
<b>1</b>	<b>Low cultural relevancy</b>	Less than 25% of items relate to stated cultural components
<b>0</b>	<b>No cultural relevancy</b>	No items relate to stated cultural components

**Focus Group Protocol (1 of 3)**  
Native Hawaiian Education Council (NHEC)  
Common Indicators System and Framework (CISF) Cohort Field Testing Project  
Facilitated by: Pacific Policy Research Center (PPRC)

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## **Introduction**

Aloha, and mahalo for joining this discussion today. The purpose of today is to learn more about your current assessment practices and culture-based assessment needs. We would like to know what outcomes you measure within your programs and how, and what measures would best allow your program participants to demonstrate the cultural values, knowledge and practices they learn. We will frequently refer to the CISF matrix in front of you as we go along. We will refer to the matrix because we would like to learn if any of the measures it features are reflected in your current program assessment tools and practices, AND/OR if the CISF might be helpful to you in any future assessment endeavors.

Our discussion will be audio recorded for note-taking purposes only. The recording will be only accessed by PPRC staff directly involved in the project, and destroyed after the project has concluded. To secure your anonymity, the responses you give to questions will be grouped with the responses of others when we write the evaluation report, and neither your names nor any personally identifying information will be revealed.

Please feel free to stop the discussion at any time to raise a question or ask for clarification. Also, you may refuse to answer a question at any time for any reason.

Do you have any questions before we begin?

---

## **Prompts**

(1) What are the NH culture-based outcomes of your program? In other words, what cultural values, knowledge and/or practices do you expect your program participants to be able to demonstrate?

(2) Please describe any culture-based assessment measures you currently use, which allow your program participants to demonstrate cultural values, knowledge and/or practices. For those who do not currently use culture-based assessment measures, please describe what you do use to measure the progress and accomplishments of your participants.

(3) What challenges or barriers have you faced in using OR wanting to use culture-based measures to assess your program participants?

(4) In the future, is there anything you would like to change about your cultural assessment practices and routines? Or if you do not use cultural assessments currently, what vision do you have for using cultural assessments in the future?

(a) If you were to make changes to your current assessments, or develop new ones, what indicators/measures would best suit your assessment needs? In other words, what would be the best way to know if your program has impacted its participants in the desired manner?

(b) What assessment formats would best suit your needs and why? (e.g. survey, observational protocol, demonstration protocol, interviews, etc.)

(5) Would it be useful to add any of the CISF indicators/measures to your assessment instruments/tools/routines? If so, which ones and why?

(6) Does the CISF fail to capture any of the indicators/measures your program uses or would like to use? If so, what is missing? And how would you change it to be more useful to you?

**Focus Group Protocol (2 of 3)**  
Native Hawaiian Education Council (NHEC)  
Common Indicators System and Framework (CISF) Cohort Field Testing Project  
Facilitated by: Pacific Policy Research Center (PPRC)

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## Introduction

Aloha, and mahalo for joining this discussion today. The purpose of today is to review the response summaries from the first round of focus groups and further discuss how the CISF matrix could contribute to your organizational/program development and cultural assessment efforts.

Our discussion will be audio recorded for note-taking purposes only. The recording will be accessed by PPRC staff only directly involved in the project and destroyed after the project has concluded. To secure your anonymity in the reporting process, the responses you give to questions will be grouped with the responses of others, and neither your names nor any personally identifying information will be revealed. Please feel free to stop the discussion at any time to raise a question or ask for clarification. Also, you may refuse to answer a question at any time for any reason.

Do you have any questions before we begin?

---

## Prompts

[Facilitator]: *Present and summarize focus group results from Round 1.*

- (3) Upon reviewing responses from the last round of focus groups, which of the suggestions are the most valuable for your program?
- (4) Can you use or how would you use the matrix to guide the development of your program and/or guide the development of culturally responsive assessment practices?

