Common Indicators System and Framework (CISF) Field Testing Project Annual Report, 2016-2017

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: Mauli (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 'Onaehana (System).

Table 1. Common Indicators System and Framework (CISF)

Common Indicators Matrix

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

	MAULI Being & Becoming	*'IKE* Knowing/Doing		*KULEANA* Contributing
FOCUS **OF IMPACT►** **LOCUS** **OF IMPACT** **▼**	**A. Resilience & Wellness** Advances well-being of the body, mind and spirit.	**B. Hawaiian 'Ike** Advances Hawaiian language, culture, values and practices.	**C. Academic Achievement & Proficiency** Advances multiple understandings and purposeful outcomes across the subject areas	**D. Stewardship, Self-sufficiency & Employment** Supports self-reliance, financial independence and contribution to the family, community & world.
Kaiaulu **3. Community** Efforts seek to impact those who share a common geography, organization or group identity.	**HEALTHY COMMUNITY RELATIONSHIPS** □ Safe neighborhoods □ Positive social connections □ Taking care others in need **ADEQUATE PROVISIONS** □ Food resources (community garden, co-op/farmer's markets, etc.) □ Shelter (transitional, homeless, *Kūpuna*, etc.) □ *Keiki* and *Kūpuna* care	**VALUES AND PRACTICES** □ Use of informal and/or formal '*Ōlelo Hawai'i* □ Hawaiian values consistently and visibly practiced □ Support for Hawaiian cultural and service organizations **NATIVE HAWAIIAN-BASED EDUCATION** □ Early education programs □ Community-based charter and immersion schools □ Post-secondary indigenous programs **RESOURCES** □ Indigenous library □ Multi-media	**EDUCATIONAL RESOURCES** □ Library and multi media resources □ Active School Community Council □ Community support for schools	**STEWARDSHIP** □ Community development planning □ Opportunities to improve social justice **EMPLOYMENT** □ Opportunities for small business start-up □ Resources for self-sufficiency
		SUPPORT □ Citizen participation and involvement □ Networking and capacity building □ Opportunities for volunteering, internships, mentoring programs, etc.		
'Ōnaehana **4. System-level** Efforts seek to impact those patterns, practices, procedures, laws, structures or beliefs that have broad impact beyond a single community.	**SUPPORT SERVICES AND PROGRAMS** □ Child welfare □ Early childhood education □ Elder care □ Disabled □ Mental health □ Independent living □ Teen pregnancy □ After school □ Preventative health care □ Medical care □ Legal □ Incarceration and post-incarceration	**DEVELOPMENT/ IMPLEMENT-ATION OF INDIGENOUS** □ Culture and place-based curriculum □ Measurement tools to assess content knowledge across subject areas □ Theory **PROFESSIONAL DEVELOPMENT** □ Indigenous issues □ Content knowledge □ Pedagogy □ Epistemology **RESOURCES** □ Literacy □ Math and science □ Social sciences □ Web-based □ Multi-media	**PROFESSIONAL DEVELOPMENT** □ Indigenous issues □ Content knowledge □ Pedagogy **INCORPORA-TION OF TRADITIONAL AND INDIGEN-OUS RESEARCH FOR THE DESIGN OF** □ Curriculum □ Practices □ School policies □ Alternative measurement tools to assess content knowledge across subject areas	**LEGISLATION, PROCEDURES AND PRACTICES SUPPORTING** □ Alternative energy □ Health choices □ Health care □ Easy Access to government services, agencies, personal records □ Civil rights in policy and decision making □ Affordable housing □ Responsible land and water use and protection □ Environmental protection □ Endangered species protection □ Cultural resources protection □ Fair distribution of resources □ Responsible infrastructure maintenance □ Fair employment legislation □ Employee benefits

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 language 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 Program (NHEP) Grantee Symposium held in January 2015 revealed a majority desire to participate in 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 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 CISF reflects broadly 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 will be reported 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 at the conclusion of the field testing/evaluation project, or earlier as determined by participants and the NHEC.

- 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 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.

An additional research question specifically 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 use it as a construct in their assessment regiment. This additional question for Year 2 is 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?

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 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, 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.

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.

These workshops reflect a sequential format in which participants were led through the process of developing and/or modifying existing a cultural assessment(s).

Year 2 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

A total of 33 programs participated in Year 2 capacity building workshops. 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, K-12 Hawaiian charter, public, private and postsecondary institutions. Each workshop invited guest speakers to share their practices and assessment work related to their respective communities.

