# Report of Lessons Learned: Common Indicators System and Framework (CISF) Field Testing Project, 2015-2018

## A REFLECTION ON PROJECT SUCCESSES, CHALLENGES, AND RECOMMENDATIONS

Submitted to the Native Hawaiian Education Council
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This report was developed under a grant from the U.S. Department of Education, Office of Elementary and Secondary Education, Native Hawaiian Education Program. The contents of the report do not necessarily represent the positions or policies of the U.S. Department of Education. Neither the U.S. Department of Education nor any of its components are responsible for or officially endorse the contents of this report.

This report should be cited as:

Native Hawaiian Education Council. (2019). Report of Lessons Learned: Common Indicators System and Framework (CISF) Field Testing Project (2015-2018). Honolulu, HI: Native Hawaiian Education Council. Retrieved from: http://www.nhec.org/projects/common-indicators-systems-framework-field-testing

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## Introduction

The purpose of this report is to present a synopsis of lessons learned on behalf of the Native Hawaiian Education Council's (NHEC or the Council) Common Indicators System and Framework (CISF), which was implemented between May 2015 and August 2018 in collaboration with Pacific Policy Research Center (PPRC). The report features discussion on the successes and challenges of the project, to including a discussion on participant and operational outcomes. Additionally, the report presents recommendations for how the Council may continue to develop the assessment capacities of those programs and organizations that serve the Native Hawaiian community, as well as contribute useful tools/mechanisms that may aid them in developing assessment plans, methods, and artifacts that are culturally relevant.

## Project History

In February 2015, PPRC was contracted by the Native Hawaiian Education Council to facilitate and report on the field testing of the NHEC 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 on in ways that are congruent with the Act as well as 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 alignment with the principles of indigenous education. The NHEC's development and refinement of the CISF has been in response to these perceived limitations and the Council 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 (also referred to as the Matrix) features four broad outcomes areas (focus of impact): Mauli (Resilience, Wellness, and Self-Identity); Hawaiian ʻIke (Knowledge of Hawaiian Language, Culture, Values and Practices); Academic ʻIke (Academic Achievement and Proficiency); and Kuleana (Self-sufficiency, Employment and Stewardship). Parallel to these areas, the CISF also features four domains of impact (locus of impact), indicating who will receive services and demonstrate outcomes in the aforementioned areas: They are as follows: Kanaka (Individual); ʻOhana (Family); Kaiaulu (Community) and ʻŌnaehana (System).

The Matrix 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 language proficiency in Hawaiian language programs.

Along with the Matrix, 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 Program (NHEP) Grantee Symposium held in January 2015 revealed a majority desire to participate in NHEC facilitated activity to further explore the feasibility of Matrix. In particular, grantees expressed an interest in field testing various assessments inventoried as part of the Study. From this, the NHEC developed the current project and line of inquiry, and 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 Matrix reflects applicable measures that represent and respond to the evaluation needs of Native Hawaiian education and culture-based programs. Understanding this, PPRC 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 were reported formatively throughout the Project on an annual basis, and also summatively at its conclusion. Research question 5 was answered at the conclusion of the Project only.

- Research Question 1: To what extent do participating programs assess the culture-based outcomes and strengths of their programs, and, is culture-based measurement reflected in participating cohorts existing assessment tools?

- Research Question 2: In what ways and to what extent do participating programs' existing assessment tools align with CISF measures?

- Research Question 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?

- Research Question 4: Where, and under what circumstances, do participating programs demonstrate the greatest potential for adopting the CISF as a guiding evaluative framework?

- Research Question 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 (a) the culture-based outcomes and cultural strengths of their programs; (b) the success with which they are assessed; (c) how Native Hawaiian education and culture-based program structures and activities can better accommodate culturally aligned evaluations; and (d) and how the CISF measures can validate or guide culturally-aligned evaluations for Native Hawaiian education and culture-based programs.

An additional research question for Year 2 was developed to satisfy NHEC requests for a lateral investigation into the construct of "community readiness". Specifically, the NHEC wished to know if participating programs conceptualize or intentionally target "community readiness" in their work and/or use it as a construct in their assessment regiment. This additional question for Year 2 was as follows:

- How is "community readiness" (a) defined by participating programs; (b) reflected in participating programs' culturally relevant assessment practices (e.g. goals, measures, tools); and (c) considered a useful measure around which to develop culturally relevant assessments?

A refined research question specifically for Year 3 (based on Year 2's question) was developed to satisfy NHEC requests for a lateral investigation into the extent to which "community engagement" is intentionally pursued and measured by participating programs and organizations. This additional question for Year 3 is as follows:

- Do participants incorporate community engagement into their program outcomes and activities? What is the extent of this incorporation? To what extent is community engagement measured?

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 1. 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 variety of circumstances elucidated after launching the project have altered the project's initial 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 four 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 work with a broad age range of keiki (children) 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, age group did not feature in any significant way in the discussion of their cultural assessment needs.

- 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.

- The NHEC also decided to compress Phases III and IV of the Project, starting in September 2018 and concluding in February 2019. This change accounted for the fact that PPRC had already reported on evaluative findings throughtout Phase II, Years 1-3 and did not require additional time to render an analysis of Project outcomes. As such, the compressed phase includes only the Lessons Learned Report, drafted herein, which consolidates and summarizes the successes, challlenges, and recommendations of the CISF Field Testing Project.

Additionally, participant feedback from Year 1 indicated a clear need for a capacity building component to the field testing project in Year 2. In response, PPRC developed and facilitated "*A Journey Through Cultural Assessment: A Capacity-Building Workshop Suite*" in Year 2. The capacity-building suite was a series of four workshops offered between November 2016 and May 2017. Each workshop was designed to (1) facilitate and support the cultural assessment work of Native Hawaiian education and culture-based programs depending on where they are in their assessment journey and (2) provide a networking forum in which attendees can meet, collaborate and share their experiences around cultural assessment. Workshops were facilitated by PPRC and guest speakers/co-facilitators from the community whose work reflected inspirational advances in culturally relevant assessment in Hawai'i. The workshop topics were as follows:

(1) How to develop culturally-relevant program/project outcomes and measures.
(2) How to use mixed methods in cultural assessments.
(3) Embedding cultural assessment in grant/funding proposals.
(4) Using cultural indicators to develop assessments.

Participant feedback from Year 2 workshops indicated a clear need for a continued capacity component to the Field Testing Project in Year 3. In response, PPRC developed and facilitated a three-part assessment development workshop series, which was delivered February-April 2018. Each workshop was designed to facilitate and support the cultural assessment work of Native Hawaiian education and culture-based programs depending on where they are in their assessment journey as well as provide a networking forum in which attendees can meet, collaborate and share their experiences around cultural assessment. The workshops reflected a sequential format in which participants were led through the process of developing and/or modifying existing cultural assessment(s).

(1) Assessing Community Needs and Starting the Cultural Assessment Process
(2) What Data Do You Have and How to Best Collect it?
(3) The Cultural Assessment Process - A Walkthrough

The first workshop reviewed the beginning steps of developing assessments, including identifying community needs, determining program actions to respond to those needs, developing participant outcomes, and identifying methods for data collection (i.e. instrument types). The second workshop focused more acutely on methodology construction (both qualitative and quantitative) and the question, "What design shall we use to collect data?". The learning outcomes proposed for the workshop were (a) to understand what data is and the differences between structured and unstructured data; (b) become familiar with some core strategies for selecting appropriate data collection methods that reflect program outcomes; (c) begin constructing culturally-responsive assessment items that capture program data; and (d) identify the steps necessary for programs to develop culturally relevant assessments. The third and final workshop reviewed the full assessment development cycle from the needs assessment stage and developing outcomes to methods/data collection design and assessment tools/item development. The afternoon was reserved for technical assistance, in which participants worked on respective program/project assessments.

Year 3 project activities maintained the evaluation/field testing component to parallel the aforementioned capacity building workshops, tracking (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.

## Participants

Over the course of the three years of Phase II, a total of 46 programs/organization participated in the Matrix field testing and capacity building. These organizations reflect a combination of current and former NHEP grantees, after school and community programs serving K-12 and postsecondary learners, non-profit organizations, as well as K-12 Hawaiian charter, public, private, and postsecondary institutions.