### *Possible probing areas*

- Funding procurement/grant writing
- Program conceptualization and planning
- Evaluation/assessment instrument creation
- Data collection
- Story-telling and reporting results

- (3) Are you using Hō'ike as a form of assessment? If so, how are you using this?
- (4) Is there anything else you would like to add about your program's/organization's assessment needs and possible uses of the matrix to address those needs?

**Focus Group Protocol (3 of 3)**  
Native Hawaiian Education Council (NHEC)  
Common Indicators System and Framework (CISF) Cohort Field Testing Project  
Facilitated by: Pacific Policy Research Center (PPRC)

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### **Introduction**

Aloha, and mahalo for joining this discussion today. The purpose of today is to confirm your preferences for workshop/capacity building service ideas we discussed in the last meeting and gather your suggestions for how the CISF Field Testing Project can be improved.

Our discussion will be audio recorded for note-taking purposes only. The recording will be accessed by PPRC staff only directly involved in the project and destroyed after the project has concluded. To secure your anonymity in the reporting process, the responses you give to questions will be grouped with the responses of others, and neither your names nor any personally identifying information will be revealed. Please feel free to stop the discussion at any time to raise a question or ask for clarification. Also, you may refuse to answer a question at any time for any reason.

Do you have any questions before we begin?

---

### **Prompts**

[Facilitator]: *Present and summarize focus group results from Round 2.*

(1) In the survey you just took, you will notice that we have identified four areas in which PPRC may offer capacity building services in the next year of this project. They include

- (a) Workshop on how to develop culturally relevant program outcomes
- (b) Workshop to review grant proposals (focus on aligning program outcomes with cultural assessments)
- (c) Workshop on how to develop culturally relevant assessments
- (d) Workshop on how to analyze and report on cultural assessment findings

Do some or all of these workshops accurately respond to the cultural assessment needs of your program?

Please explain how or how not, and if there are other workshop themes that would better respond to the cultural assessment needs of your program.

(2) Is there anything else you would like to tell the NHEC or PPRC about your program's cultural assessment practices or your participation in this project?

**CISF Cohort Field Testing Project Cognitive Interview Protocol (Minor)**  
Pacific Policy Research Center and Native Hawaiian Education Council

Conducted By:	Date of Interview:
Instrument:	

**Part I. Introduction**

[Introductions and icebreaker conversation of 2-3 minutes]

Introductory Script:

*I want to find out if the [assessment name] gives you the chance to show what you've learned in [program name]. One way to do this is to conduct a cognitive interview. A cognitive interview is a way of finding out what a person thinks about something as they are doing it. For example, if I want to know if a math test is really testing what you learned, I ask you to take the test. And as you take that test, I ask you to tell me what you're thinking about the test (are the test questions easy to understand, are the answer options easy to understand, how could the test be worded better, and so on). So, a cognitive interview is a way to hear your thoughts about something as you're thinking them.*

*I'm going to ask you to take [assessment name] as you would normally in [program name], except, I'd like you to tell me everything you are thinking out loud while you're taking it. Your thoughts may be about the questions on the [assessment name], or you may have an opinion about something on the [instrument name]. You may also have incomplete thoughts. Anything you're thinking is okay, because all of your thoughts are important. There is nothing you could say that is wrong.*

*Before we begin, let's practice thinking aloud with an example. During our practice, I'll read a test question, and then say my thoughts out loud. After I finish, I will give you a test question to read aloud, and then you say what you're thinking out loud. If you need to, we can practice a couple more times before we begin the [assessment name].*

[Practice examples]

**Part II. Cognitive Interview**

*Now that we've practiced a couple of times, we are ready to start the [assessment name]. If you have any questions before we start, or during, feel free to ask them.*

[Begin Cognitive Interview]

Probes or “continuers” that may be used as applicable:

- (1) Was the question easy to answer? Why or why not?
- (2) Did you like the question? Why or why not?
- (3) Tell me how you chose that answer.
- (4) What are you thinking now?
- (5) Any other thoughts?

## **Part II. Post Assessment Follow-Up**

*Mahalo nui, you did a great job! Now I'll ask you some questions about the [assessment name] you just took.*

### **1. Demonstration of Cultural Knowledge, Values, and Skills**

Did [assessment name] give you the chance to show what you learned about Native Hawaiian culture in this program? If not, what else do you know that you didn't get to show when you took the [assessment name]?