Table 3. Programs that attended the workshop series

Programs That Attended Workshops
1. ALU LIKE, Inc.
2. DreamHouse Ewa Beach
3. EPIC Foundation, Imi ʻIke Program
4. Hakipuʻu Learning Center
5. Halau Ku Mana NCPCS
6. Hawaiʻi Charter Schools Network
7. Hawaiʻi P-20
8. Hawaiʻi State Foundation on Culture and the Arts/Folk & Traditional Arts Program
9. Historic Sacred Spaces
10. Hui Mālama O Ke Kai
11. ʻAha Pūnana Leo
12. INPEACE
13. Kahua Paʻa Mua
14. Kai Loa
15. Kamehameha Schools
16. Kamehameha Schools, Hoʻolako Like
17. Kanehunamoku Voyaging Academy
18. Ke Kula ʻo Samuel M. Kamakau
19. Keiki o Ka `Aina
20. Mālama ʻĀina Foundation
21. Na Pono
22. Nanakuli-Waianae complex DOE
23. Pacific American Foundation
24. Pacific Resources for Education and Learning
25. Partners In Development Foundation

Programs That Attended Workshops
26. University of Hawai‘i at Mānoa, Center on Disability Studies
27. University of Hawai‘i at Mānoa, College of Education
28. University of Hawai‘i at Mānoa, Hawai'inuiākea
29. University of Hawai‘i at Mānoa, John A. Burns School of Medicine
30. University of Hawai‘i at Mānoa, PALS/PLACES
31. University of Hawai‘i at Mānoa, Student Equity Excellence Diversity
32. WestEd
33. World Indigenous Nations University Hawai‘i Pasifika

Participation was voluntary, with the offer of cost-free workshops as an attendance incentive. Desired conditions of participation included the attendance of participating programs at all four workshops, attendance at two focus groups (held post-workshop), and the submission of assessments they currently use to measure the learning of their program participants. Additionally, participating programs were asked to help facilitate site visits at their programs/organizations for PPRC to conduct cognitive interviews or focus groups with their participants. Ideally, 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. However, these conditions proved too restrictive and time-intensive, and most programs did not volunteer to participate in this portion of the project. As such, PPRC modified the site visit format to focus on qualitative data collection from program staff, and not requiring that the visit take place during an assessment event. PPRC did receive volunteers after this format adjustment was made. Finally, participating programs were asked to complete the Annual Survey at the conclusion of each project year. Some programs participated fully in the project, while others participated more selectively.

Instrument Inventory

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

Table 4. Inventory of instruments developed and administered in Phase II, Year 2

Psychometric Strength and Cultural Relevance Rubrics	• Evaluates the extent to which assessment instruments submitted by programs demonstrate psychometric properties and cultural relevance. • Assessments are scored on a 3-pt scale (0-2).
Focus Group Protocol	• Administered to program and evaluation staff of participating organizations. • Exists in two iterations to correspond to two different focus group administrations. • 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.
Post Workshop Survey	• Evaluates workshop experience/quality and utility for participating programs. • Gather recommendations for future capacity building activities. • Exists in four different iterations to correspond to differing workshop content.
Site Visit Small Group Interview Protocol	• Administered to keiki and/or adult participants. • Conducted with participants on-site/at program location. • Administered in small group format. • 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 hō‘ike. • 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. • Mines for current assessment practices, tools, and outcomes. • Mines for desired/future assessment practices, tools and outcomes. • Mines for future assessment needs.
Annual Survey	• Administered to program and evaluation staff of participating organizations. • Administered in pen-and-paper format during final focus group meeting. Missing participants are sent the online version. • Retrospective/posttest. • 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. • Contains a combination of Likert-type, multiple choice, ranking and open response items.

Data Analysis

PPRC calculated descriptive statistics, including frequency distributions and means, for all quantitative data gathered from the Workshop Surveys, 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, meta-analyses were conducted across data sets to create a summary narrative, with accompanying recommendations to guide the project’s future.

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?

Consistent with previous year's findings, many participating programs in Year 2 claimed not to formally assess culturally relevant outcomes, although their programs are geared to cultural learning and growth. A minority of programs, or seven out of 34, submitted instruments to PPRC, which demonstrated either or both high cultural relevance and psychometric properties. Of these instruments, approximately 33 percent of programs demonstrated the use of instruments with high cultural relevance and psychometric properties. However, programs most frequently cited cultural values, knowledge and connectedness/connections as measures of learning and growth that programs aim to affect, however, indicating that a basis for assessment development exists for many.