**Table. 2. CISF Project Participating Programs, Years 1-3 (N=46)**

| CISF Project Participants |
|---|
| 1. ALU LIKE, Inc. |
| 2. DreamHouse Ewa Beach |
| 3. EPIC Foundation, ʻImi ʻIke Program |
| 4. Hakipuʻu Learning Center |
| 5. Hālau Ku Mana NCPCS |
| 6. Hawaiʻi Charter Schools Network |
| 7. Hawaiʻi Department of Education, Office of Hawaiian Education |
| 8. Hawaiʻi P-20 |
| 9. Hawaiʻi State Foundation on Culture and the Arts, Folk & Traditional Arts Program |
| 10. Historic Sacred Spaces |
| 11. Hui Mālama O Ke Kai |
| 12. ʻAha Pūnana Leo |
| 13. INPEACE |
| 14. Ka Haka ʻUla o Keʻelikōlani (Hale Kuamoʻo) |
| 15. Kahua Paʻa Mua |
| 16. Kahuawaiola Indigenous Teacher Education Program |
| 17. Kai Loa |
| 18. Kamehameha Schools |
| 19. Kamehameha Schools, Hoʻolako Like |
| 20. Kānehūnāmoku Voyaging Academy |
| 21. Ke Kula ʻo Samuel M. Kamakau |
| 22. Keiki o Ka ʻAina |
| 23. Kualoa Ranch, Educational Department |
| 24. Mālama ʻĀina Foundation |
| 25. Mokauea Fishermanʻs Association/Hoʻōla Mokauea |
| 26. Mōlokaʻi High School |
| 27. Nā Pono |
| 28. Nānākuli-Waiʻanae complex DOE |
| 29. Native Hawaiian Science and Engineering Mentorship Program |

| CISF Project Participants (Continued) |
|---|
| 30. Office of the Lieutenant Governor |
| 31. Pacific American Foundation |
| 32. Pacific Resources for Education and Learning |
| 33. Partners In Development Foundation |
| 34. Papahana Kualoa |
| 35. Paula Morales Co. |
| 36. University of Hawai'i Hilo, Hau'oli Mau Loa Foundation |
| 37. University of Hawai'i at Mānoa, Center on Disability Studies |
| 38. University of Hawai'i at Mānoa, College of Education |
| 39. University of Hawai'i at Mānoa, Hawai'inuiākea |
| 40. University of Hawai'i at Mānoa, John A. Burns School of Medicine |
| 41. University of Hawai'i at Mānoa, Office of STEM Education |
| 42. University of Hawai'i at Mānoa, PALS/PLACES |
| 43. University of Hawai'i at Mānoa, Native Hawaiian Student Services |
| 44. University of Hawai'i at Mānoa, Student Equity Excellence Diversity |
| 45. WestEd |
| 46. World Indigenous Nations University Hawai'i Pasifika |

## Instrument Inventory

PPRC developed six data collection instruments in total that gathered qualitative and quantitative data from program representatives who attended regular meetings and workshops facilitated by PPRC. In Year 1, *keiki* (children) and adult participants of those programs were included in the data collection process also. Please see the table below for a full detail of the instrumentation.

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

| | |
|---|---|
| **Psychometric Strength and Cultural Relevance Rubrics** | • Evaluated the extent to which assessment instruments submitted by programs demonstrate psychometric properties and cultural relevance.<br>• Assessments are scored on a 3-pt scale (0-2). |
| **Focus Group Protocol** | • Administered to program and evaluation staff of participating programs.<br>• Existed in multiple iterations to correspond to multiple focus group administrations.<br>• Mined 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. |
| **Post Workshop Survey** | • Evaluated workshop experience/quality and utility for participating programs.<br>• Gathered recommendations for future capacity building activities.<br>• Existed in multiple iterations to correspond to differing workshop content. |
| **Site Visit Small Group Interview Protocol** | • Administered to keiki and/or adult participants.<br>• Conducted with participants on-site/at program location.<br>• Administered in small group format.<br>• 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 hōʻike.<br>• Required PPRC team to observe participants engaging in an assessment experience prior to the focus group discussion. |
| **Site Visit Staff Interview** | • Administered to participating program staff.<br>• Mined for current assessment practices, tools, and outcomes.<br>• Mined for desired/future assessment practices, tools and outcomes.<br>• Mined for future assessment needs.<br>• Gathered data on the additional "community engagement" component. |
| **Annual Survey** | • Administered to program and evaluation staff of participating organizations.<br>• Gathered data on participants' satisfaction and formative experiences with the project, changes/improvements that can be made to the project, and services they would like to receive in the future.<br>• Gathered data on the additional "community engagement" component.<br>• Contained a combination of Likert-type, multiple choice, ranking and open response items. |

## Research Questions and Analysis

The following reflect the research questions of this Lessons Learned report:

1. What major successes did the CISF Field Testing Project experience in terms of project goals, operations, and participant outcomes?

2. What major challenges did the CISF Field Testing Project experience in terms of project goals, operations, and participant outcomes?

3. Based on available data, what perspectives and approaches offer the most efficient and constructive next steps for the Council to continue work with Native Hawaiian education and culture-based programs in the future?

PPRC reviewed all data sets that responded to the CISF Project research questions, reaggregated the information and cross-walked those data to align with the research questions of this lessons learned report. Data sets included responses retrieved from post-workshop focus groups and workshop group activities, post-workshop surveys, annual surveys, and site visit/interviews conducted with participating programs. The assessments that participants submitted to PPRC in Project Years 1, 2, 3 also have been included in the data pool. Major subsections of the report have been delineated to reflect emergent themes from the data. Lessons learned with regard to Native Hawaiian education and culture-based programs' demonstrated assessment capacity (content and methodology) are highlighted, including findings related to culturally relevant assessments already developed, as well as the results of PPRC's needs sensing efforts regarding programs' plans for future cultural assessment work. Project logistics are also examined to determine the most successful operational elements/characteristics based on participant feedback and PPRC's observations. This includes the successes and challenges of the workshops conducted by PPRC, as well as broader management approaches/strategies for multi-stakeholder/program research projects such as CISF.

## Q1. What major successes did the CISF Field Testing Project experience in terms of project goals, operations, and participant outcomes?

Throughout the life of the Project, PPRC discovered that the majority of participating projects demonstrated a strong preference for measuring outcomes and indicators associated with Native Hawaiian cultural knowledge, values, and practices as opposed to other categories present in the Matrix. Likewise, participating programs reported high need and preference for using qualitative assessment methods, especially those that collect data via verbal interaction (e.g. interviews, focus groups) and the observation of varied demonstrations (e.g. hōʻike, classroom activities). Programs also overwhelmingly enaged the *Kanaka*, or individual, locus of impact on the Matrix, conveying the greatest utility of measuring the learning, development, and/or success of individual participants (e.g. students, teachers, family members, community members).

While the majority of participating programs have yet to develop their own culturally relevant assessments, those that have done so demonstated fairly high psychometric useability in addition to cultural congruence. It also became clear that programs most wished to revise current assessment plans and instruments to make them culturally relevant, or go even further back to the drawing board by (re)drafting their program outcomes to reflect culturally meaningful evaluation targets. It was clear that programs found the opportunity to network and learn about each others' assessment trials and successes among the most valuable aspects of the NHEC/PPRC technical assistance workshops; the increase in program participation from Years 1 to 2 may be considered evidence of this also.

Finally, evaluation results of the Project show that program interests and preferences for cultural assessment crosswalk to other, ongoing culturally relevant assessment metrics systems. Not only do programs' assessment activities align to categories present in the Matrix, they also crosswalk to the Hawaiʻi Department of Education's (HiDOE) HĀ: Na Hōpena Aʻo. This alignment suggests that the systems and structures produced thus far in Hawaiʻi for guiding local cultural assessment efforts are reflective and responsive of community needs. Furthermore, such congruence may suggest future opportunities for cross-organizational collaboration and consolidation regarding culturaly assessment capacity building and tools development within Hawaiʻi.

### Operations and Logistics: Participation Increase

Participation in the project increased after converting the implementation format in Year 2 to include capacity building opportunities (workshops and technical assistance). It is highly possible that offering opportunities to learn and develop assessment-related skill served as an attendance

incentive. Additionally, the requirement of continuous/consistent attendance was excluded from participation parameters, potentially reducing program reticence to engage with the Project.

Year 1 saw the participation of only 11 programs. However, after instituting the technical assistance component of the Project in Year 2, that participation increased to 33 programs across four workshops/convenings. That participation decreased to 18 programs in Year 3. It should be noted, however, that one-quarter fewer technical assistance workshops were offered (3 instead of 4) in Year 3.

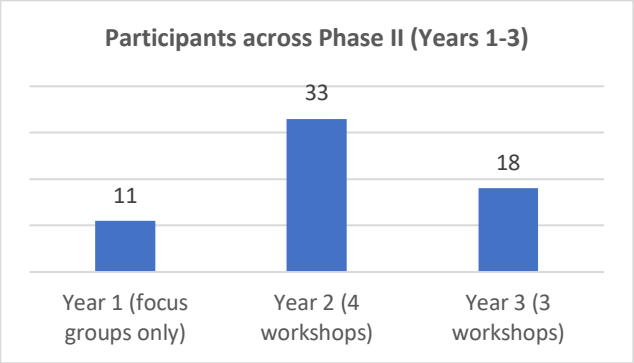


**Figure 1. CISF Project participating programs, Years 1-3**

## Priority Outcome Measures

Over the course of Project Year 2 and 3, PPRC worked with programs in technical assistance workshops to develop culturally relevant outcomes to measure the learning and progress of their participants. In doing so, PPRC collected information about the foci of these culture-based outcomes they pursued or planned to use in their programs. It became clear that the greatest priority areas for cultural measurement for participating programs fell into the category of **Native Hawaiian cultural knowledge, values and traditions** (42 percent), which refers to the measurement of Native Hawaiian protocols and practices, including demonstrations of *moʻolelo* (stories), *aloha ʻāina* (love of land), *aʻo*, *kuleana* (responsibility), *mālama āina* (care of land), *aloha kekahi i kekahi* (love one another) as well as the recitation of ones family genealogy. It also referred to land stewardship and the traditional management of natural resources, as well as an understanding of Hawaiian medicine.