### **2. Cultural Identification**

(Option a) How did [assessment name] make you feel about the Hawaiian culture?

(Option b) Did the [assessment name] make you think about Hawaiian culture? If so, what did you think about?

### **3. Cultural Curiosity and Desire to Learn**

(Option a) When you took [assessment name], did it make you want to learn more about Native Hawaiian culture? If so, what did it make you want to know more about?

(Option b) When you took [assessment name], did it make you want to ask your family questions about your heritage (those who came before you, like your grandparents, aunties, uncles, etc., where they are from, what they did, the foods they ate, the traditions they practiced, etc.)?

*Well, we're finished! Mahalo nui for talking to me! You did a great job, and have been very helpful. Do you have any questions for me before we finish?*

[Conclude Cognitive Interview]

**CISF Cohort Field Testing Project Cognitive Interview Protocol (Adult)**  
Pacific Policy Research Center and Native Hawaiian Education Council

Conducted By:	Date of Interview:
Instrument:	

**Part I. Introduction**

[Introductions and icebreaker conversation of 2-3 minutes]

Introductory Script:

*I want to find out if the [assessment name] gives you the chance to demonstrate what you've learned in [program name]. One way to do this is to conduct a cognitive interview. A cognitive interview is a way of finding out what a person thinks about something as they are doing it. For example, if I want to know if a math test is really testing what you learned, I ask you to take the test. And as you take that test, I ask you to tell me what you're thinking about the test (are the test questions easy to understand, are the answer options easy to understand, how could the test be worded better, and so on). So, a cognitive interview is a way to hear your thoughts about something as you're thinking them.*

*I'm going to ask you to take [assessment name] as you would normally in [program name], except, I'd like you to tell me everything you are thinking out loud while you're taking it. Your thoughts may be about the questions on the [assessment name], or you may have an opinion about something on the [assessment name]. You may also have incomplete thoughts. Anything you're thinking is okay, because all of your thoughts are important. There is nothing you could say that is wrong.*

*Before we begin, let's practice thinking aloud with an example. During our practice, I'll read a test question, and then say my thoughts out loud. After I finish, I will give you a test question to read aloud, and then you say what you're thinking out loud. If you need to, we can practice a couple more times before we begin the [assessment name].*

[Practice examples]

**Part II. Cognitive Interview**

*Now that we've practiced a couple of times, we are ready to start the [assessment name]. If you have any questions before we start, or during, feel free to ask them.*

[Begin Cognitive Interview]

Probes or “continuers” that may be used as applicable:

- (1) Was the question easy to answer? Why or why not?
- (2) Did you like the question? Why or why not?
- (3) Tell me how you chose that answer.
- (4) What are you thinking now?
- (5) Any other thoughts?

## **Part II. Post Assessment Follow-Up**

*Mahalo nui for doing such a great job. Now I'll ask you some questions about the [assessment name] you just took.*

### 1. Demonstration of Cultural Knowledge, Values, and Skills.

Did [assessment name] give you the opportunity to demonstrate what you've learned about Native Hawaiian culture through this program? If not, what knowledge did you not get the opportunity to demonstrate?

### 2. Cultural Identification

Did [assessment name] make you reflect on your cultural identity? If so, what did you reflect on?

### 3. Cultural Curiosity and Desire to Learn

When you took [assessment name], did it make you want to learn more about Native Hawaiian culture? If so, what did it make you want to know more about?

*Mahalo nui for participating in this cognitive interview! Your participation has been very helpful. Do you have any questions for me before we conclude?*

[Conclude Interview]

## NHEC CISF Field Testing Project Annual Survey

**Aloha and welcome to the CISF Field Testing Project's Annual Survey! PPRC would like to learn about your experiences as a participant this year, and how the project can accommodate the culture-based assessment needs of your program(s) in the future. Please complete the survey no later than Wednesday, June 22. Your responses are anonymous and the survey should take approximately 5 minutes to complete. Mahalo nui loa for your time, honesty and contribution!**

\* 1. Please indicate the extent to which you agree with the following statements.