Culturally Relevant Outcomes

Over the course of Project Year 2, PPRC collected information from the programs about the kinds of culture-based outcomes they set to measure the learning and progress of their participants. These outcome areas are either formally a part of their program planning or have been pursued informally.

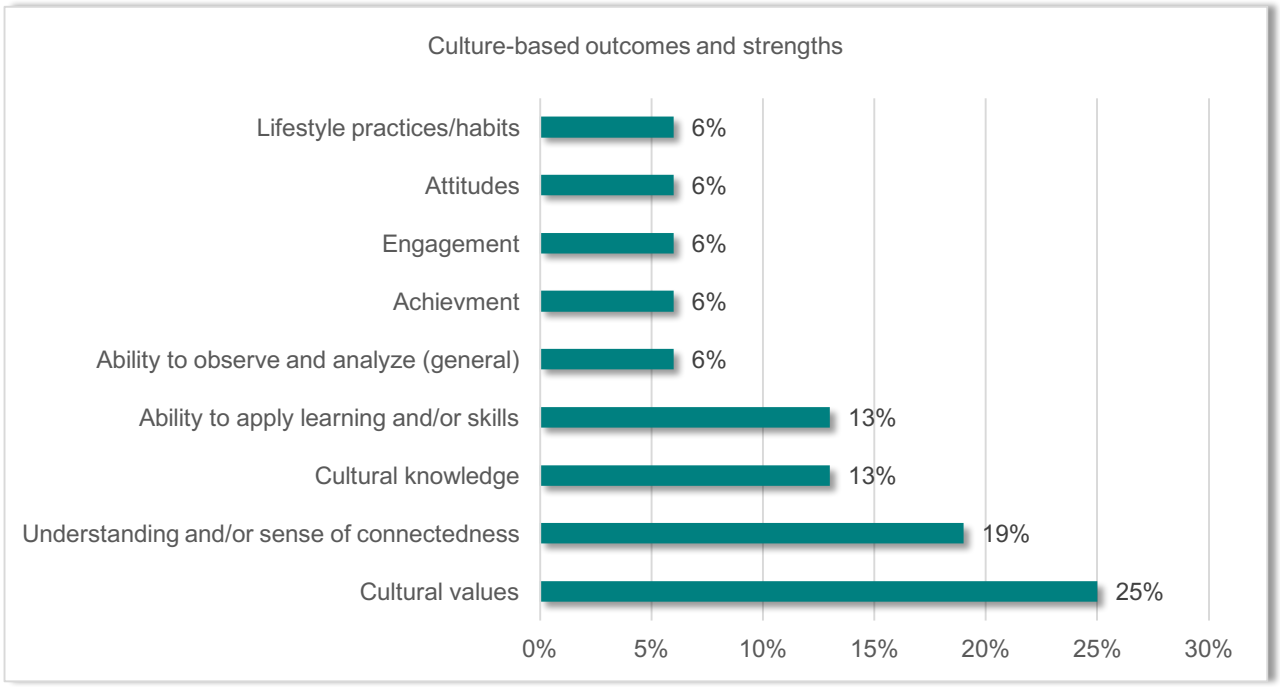

Figure 1. Culturally-relevant program and participant outcomes

According to group and individual interview data collected throughout Year 2 workshops, education and culture-based programs most seek to impact their participants Native Hawaiian *cultural values*, such as aloha ʻāina (love of the land), aʻo (reciprocal sharing of knowledge), kuleana (responsibility) and mālama (care) towards keiki (children), kūpuna (elders), and kaiāulu (community), and pride in and knowledge of one's genealogy. Following closely, programs reported outcomes related to *connectedness*, as demonstrated by an understanding of how relationships form natural and mechanical systems, genealogies and histories. The ways in which parts of the waʻa (canoe) work together and the relationship between the moon and kinolau (manifestations) of Hina are examples of connections that programs hope students will be able to internalize and demonstrate. Outcomes related to *cultural knowledge* and participants' *capacities to apply what they learn* also arose among the responses. Finally, the ability to *observe and analyze*, *achieve* in school, demonstrate *engagement* in school, adopt healthy *attitudes*, and practice *healthy lifestyle habits* were discussed as outcomes that programs seek to affect.

When asked how they currently measure or propose to measure the aforementioned outcomes, programs most mentioned the observation of a demonstrated activity or event which would yield information about participant motivation, skills, and progress. Programs noted that observations are not necessarily or consistently documented, however. The administration of surveys (e.g. pre-post) and/or achievement-oriented assessments were also raised as a method, as were interviews with family members, students, and teachers, and participant tracking (e.g. numbers served, graduation rates).