The next most frequently occurring theme referenced **relationships and connections** (19 percent), including their formation, maintenance and enrichment. Participants highlighed demonstrations of connectedness to *ʻāina*, *ʻohana* (family), genealogy, and *kaiaulu* (community) in this theme. Specific examples included demonstrations of community leadership and cultural mentoring, working with community members in the context of particular projects, restoring and improving family relationships, and similar demonstrations of building connections. This category also refers to the capacity of program participants to articulate an understanding of how those connections/relationships form natural and mechanical systems, genealogies and histories. For example, how the roles of the *waʻa* (canoe) interact and the relationship between the moon and *kinolau* (manifestations) of Hina illustrate the connections that programs would like their participants to learn and demonstrate.

Participants also reported creating and/or pursuing program-level outcomes that focus on developing **curriculum and educational resources** (13 percent). Program level outcomes such as these measure the development of curricula, guides and resources that faciltiate culturally relevant methods of learning, leadership, and stewardship (e.g. relationship-driven, multi-sensory learning; culturally relevant lesson plans; student advocacy; resource management).

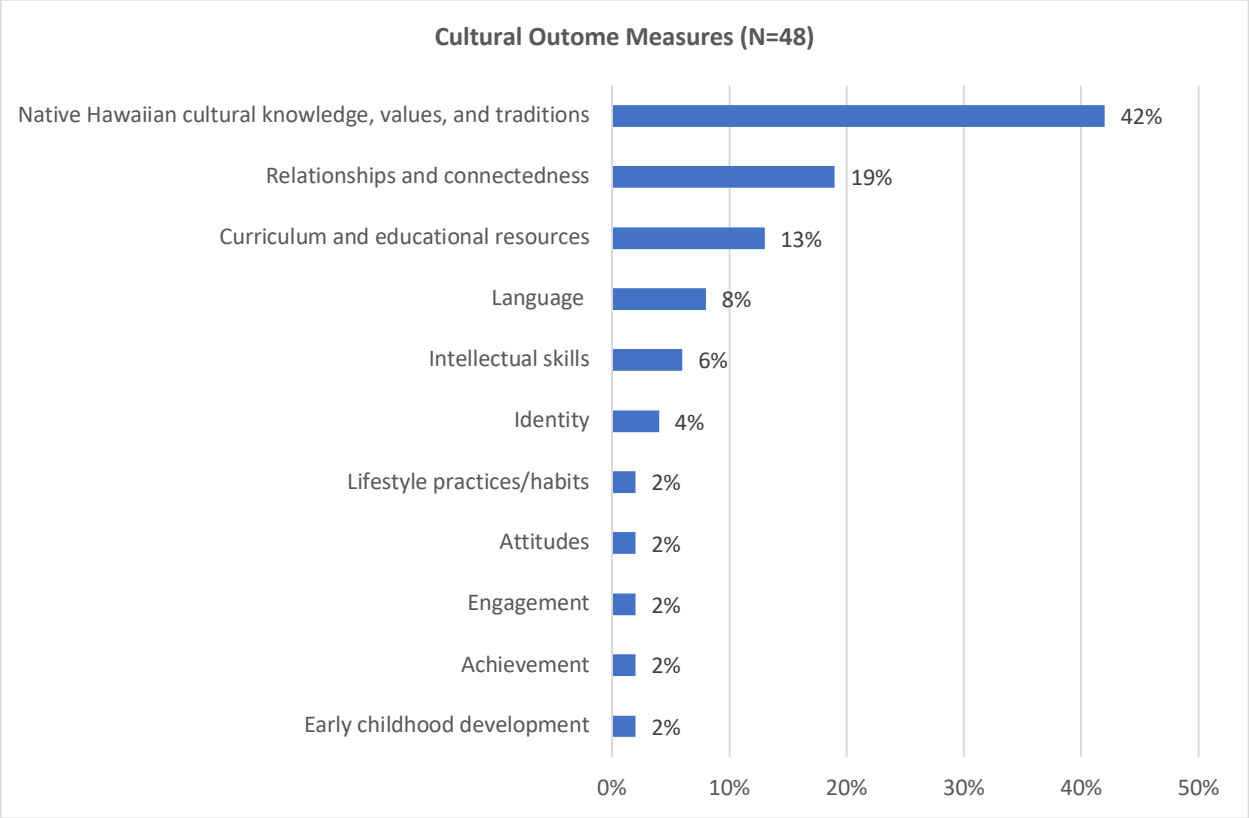


**Figure 2. Priority cultural outcome measures for participants, Project Years 1-3.**

Programs also conveyed that they measure Native Hawaiian **language** proficiency (8 percent) and aim to grow **intellectual skills** (6 percent) among their participants, such as the ability to apply learning to new settings and the ability to observe and analyze. To a lesser extent, participating programs claimed they measure expressions of Native Hawaiian **identity** (4 percent) or sense of place, as well as healthy **lifestyle habits** and **attitudes**, levels of **engagement** with the programs themselves, academic **achievement** outcomes, and indicators of **early childhood development** (2 percent each).

## Preference for Methods

As the Project moved forward, participant **interest in qualitative data collection methods** for the administration of cultural assessments became clear. In Year 2, participating programs conveyed that they were most interested in pursuing cultural assessment via focus group and individual interviews

(79 percent), followed by the use of observation (67 percent). Participants discussed the utility of observing a variety of demonstrable activities, including hōʻike and classroom teaching. Participants were also substantially interested in administering surveys and questionnaires (59 percent), especially because doing so helped to fulfill the evaluation criteria of funders. With almost equal measure, programs wished to use multi-media methods to assess the learning and growth of their participants. Multi-media methods included the assessment of videos, artwork, portfolios, and other artifacts. This was an area where programs possessed the least amount of experience, but still expressed curiosity and interest.

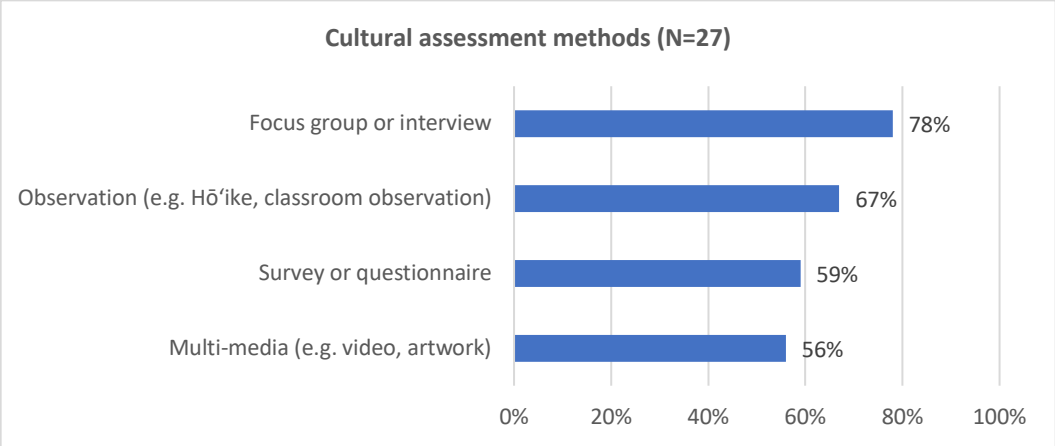


**Figure 3. Methods of cultural assessment preferred by program participants**

Programs' preferences for **assessing outcomes at the individual, or *kanaka*, level** also became clear throughout the Project period. In Year 2, participating programs confirmed that they were most interested in assessing the growth, learning, and/or success of individuals; individuals largely referred to those who attended their program activities.

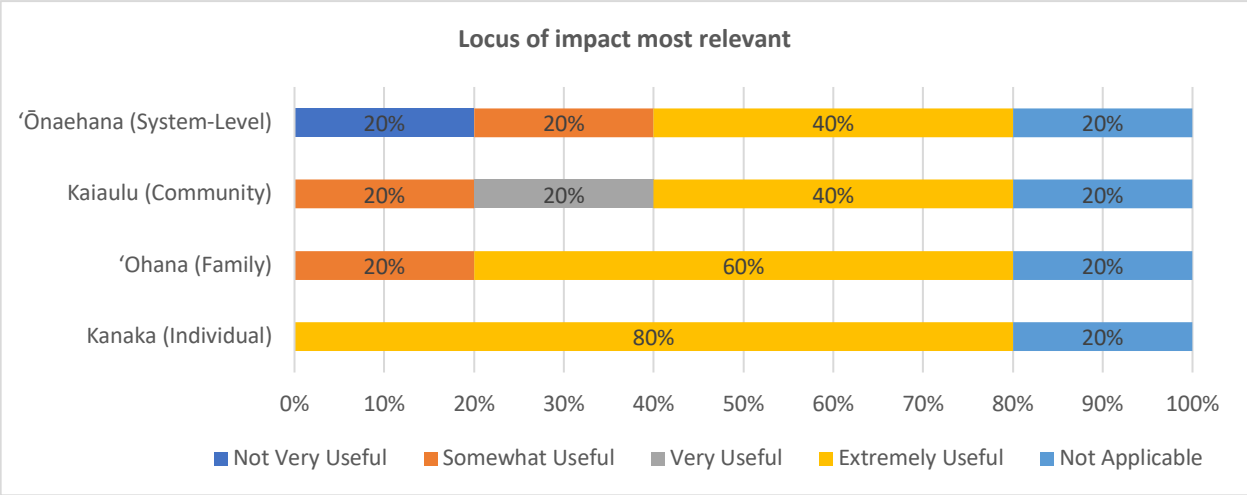


**Figure 4. Usefulness of each locus of impact among participating programs**

Programs thought that assessing the activities and behaviors or family members or the family unit were next most relevant to what they do, followed by community-level outcomes. While some programs found relevance in assessing systems-level outcomes, others explicitly did not.