	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
Participating in the NHEC CISF Field Testing Project has helped me to reflect on my program/project/organization's assessment needs.	<input type="radio"/>						
The Common Indicators System and Framework (CISF) matrix is clearly developed and easy to understand.	<input type="radio"/>						
The Common Indicators System and Framework (CISF) matrix contains useful information, which my program/project/organization can incorporate into its assessment practices.	<input type="radio"/>						
The format/layout of the Common Indicators System and Framework (CISF) matrix is optimal for use by my program.	<input type="radio"/>						
Expectations for what participation in the NHEC CISF Field Testing Project entailed were clearly communicated to me.	<input type="radio"/>						
The PPRC facilitators were responsive to questions I had about participation.	<input type="radio"/>						
Participation in the NHEC CISF Field Testing Project required a reasonable amount of my time.	<input type="radio"/>						
Overall, my program's participation in the NHEC CISF Field Testing Project has been valuable.	<input type="radio"/>						

Please feel free to add a comment here regarding any of your above responses.



\* 5. How useful would capacity building services related to culture-based assessment in the following "focus of impact" areas be to your program?

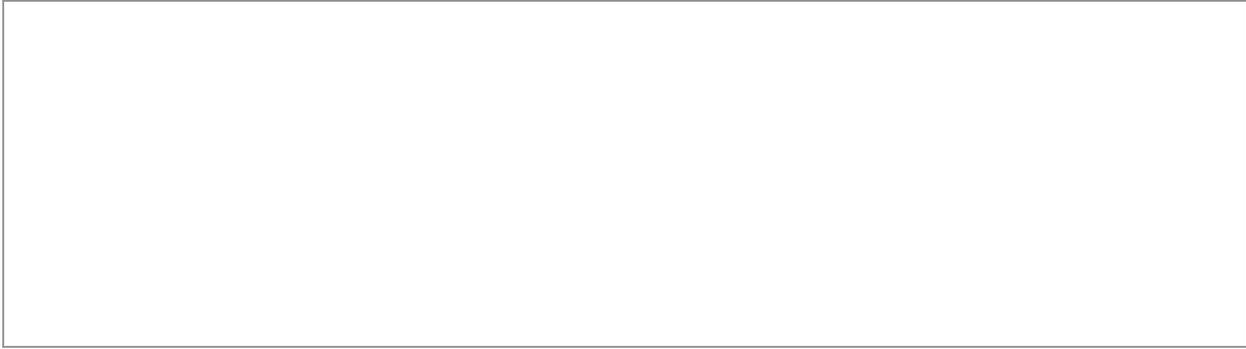
	Useless	Not Very Useful	Somewhat Useful	Very Useful	Extremely Useful	N/A
Resilience and Wellness (assessing well-being - body, mind and spirit)	<input type="radio"/>					
Hawaiian 'Ike (assessing Hawaiian language, culture, values and practices)	<input type="radio"/>					
Academic Achievement and Proficiency (assessing multiple understandings and purposeful outcomes across subject areas)	<input type="radio"/>					
Stewardship, Self-Sufficiency & Employment (assessing self-reliance, financial independence and contribution to the family, community & world)	<input type="radio"/>					

\* 6. How useful would a "tool box" related to the CISF matrix be for your program? The tool box could contain references to assessment resources, materials on culture-based assessment best practices, sample culture-based assessments, etc.

Useless	Not Very Useful	Somewhat Useful	Very Useful	Extremely Useful
<input type="radio"/>				

\* 7. What was most valuable about your participation in the CISF Field Testing Project this year?

\* 8. What recommendations can you give to improve the CISF Field Testing Project for next year? (e.g. suggestions for shifting goals/direction; project format; logistics; etc.)

A large, empty rectangular box with a thin black border, intended for the user to write their recommendations for improving the CISF Field Testing Project for the following year. The box is currently blank.

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