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 and throughout the 2016-2017 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 evaluation review reflect two primary areas of importance for creating assessments that collect meaningful data in a culturally congruent manner.

Of 36 distinct programs that participated in the CISF Field Testing Project, seven submitted a total of 21 assessment instruments to PPRC for review in Year 2. To provide the most comprehensive picture of how program assessments are culturally aligned and psychometrically strong, these 21 assessments were added to the instrument inventory from Year 1, which contained ten. To date, a total of 31 instruments have been 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 2.

Results from the analyses of the 31 instruments reveal that more than half (52 percent or 16 out of 31) scored "High" in both the usability and validity domains with a score of "2". Approximately 32 percent (10 out of 31) instruments exhibited an intermediary score of "1.5" in these domains, 13 percent (4 out of 31) scored a 'low' score of "1," 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.

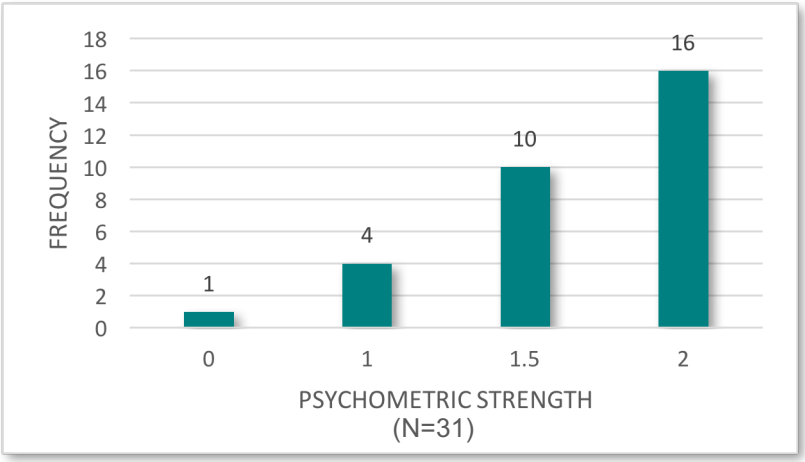

Figure 2. Levels of psychometric strength of 31 instruments
Note: 0=None; 1=Low; 2=High

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. Examples of previously normed instruments include the Kindergarten Readiness Test, Expressive Vocabulary Test, Second Edition (EVT-2) and the Peabody Picture Vocabulary Test, Fourth Edition (PPVT™-4). The latter two instruments were developed over a five-year period and standardized on national samples of individuals aged 2:6–90+. The samples matched the U.S. Census for gender, ace/ethnicity, region, socioeconomic status (SES). The instrument publishers provide age- and grade-based standard scores (M = 100, SD = 15) percentiles and normal curve equivalents (NCEs). 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 aspects of psychometric validity.

The cultural relevance rubric focuses on four main domains: (a) Cultural knowledge (e.g., Hawaiian history and mo'olelo (story)), (b) Cultural practices and activities (e.g., learning hula and growing taro), (c) Cultural values (e.g. aloha 'āina (love of land) and kuleana (responsibility)), 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 3.

Over one-third (39 percent or 12 out of 31) of reviewed instruments scored "High" in all four cultural domains, with a score of "2." Approximately 19 percent (6 out of 31) instruments exhibited no reference to any of the aforementioned cultural components. One instrument was scored at the 0.25 and 0.5 levels; two instruments were scored at the 0.75, 1, 1.5 and 1.75 levels and three instruments were scored at the 1.25 level, 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 approximately equally to references about cultural values.

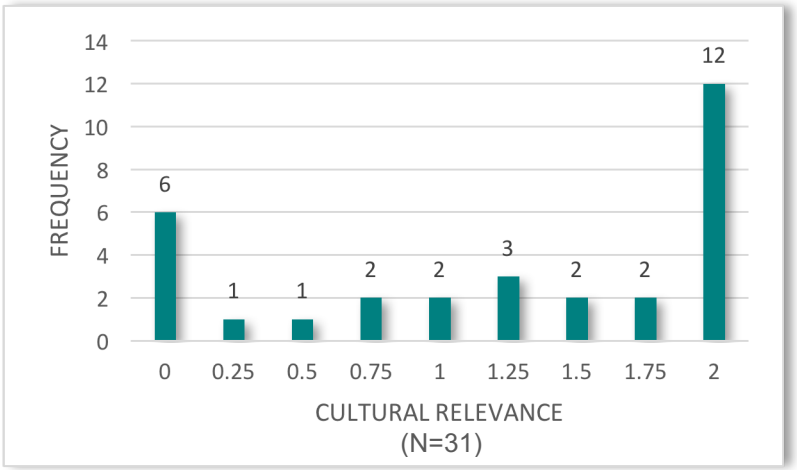

Figure 3. Levels of cultural relevance of 18 instruments

Examples of cultural knowledge that scored as "High" on the rubric included 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 practices and activities domain. Instruments that scored higher in the cultural values domain included items that explicitly asked about respondents' personal relationships to values, such as aloha ʻāina (love of land), being haʻahaʻa (humble), and striving to be pono (righteous). 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 eight instruments (26 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 in the community that combine psychometric and culturally-based assessment strengths.