The preference for outcomes and assessments that measure individual values, knowledge, and skills is also evidenced by the types of items participants constructed throughout the workshops in Year 3. PPRC compiled a repository of evaluation outcomes and assessment items in Year 3 mined from workshop activities as well as already existing instruments submitted to PPRC. PPRC assisted with revising and/or editing the newly created items so that they were developed in line with the basic tenets of item construction (e.g. item validity). Items that previously existed were not altered. Of the total of 177 outcome statements shared by Native Hawaiian education and culture-based programs, 162 were geared towards measuring individual capacities, as were 182 of the 245 assessment items.

Table 4. Breakdown of Matrix repository by locus of impact

| Locus of Impact | Outcomes Statements | Assessment Items |
|---|---|---|
| Kanaka | 162 | 182 |
| ʻOhana | 8 | 43 |
| Kaiaulu | 5 | 11 |
| ʻŌnaehana | 2 | 9 |
| Total | 177 | 245 |

Examples of outcome statements and assessment items geared towards individual program participants include those like the following:

Table 5. Examples of outcome statements from the Matrix repository

| OUTCOME STATEMENTS | |
|---|---|
| **Basic Survival**<br>• Students practice healthy lifestyle habits.<br>• Students demonstrate adaptability.<br>**Identity and Belonging**<br>• Participants can cite *moʻokūʻauhau*..<br>• Students practice Hawaiian values in daily life.<br>• Students are conscientious of others/nature/environment.<br>**Hawaiian ʻŌlelo**<br>• Participants can explain why particular protocols are used with *ʻŌlelo*. | **ʻIke/Knowledge**<br>• Students conduct research on history/stories of place.<br>• Students know where to fish to be sustainable.<br>**Values and Practices**<br>• Students practice *kuleana.*<br>• Students gather for *piko*.<br>**Stewardship**<br>• Participants can identify cultural resources within local *ahupuaʻa*.<br>• Participants consume what they grow. |

Table 6. Examples of assessment items from the Matrix repository

| ASSESSMENT ITEMS | |
|---|---|
| **Basic Survival**<br>• I feel safe.<br>**Identity and Belonging**<br>• Recite your family lineage.<br>• I feel hurt when someone disrespects the *ʻāina*.<br>• I am happy that I am Hawaiian.<br>**Hawaiian ʻŌlelo**<br>• I understand Hawaiian when it is spoken.<br>• I am able to participate in cultural protocols in Hawaiian. | **ʻIke/Knowledge**<br>• Name 5 native (endemic) Hawaiian species found on [insert island] and where they are found.<br>• I like to read stories about Hawaiian culture.<br>**Values and Practices**<br>• What does *kuleana* mean to you?<br>• I believe that *aloha* (the action of love) is a form of intelligence.<br>• Please list all the Hawaiian cultural practices you currently participate in.<br>**Stewardship**<br>• Name the source of *wai* in your *ahupuaʻa*.<br>• I am resposible for positively changing my community. |

## Characteristics of Program Instruments

Even though only a minority of participating programs submitted assessment instruments to PPRC for review, those that did proved to use instruments with fairly high psychometric strength and cultural relevance. The **psychometric properties** of assessment instruments were scored in two domains: (a) usability and (b) validity using a scale from 0 to 2 ("0" = None, "1" = Low, "2" = High). A composite *Psychometric Strength* score was assigned to each assessment instrument after being evaluated in both domains. Properties of **cultural relevance** were scored along four domains: (a) cultural knowledge (e.g., Hawaiian history and *moʻolelo*); (b) cultural practices and activities (e.g., learning hula and growing taro); (c) cultural values (e.g. *aloha ʻāina, kuleana);* and (d) Hawaiian language. Again, an aggregate *Cultural Relevance* score was assigned to each instrument after being evaluated across all domains.

Over half of the 62 instruments submitted to the CISF Project by participating programs demonstrated either or both high cultural relevance (36 instruments) and psychometric strength (46 instruments). High cultural relevance was attributable to frequent scoring in the cultural knowledge and practice domains, followed by evidence of Hawaiian language use and references to cultural values. This distribution of scoring remained consistent across Years 1-3. Examples of high scoring assessment items queried respondents' knowledge about and/or personal connections to Hawaiian history and tradition. They asked about how respondents engaged in cultural practices and practiced Hawaiian values. When measures assessed Hawaiian language skills, they did so by either interspersing the language throughout the measure or presented items completely in Hawaiian. Assessments that measured Hawaiian language proficiency also evaluated respondents in the other

cultural relevancy domains. For example, they queried students' *kuana 'ike* (worldviews), ability to recite *mo'okū'auhau* (genealogy), and use *'ōlelo no'eau* (proverbs, idioms and famous sayings).

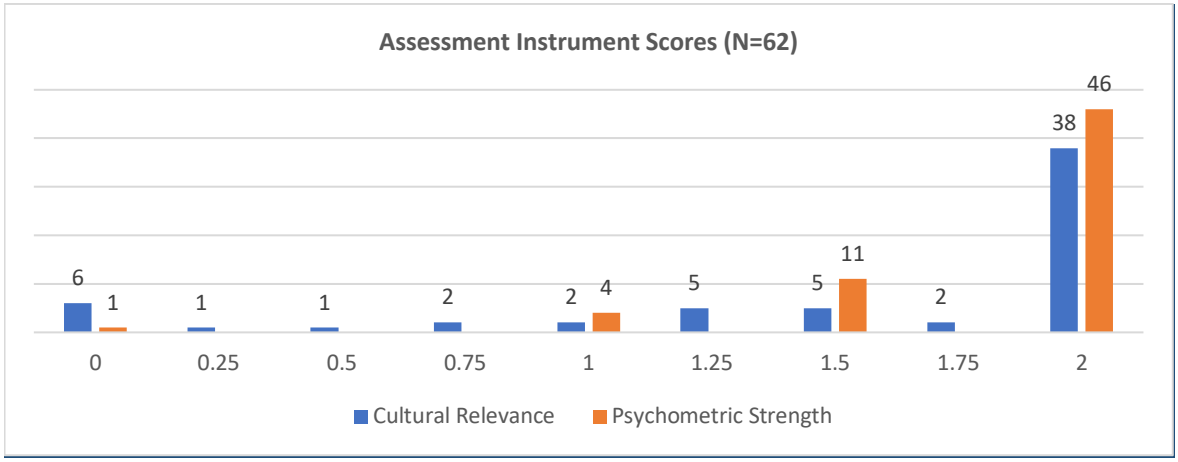


**Figure 5. Composite scores for Cultural Relevance and Psychometric Strength for all instruments submitted by participants, Project Years 1-3.**

Instruments that scored high for psychometric properties featured clearly worded question stems, unbiased language, well-labeled response categories, and single-construct items. High psychometric strength of these assessments was partly attributable to the fact that they had been previously normed and validated. Examples of these kinds of instruments include the Kindergarten Readiness Test, Expressive Vocabulary Test, Second Edition (EVT-2) and the Peabody Picture Vocabulary Test, Fourth Edition (PPVT™-4) published by NCS Pearson.

An important finding from a review of program participants' data collection instruments is that a significant number of measures exhibited both psychometric and culturally-based assessment strengths. Over half (34 of 62) scored "high" on both the composite *Psychometric Strength* and *Cultural Relevance* rubric.

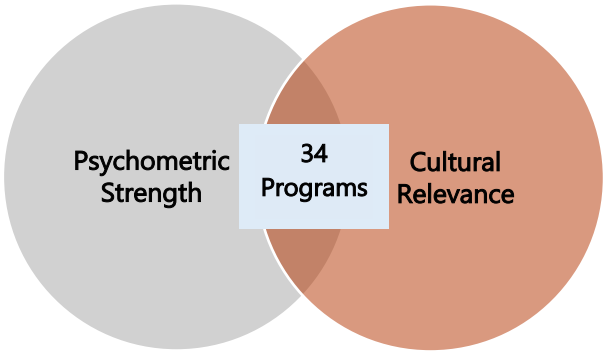


**Figure 6. Percentage of programs sharing both strong psychometric properties and cultural relevance**

## Continuing Needs and Next Steps

The Project served as an avenue for ongoing needs-sensing about Native Hawaiian programs' capacity building requirements around culture-based assessment. Throughout Project years 1-3, PPRC asked participants about what they needed or planned to do in order to more intentionally

pursue culturally relevant assessment in their work. Most frequently, programs cited the desire or intention to revise/modify their **assessment methods and tools** to make them culturally congruent.

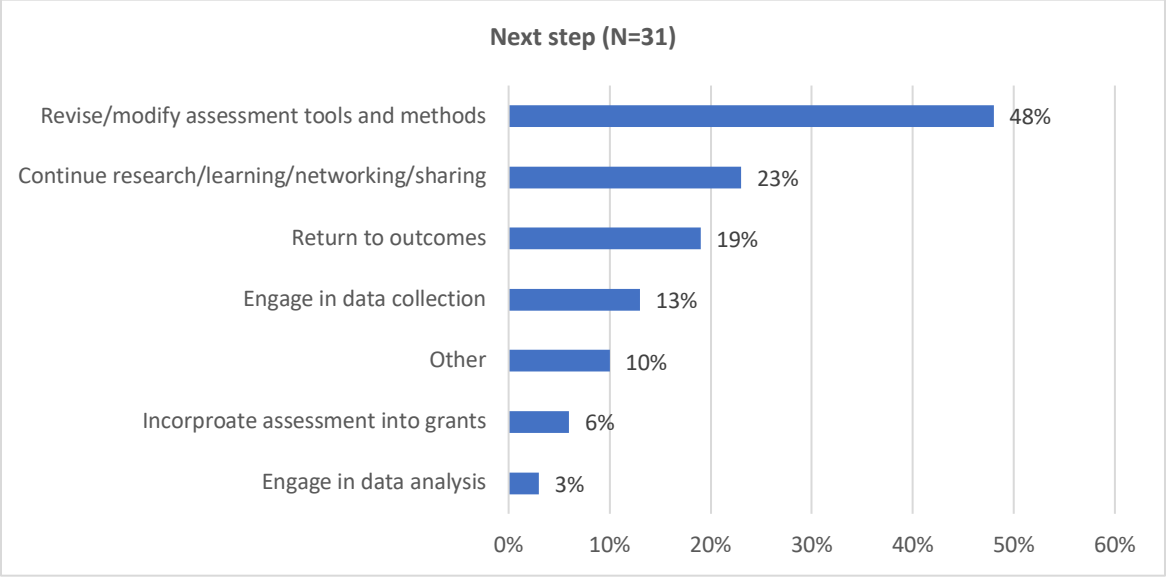


**Figure 7. Programs' next steps for developing culturally relevant assessments**

Programs also voiced wishing to continue learning about cultural assessment by **networking, researching, and sharing** with others in the Native Hawaiian community. With almost equal frequency, programs described wanting to return to their program outcomes and reorient them towards cultural measurement. In smaller measure, programs discussed visions of pursuing **data collection**, incorporating **culturally relevant assessment plans into grant applications**, and **analyzing data** they had already collected. These themes suggest that most programs do not actively pursue culturally relevant assessment but are greatly considering "returning to the drawing board", with the help of new learning, to redesign their program outcomes, assessment methods, and tools.

## The Value of Networking

The value of networking also came to afore when participating programs were asked what they most valued about their workshop experiences in Years 2 and 3. They revealed that the most valued elements were **opportunities to collaborate with a community of colleagues and practitioners**. The items on the post-workshop survey that received the highest number of "strongly agree" responses were: "The contributions of the community speaker/guest facilitator were valuable" (85 percent) and "The opportunity to network and share with fellow workshop participants was valuable" (67 percent). The items that received the highest number of combined agreement scores ("strongly agree" or "agree") were again, "The contributions of the community speaker/guest facilitator were valuable" (97 percent), and "The facilitators were effective in their guidance" (96 percent).

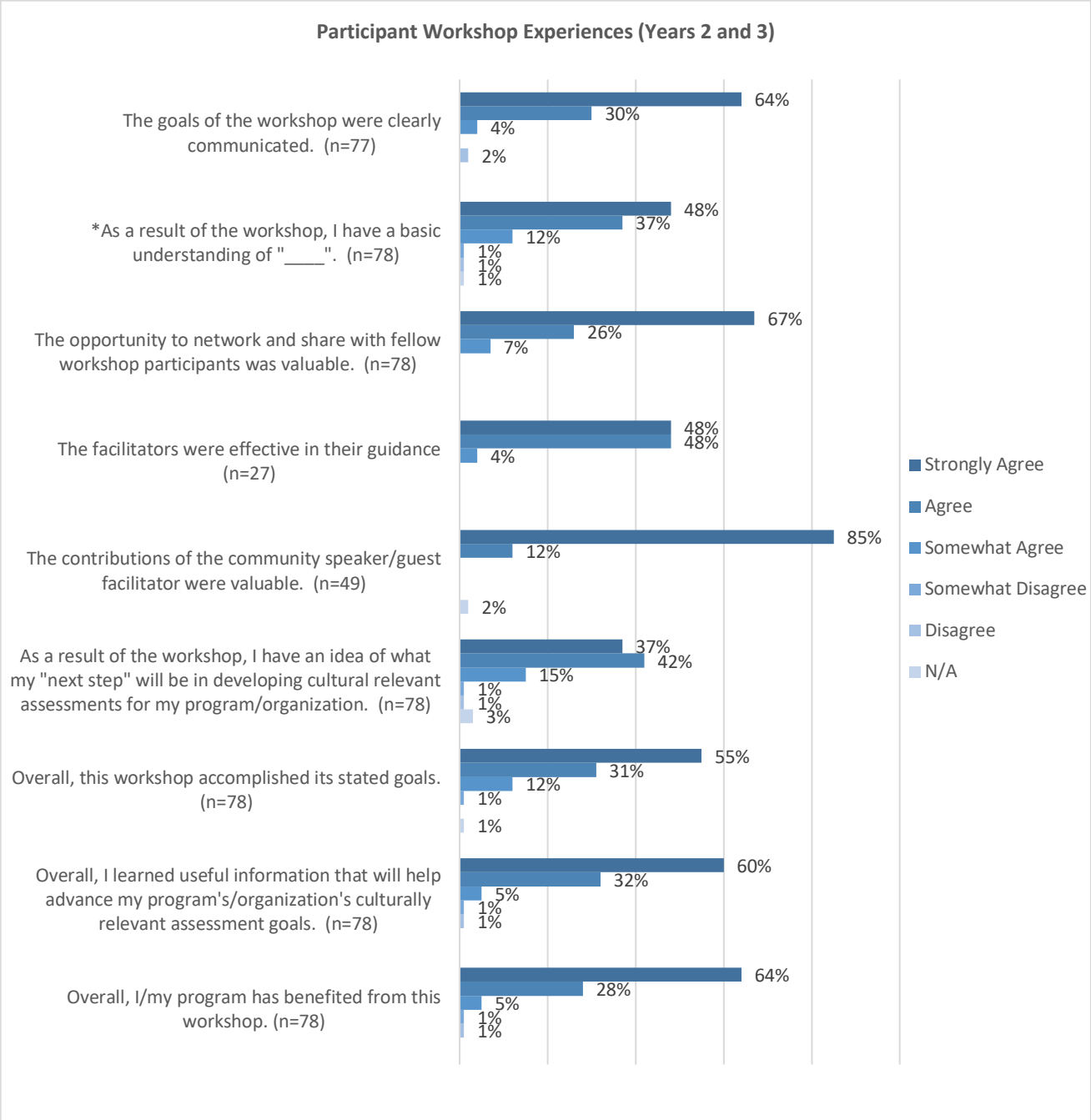


**Figure 8. Participant workshop experiences, Years 2 and 3**

Qualitative responses form the post-workshop surveys also support this finding. When asked about the most valued aspects of the workshops across Years 2 and 3, participants cited opportunities to **collaborate, network, and share** (44 percent). This was followed by comments about the quality of **guest speakers and facilitators** (20 percent), as well as the quality of the **workshop content and resources** (20 percent). In particular, participants valued chances to learn and apply assessment methods.

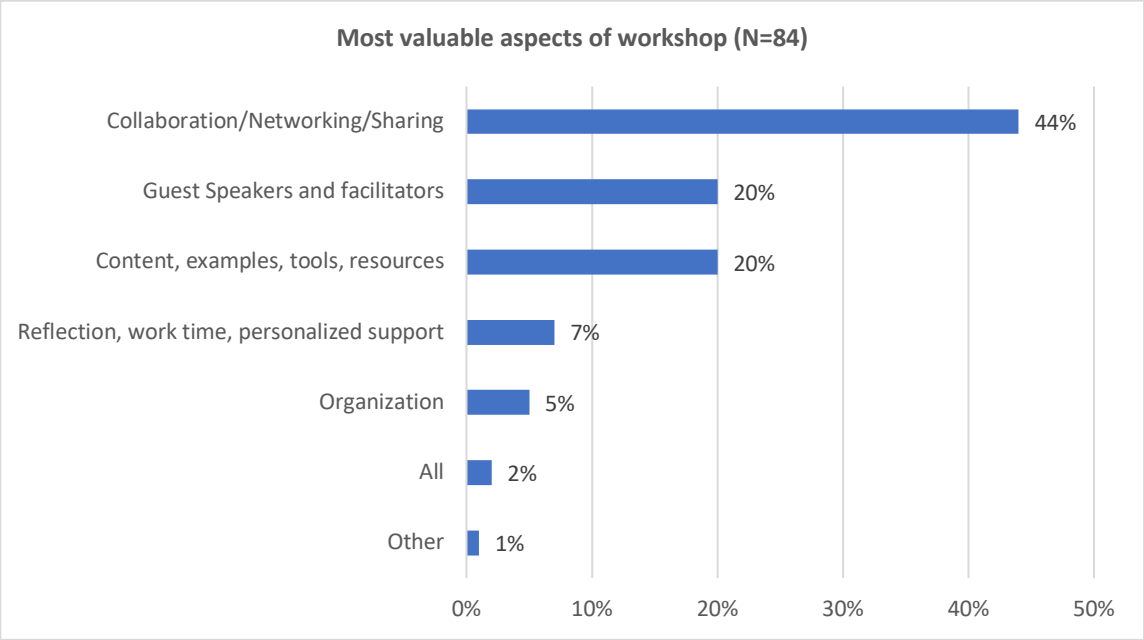


**Figure 9. Most valued aspects of capacity building workshops, Years 2 and 3**

These data strongly suggest that future efforts on the part of Native Hawaiian education and culture-based programs to pursue culturally relevant assessment needs will be most successful when supported by a community of praxis, complete with formal and informal learning opportunities. The desire to learn from each other's successes, challenges, and work examples was consistently voiced by programs throughout the Project period. Additionally, programs believed networking to be an opportunity to identify common goals and interests around culturally relevant assessment, which might result in collaboration. Finally, they viewed each other as sources of support and professional inspiration.

## Community Readiness

Another item of significance PPRC learned throughout the course of the Project is that nearly all programs hold longer term, culturally relevant visions of impact for their work, even if these visions do not necessarily translate to actionable outcomes or measurement at present. PPRC made additional inquires at the request of the NHEC about the role of **community readiness** in their program activities and assessment activities with the hope of learning about the ways in which such a goal might encapsulate the work of the CISF as well as other efforts in the community to develop culture-based measures – primarily the HiDOE's Framework of *HĀ* (Breath): Nā Hopena Aʻo.

Data collected from participants revealed parallels between outcome measures that programs thought were important for measuring community readiness among their participants as well as those featured in the Matrix and Nā Hopena Aʻo.

Table 7. Crosswalk of "community readiness", Matrix, and HĀ measures/indicators

| Community Readiness Measures (CISF Participant Definitions) | CISF/Matrix | HĀ: BREATH |
|---|---|---|
| *Sense of Place*<br>• Knowledge of origins<br>• Knowledge of family, town, island, Hawai'i | *Identity and Belonging [Resilience and Wellness]*<br>• Identity (sense of self, place, culture, global)<br>• Social connection<br>*Knowledge [Hawaiian 'Ike]*<br>• Knowledge of historical, socio-cultural, political, geographical, scientific | *Strengthened Sense of Belonging*<br>• Know who I am and where I come from<br>• Know about the place I live and go do school<br>*Strengthened Sense of Hawai'i*<br>• Learn names, stories, special characteristics and the importance of places in Hawai'i<br>• Learn and apply Hawaiian traditional world view and knowledge in contemporary settings |
| *Sense of Self*<br>• Self-sufficiency, awareness and savvy<br>• Practice healthy habits | *Basic Survival*<br>• Health/Wellness<br>*Self Actualization*<br>• Reflective awareness<br>• Creative expression<br>• Problem-solving | *Strengthened Sense of Total Well-being*<br>• Develop self-discipline to make good choices<br>• Have goals and plans that support healthy habits, fitness and behaviors<br>*Strengthened Sense of Excellence*<br>• Prioritize and manage time and energy well<br>• Take initiative without being asked<br>*Strengthened Sense of Responsibility*<br>• Make good decisions with moral courage and integrity in every action<br>*Strengthened Sense of Belonging*<br>• Understand how actions affect others |

| Community Readiness Measures (CISF Participant Definitions) | CISF/Matrix | HĀ: BREATH |
|---|---|---|
| *Understanding Cultural Values & Connectedness*<br>• Understand one's impact on others<br>• Valuing connections to kanaka, kupuna and ʻāina<br>• Valuing self leads to valuing others<br>• Have positive and healthy relationships | *Stewardship, Self-sufficiency*<br>• Social/environmental responsibility<br>• Giving back/joining in<br>*Values and Practices [ʻIke)*<br>• *Mālama* (*ʻāina, kai*, etc.)<br>• Healing (physical, emotional, spiritual)<br>*Quality Intergenerational Relationships*<br>• Communication | *Strengthened Sense of Responsibility*<br>• Honor and make family, school and community proud<br>*Strengthened Sense of Total Well-being*<br>• Engage in positive, social interactions and has supportive relationships<br>*Strengthened Sense of Belonging*<br>• Care about my relationships with others |
| *Contribution to Community*<br>• Work with others to develop and pursue community goals<br>• Shape community destiny (make choices, take action); community activism and leadership<br>• Better oneself for the community; steward the land; return to teach and give back<br>• Self-sufficient; successfully carry out daily living<br>• Community activism and leadership<br>• Better oneself to honor and uplift community<br>• Return to community to teach and give back<br>• Connect across generations; network with community<br>• Address needs of community<br>• Work with others to develop and pursue community goals | *Stewardship, Self-sufficiency*<br>• Social/environmental responsibility<br>• Leadership<br>• Community Service<br>• Giving back/joining in<br>• Community development planning<br>• Opportunities to improve social justice<br>*Self Actualization*<br>• Reflective awareness<br>*Basic Survival*<br>• Health/Wellness | *Strengthened Sense of Aloha*<br>• Give generously of time and knowledge<br>• Communicate effectively to diverse audiences<br>• Respond mindfully to what is needed<br>• Share the responsibility of collective work<br>*Strengthened Sense of Responsibility*<br>• Honor and make family, school and community proud<br>• See self and others as active participants in the learning process<br>• Make good decisions with moral courage and integrity in every action |

Community readiness could be considered a global outcome for the Matrix, orienting its structure towards a vision of long-term impact for Hawai‘i’s learners, families, and communities. Additionally, the alignment/overlap between the Matrix, Nā Hopena A‘o, and the measures discussed by Project participants may suggest that the frameworks produced thus far for guiding local cultural assessment efforts in Hawai‘i are reflective and responsive of community needs. It additionally indicates that there are future opportunities for cross-organizational collaboration and consolidation, capacity building and measurement development within Hawai‘i.

## Q2. What major challenges did the CISF Field Testing Project experience in terms of project goals, operations, and participant outcomes?

### Project Assumptions

The Field Testing Project experienced fundamental changes to its goals and methods, which stemmed from original project assumptions about potential participants and the capacities of the greater Native Hawaiian assessment community.

**Project Recruitment**. The first among these assumptions relates to participant numbers and frequency. The original project design projected a cohort-based model, with six cohorts populated by 6-7 programs each. After multiple recruitment efforts at the start of Year 1, however, it became clear that expectations about program willingness and/or availability to commit to the Project would have to be restructured. Whereas the original hope was to recruit between 35 and 42 programs, only 11 programs volunteered to participate in Year 1. As a result, most cohort groups were too thinly populated to ensure the anonymity of participating programs, and some cohorts were not populated at all. This issue prompted PPRC and the NHEC to reconsider participation incentives and review methods for ensuring that programs bore minimal burden for their commitment.

**Age-Based Cohort Design**. The second assumption was that Project cohorts could be separated by developmental/age group. After the first meeting with Year 1 participants, it was evident that programs served multiple age groups (keiki and adult) and struggled to isolate particular measures that corresponded to specific developmental categories. Discussions with participating programs further revealed that age was not a significant organizing mechanism when considering their assessment needs and practices. PPRC first responded to this complication by allowing programs to participate in multiple cohorts, as well as adding a 7$^{th}$ cohort to accommodate adult and multi-generational programs. However, most programs did not opt for multi-cohort participation.

**Program Capacities for Cultural Assessment**. The third assumption was that participating programs would have capacity to accommodate field testing of CISF measures. Throughout Year 1, participating programs revealed the limited ways in which they practiced culturally relevant assessment, if it was practiced at all. This low incidence of formal culturally-based assessment within the programs limited the potential for field

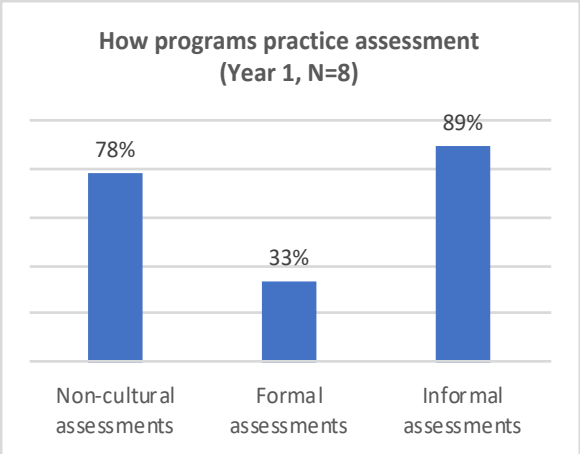


**Figure 11. Assessment approaches among Year 1 programs.**

testing the extensive range of measures charted in the Matrix. Upon reflection, PPRC and the NHEC concluded that program capacities in cultural assessment needed to be developed before field testing could occur.

Data from Year 1 reveals that programs reported using non-cultural assessments and informal assessments at fairly high rates. This meant they either did not incorporate culture-based measures into their assessment practices and/or did not capture data, instead relying on undocumented observations or anecdotal information. Reasons why the use of cultural assessments was not widespread among participating programs referenced a lack of resources (e.g. funding, expertise, tools, a dedicated research/evaluation department), lack of training or capacity among staff in assessment, difficulty coordinating assessment efforts among program staff and teachers, difficulty with consistent assessment practice, and a lack of interest in using cultural measures among funders (e.g. DOE).

## Overall Participation

While participation increased after converting the project format to include capacity building workshops, participation across Years 1-3 was still fairly inconsistent. In other words, it was most common for programs to participate in one year of the project only. A total of 34 programs participated in one of the three project years only, whereas 5 program participated in two or all three years of the project.

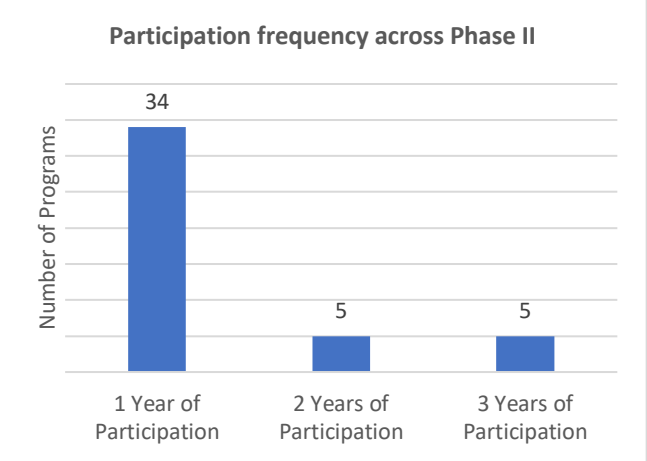

Figure 12. Number of participating programs, Years 1-3

From further review of workshop attendance for Years 2 and 3, instances of fairly high attrition can be observed. Each workshop's registration was capped at 20 participants. However, PPRC amended this policy in response to community interest and to make the workshops as accessible to the community. In 7 of the 8 workshops, PPRC accepted registration numbers above the cap and followed up with participants on multiple occasions to offer reminders and confirm attendance, as an accurate count informed both PPRC's and the NHEC's planning of necessary resources (assistants, hand-out packets, breakfast and lunch orders, etc.).

Even with confirmation, however, the highest attendance rate was 86 percent on the actual workshop day, with the lowest attedance rate as low as 50 perecent. The highest attended workshops in Year 2

focused on assessment methods and the inclusion of cultural assessment in grant writing/development. It is difficult to discern if subject matter facilitated participants commitment to attending the workshops, as the lowest attended workshop in Year 3 likewise addressed cultural assessment methodology. Participants generally attributed last minute cancellations to workplace emergencies or unexpected developments that took precedent over the training.

PPRC held multiple discussions with the NHEC on how to avoid attendance related issues in the future. Ideas, which came to afore, included charging a no-show fee to programs/organizations for uncommunicated absences to counter the cost of resources spent in advance for their training. There was some speculation that a no-show fee would help to remind participants of the subsidized nature of the workshops (offered at no-cost) and that every no-show is a lost opportunity for others to attend. Another idea explored asking programs/organizations to allow NHEC technical assistance trainings to fulfill professional development hours for their employees. This might have the effect of incentivizing attendance beyond the sole desire to learn about/collaborate on cultural assessment practices.

Table 8. Workshop Attendance Phase II, Years 2 and 3

| Year 2 | Attendance | |
|---|---|---|
| | N | % |
| Workshop 1 | 15/27 | 56% |
| Workshop 2 | 18/21 | 86% |
| Workshop 3 | 19/22 | 86% |
| Workshop 4 | 18/23 | 78% |
| **Year 3** | **Attendance** | |
| | **N** | **%** |
| Workshop 1 | 15/22 | 68% |
| Workshop 2 | 9/18 | 50% |
| Workshop 3 | 23/32 | 72% |

## Challenges to Using the Matrix

The usability of the Matrix for field testing culturally relevant indicators also presented some challenges for the Project. Participating programs presented mixed opinions about its accessibility, relevance, and usefulness, referencing both its positive aspects and limitations. This is evidenced in programs' responses to three survey items about the Matrix; which asked whether it: (a)is clearly developed and easy to understand; (b) contains useful information that programs, projects and organizations can use and incorporate into assessment practices; and (c) is optimal for use by programs. Responses, overall, averaged between "Somewhat Agree" and "Agree". For context, these mean agreement scores registered nearly a full point lower than their responses to other questions about the benefits of the Project and their experiences as participants.

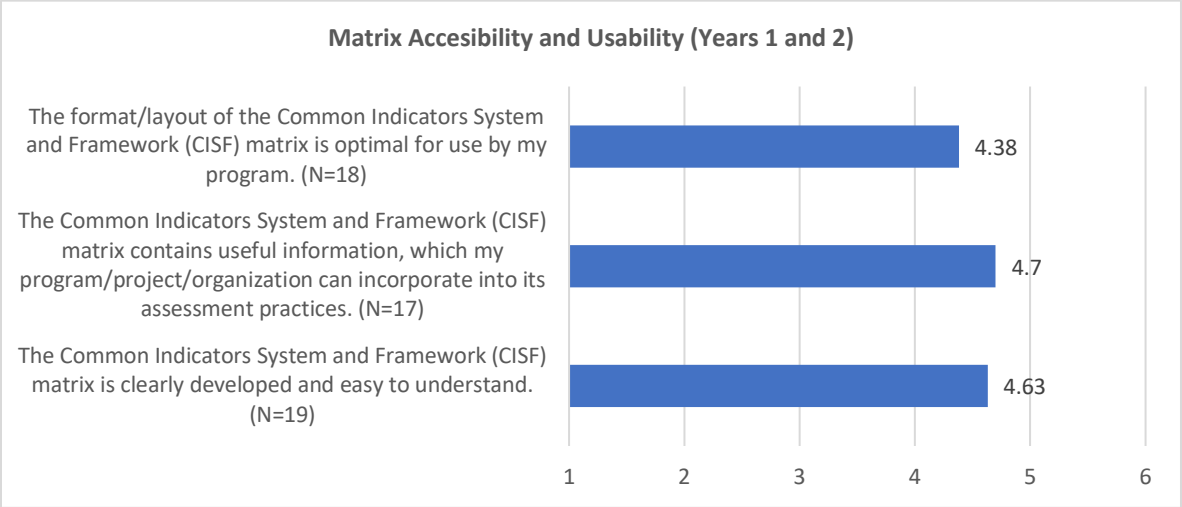


**Figure 13. The accessibility and usability of the CISF Matrix. Source: Annual Survey, Years 1 and 2. 1=Strongly Disagree; 2=Disagree; 3=Somewhat Disagree; 4=Somewhat Agree; 5=Agree; 6=Strongly Agree**

This mixture of hopefulness and simultaneous reluctance about the utility of the Matrix also surfaced in qualitative data collected by PPRC in focus groups and interviews throughout the Project. For example, some of the programs thought the comprehensiveness of the Matrix was impressive and potentially helpful. However, the ways in which respondents saw it helpful was primarily as a "checklist", which might inform the program development stage, or potentially, as an aid in conducting a needs assessment. In other words, the Matrix might inspire creativity about the central outcomes and activities of a program or serve as a menu of services that might guide a community to identify needs. Respondents generally did not report it usable as a guide for developing assessment constructs, tools, or items. In order that it may function as an assessment development guide, programs voiced the need for additional strategies, tools, and examples which might further operationalize the Matrix.

Participating programs also thought that the categories that comprised the Matrix required greater clarity and definition, That is, respondents shared that that Matrix would benefit from added measures (structural indicators), and that it should be cross-walked to other frameworks of measurement (e.g. HiDOE standards) so they could see how it might be relevant to their work. Some programs also feared that their use of the Matrix would be of little consequence to their funders, who are generally disinterested by culturally relevant assessment methods, and furthermore, that adopting a new framework such as the Matrix would add to their already large workloads.

**Table 9. Summary of challenges to using the Matrix**

- Needs accompanying strategies, examples, tools
- Checklist only (perhaps helpful at program development stage)
- Missing structural indicators

- Categories/indicators need greater clarity and definition
- Should crosswalk to other measures (i.e. DOE standards)
- Little value to grant makers (disinterest in cultural assessment)
- Requires more work for programs

## Varied Program Needs and Capacities

Offering a limited series of technical assistance workshops in response to broad, community needs also proved a challenge in Years 2 and 3 of the Project. PPRC conducted needs sensing with participating programs at the end of Year 1 and 2 to determine suitable workshop themes; PPRC then attempted to develop a schedule of workshops that addressed the diversity of needs while also scaffolded learning in a structured manner. The following schedule of workshops was facilitated by PPRC in the order shown below:

Project Year 2

1. How to develop culturally-relevant program/project outcomes and measures.
2. How to use mixed methods in cultural assessments.
3. Embedding cultural assessment in grant/funding proposals.
4. Using cultural indicators to develop assessments.

Project Year 3

1. Assessing Community Needs and Starting the Cultural Assessment Process
2. What Data Do You Have and How to Best Collect it?
3. The Cultural Assessment Process - A Walkthrough

As previously demonstrated, participant evaluations of the workshops proved to be positive overall. However, PPRC is of the opinion that developing the workshops to be accessible to the broader community (to any program who would attend) lay at odds with developing a series of sessions intended to advance the learning and assessment capacity of the specific programs that attended. With some programs attending once, while others multiple times, in addition to diverse levels of assessment experience and capacity, meeting specific training needs was viewed by PPRC as a challenge. The following comments from workshop participants demonstrate these tensions. The first two articulate what PPRC had hoped to achieve. The third comment reflects how working with diverse program expertise and needs may detract from learning outcomes.

> It was a luxury to be able to drill down into the details of methodology, without getting bogged down by it--we were able to pull in the big picture too. We were able to dance between the two endpoints--considering--sharing--debating the 'means' and the 'ends' --together! where both points held equal weight! What a concept!.

> This workshop was well-paced with a good balance of presentations of necessary information and examples, and actual work.
>
> The work time was a little awkward. We sat at a table of people that didn't have a project to work on, so it was everyone else talking about our work. It would have been more helpful for our team to meet individually, while the other teams met with their own people, then come together and discuss. Everyone asking us about our stuff seemed a little one-sided. We weren't able to see examples from other places.

A more comprehensive analysis of the post-workshop feedback offered by participating programs likewise demonstrates the diversity of needs and experiences. Participants most asked that the workshop provide additional resources. This request mostly referred to examples of culturally relevant assessments that have been used by other programs, or that might be considered "successful". A minority of comments related to the PPT slides as well as the provision of a digital tool kit and case study presentations of programs that have successfully implemented culturally relevant assessments.

**Table 10. Summary of post-workshop feedback, recommended improvements**

| Question: How could workshops be improved? | |
|---|---|
| **Theme** | **N** |
| Positive feedback only | 19 |
| More resources and examples | 8 |
| More one-on-one, personalized assistance for org. | 4 |
| Specific requests for content and activities | 4 |
| More group discussion | 3 |
| More work time with own team | 3 |
| Better selection of guest speakers | 2 |
| Connect Matrix to program work | 2 |
| Not Applicable | 2 |
| Logistics; sharing timeline in advance | 1 |
| Total N - Project Years 2 and 3 | 48 |

What is evident from this theme is that participants most desired exposure to "successful" examples of culturally relevant assessments. This may stem from the presumption among programs that the assessments of others can be adopted to amended to suit their own needs. PPRC did indeed provide multiple examples of culturally relevant data collection tools, yet some participants reported a wish for additional measures and examples. In response to this continued request, PPRC created the outcomes and assessment item repository at the conclusion of Year 3 (examples from which featured earlier in this report) which programs may use to modify and/or develop their assessment constructs. The repository may be circulated to the programs at the discretion of the NHEC.

In addition to this request, participants wanted more one-on-one assistance specifically geared towards their organizational needs as well as more workshop time given to group discussion.

Participants also wanted more time to work internally with their own organization members, as opposed to interacting with others. Simultaneously, some programs requested more dedicated time to the lecture and less time given to group interaction, as well as shorter or longer workshops sessions depending on their needs. Some programs wanted the workshops to focus on specific assessment content, as opposed to allowing every program to work on their individual projects. For example, one program suggested that all attendees collectively work on an assessment focusing on ahupua'a. Finally, a few participants asked that the workshops provide better assistance on how to apply the Matrix to the specific work of their programs, select more agreeable guest speakers, and disseminate information about the workshops schedule in advance.

Overall, these participants' reports and requests indicate diverse professional development and varying evaluation capacity across programs. While no workshop may attend to all facets of each programs' goals and requests, further capacity building efforts would benefit from the recognition of the disparate needs within the Native Hawaiian assessment community. While the high cost-structure of specifically and individually tailored technical assistance is often a consideration, complementary strategies such as designing *huis* for community information sharing and professional development may offer alternatives to effectively respond to participants' requests. Themes related to possible next steps are explicitly discussed in the next section.

## Q3. Based on available data, what perspectives and approaches offer the most constructive next steps for the Council to continue work with Native Hawaiian education and culture-based programs in the future?

With regard to whether the Council should continue to field test cultural indicators with Native Hawaiian education and culture-based programs, PPRC recommends several approaches that may result in forward movement in the hopes of materializing testable, usable assessments. These approaches are resource-dependent and reliant on community participation.

### Targeted Technical Assistance

PPRC suggests that the Council provide targeted technical assistance if the facilitation or sponsorship of in-person, assessment-building forums is to be continued. The suggestion for technical assistance was offered by some of the CISF Project's participating programs. The respondents noted that they would progress more quickly if they were able to work solely with staff from within their organization on specific program goals and outcomes.

Targeted assistance may also be thought of as structured assistance to multiple, committed programs with similar levels of expertise working towards a highly specific outcome. In other words, the outcome, rather than the organization, may be the organizing mechanism that facilitates learning. Whereas the technical assistance workshops offered during the CISF Project were outcomes-oriented, they were thematic in their attempts to cover multiple stages of the assessment development process. Narrower outcomes for technical assistance, such as "developing a rubric" may yield more tangible results for programs. While PPRC understands that working more exclusively may appear to counter the Council's goals of providing broad, community access to assessment resources, the Council may also consider the proposed approaches to be strategic in nature, accelerating the capacity of key organizations who in turn may be in the position to assist others in the community.

Finally, targeted technical assistance may also have the effect of moving discussions about cultural assessment beyond the needs sensing and brainstorming stages, which tends to occur when a broad range of programs with varying levels of expertise are brought together in one-off encounters.

### Networking Forums

The high value of networking was evident in the participant feedback throughout the CISF Project. As such, PPRC recommends that the Council continue to facilitate opportunities for community sharing

around culturally relevant assessment. The goals of networking can be diverse, from informal sharing to more structured interaction that requires particular inputs from participants. Sharing stories and experiences was important to CISF Project participants, as were opportunities to exchange specific work plans and products. Whatever the goals, developing a community of praxis around cultural assessment may help to amplify the work being done among respective organizations, breaking down silos and increasing technical confidence.

Networking opportunities may be found in multiple contexts and spaces. For example, a portion of grantee meeting time could be dedicated to program networking, as could time in other community-wide conferences, huis, and gatherings. Drawing on established partnerships and initiatives committed to advancing Native/Indigenous evaluation and assessment could advance the Council's capacity building goals while consolidating opportunities that minimize the participation burden on programs/organizations.

### Revision of the Matrix

CISF Project participant feedback concurrently highlighted the ways in which the Matrix had potential to assist in assessment development yet needed to be operationalized to be widely useable. Reflecting on the specifics of this feedback, PPRC proposes the following technical changes to the Matrix should the Council wish to continue employing it in future assessment piloting efforts. These recommendations reflect those offered in the 2017-2018 CISF Field Testing Project Annual Report.

**Clarify the intent of Matrix**. PPRC believes that assigning a statement of purpose to the Matrix would assist users. As an inventory of measures, the Matrix has a range of potential uses. A statement of purpose would help users to imagine how the Matrix could be employed within the context of their respective programs/organizations.

**Stabilize the meaning of and relationships between categories**. The Matrix might benefit from a stabilization of scale, which would entail making decisions about the meaning of categories, establishing consistent relationships between these categories, and assigning more precise definitions to specific content. At present, the level of detail reflected in some of the Matrix categories and subheadings are inconsistent: (a) some sections illustrate a detailed list of indicators while others reflect general areas of measurement; (b) some categories lack definitions; (c) some indicators do not correspond entirely to headings; and (d) indicators that measure program outcomes (vs. individual, family, community, and system) are mixed in across the foci of impact. An additional loci of impact titled "program" may be added to the structure of the Matrix to disentangle these data.

**Simplify and collapse outcomes categories to increase usability.** PPRC believes that the Matrix might benefit from visual simplification, primarily by collapsing indicator categories. The Matrix's comprehensiveness, or density, may be contributing to Project participants' requests for operationalization. The Matrix presents many possibilities for measurement and in this sense is highly prescriptive; this prescriptive nature may limit user creativity for imagining how they might construct measures tailored to their own programs. Throughout the Project, we have learned that the development of measures is highly situational; programs' repeated requests for exposure to assessment examples evidences this.

Simplifying the Matrix might mean collapsing categories and providing examples of indicators in expandable/dropdown menus (e.g., if translated into an online version) or in a secondary document that users can transpose on to the Matrix. This may have the effect of taking the user through the assessment development process in stages, providing the necessary content (i.e. indicator options) as each stage unfolds. This would transition the Matrix from a static, two-dimensional artifact to one that mirrors the assessment development process, achieving the flexibility originally intended for it.

To assist in operationalizing the Matrix, PPRC has drafted a design document which proposes to develop an online assessment tool. This tool would provide step-by-step assistance to users for developing culturally relevant assessments using the content of the Matrix and other data collected through the CISF Project. Irrespective of whether the Council approves its development, a tool embedded in or appended to the Matrix that can help users walk-thru the assessment development process may greatly increase its accessibility and utility for Native Hawaiian education and culture-based programs.

## Summary and Conclusion

The NHEC designed the Common Indicators Matrix to facilitate the interpretation, measurement and evaluation of impacts and outcomes of indigenous education programs. The CISF Field Testing Project aimed to provide information about the practical utility of the Matrix within Native Hawaiian education programs/projects as well as identify the scope and implementation of previously identified culturally-aligned assessment measures. Data collected from participant programs in the project indicated that formal, culturally-relevant assessments were used sparsely throughout the community. However, the minority of programs that did employ culturally-aligned assessment practices utilized measures that were both strong psychometrically and high in cultural-relevance. This signifies an active strength within the assessment community serving Native Hawaiians.

Additional insights of this project included participant requests for capacity building in culturally-relevant assessment practices and evaluation science. PPRC responded to these community needs by presenting two series of workshops that data show were highly valued by project participants. The workshops provided supplementary data collection opportunities which, upon analysis, revealed additional requests for applied, practical support and technical assistance.

PPRC has used multi-method data collection designs to identify constructive next steps that may be implemented by the Council to continue the important work of creating and sustaining effective culturally-based assessment practices in Hawai'i. Within the project, the NHEC has furthered its vision and mission by identifying the current evaluation practices in the community and responding to the needs reported by program participants. This approach has yielded important empirical data regarding current evaluation practices, created opportunities for organizational support and capacity building, and produced practical next steps for enhancing culturally-relevant assessment practices within the Native Hawaiian community.