Outcomes and Lessons Learned

- Programs have established participant outcomes most associated with cultural values, sense of connectedness/connection, and cultural knowledge. When asked how they would measure these outcomes, observational methods were most frequently identified.
- A minority of participating programs (N=8) continue to submit culturally relevant assessments, indicating that cultural assessment is not widely practiced on a formal level.
- The majority of instruments that were submitted to PPRC demonstrated strong psychometric properties and high cultural relevance.

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

Last 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. This year, and as previously mentioned, seven additional programs submitted cultural assessments for review. PPRC reviewed each assessment and marked/indicated on the matrix which of its measures were aligned to each assessment. Figure 4 represents the percent of programs/organizations from 2015-2017 whose assessment tools currently align with the CISF measures (N=15).

In general, and similar to last year's findings, participating culture-based programs tend to align their culturally-relevant assessments to most of the CISF matrix measures (Figure 4). All fifteen programs and organizations (100 percent) incorporate *Values and Practice* measures of the 'Ike focus of impact – Kanaka locus of impact domain (sub-domains Mālama 'Āina, Mālama Kai, Protocol, Healing - physical, emotional, spiritual - Hula, and Lua) in their cultural assessments. All 15 programs also align with *Educational Level*, given their emphasis on culture-based education.

Another high-percent sub-domain measure (i.e., over 70 percent of programs indicated their assessments are aligned) in the Kanaka locus of impact included *Identity and Belonging* (73 percent). There were no high-percent sub-domain measures in the 'Ohana, Kaiaulu, or 'Ōnaehana loci of impact. This suggests that among the programs who submitted assessments this year and/or participated in the discussion last year, most cultural assessments are assessing learning, growth, knowledge, and skills on an individual level. The lowest sub-domain measure that demonstrated the weakest alignment was *Employment* (13 percent). See figure 5 for details.

PPRC further examined the breakdown of each high percent sub-domain measure to understand which specific items were noted as being aligned to existing assessments (see Figure 6). The sub-domain measure of *Identity and Belonging* showed little variation between items: 67 percent Social Connection, 60 percent Identity (sense of self, place, culture, global citizen), and 60 percent Emotional well-being. However, there was greater variation between items in the *Values and Practices* measure in the Kanaka locus of impact: 70 percent Protocol, 60 percent Mālama 'Āina, Mālama Kai, 40 percent Healing (physical, emotional, spiritual), 40 percent Hula, and 20 percent Lua.

Percent of Programs/Organizations with Assessment Tools Currently Aligned with the CISF Measures (*N* = 15)

	MAULI	*'IKE*		*KULEANA*
FOCUS OF IMPACT → / **LOCUS OF IMPACT ↓**	**A. Resilience and Wellness**	**B. Hawaiian 'Ike**	**C. Academic Achievement and Proficiency**	**D. Stewardship, Self-sufficiency & Employment**
Kanaka	BASIC SURVIVAL 27% **IDENTITY AND BELONGING 73%** SELF-ACTUALIZATION 67%	HAWAIIAN 'ŌLELO 67% KNOWLEDGE 60% **VALUES AND PRACTICES 100%** SUPPORT 40%	**EDUCATION LEVEL 100%**	STEWARDSHIP 47% EMPLOYMENT 47%
'Ohana	QUALITY INTERGENERATIONAL RELATIONSHIPS 40%	HAWAIIAN LANGUAGE 33% SHARING OF CULTURAL KNOWLEDGE 47% SUPPORT 20%	ACADEMIC ENRICHMENT 47%	STEWARDSHIP 40%
Kaiaulu	HEALTHY COMMUNITY RELATIONSHIPS 60% ADEQUATE PROVISIONS 20%	VALUES AND PRACTICES 47% NATIVE HAWAIIAN-BASED EDUCATION 20% RESOURCES 33% SUPPORT 40%	EDUCATIONAL RESOURCES 27%	STEWARDSHIP 20% EMPLOYMENT 13%
'Ōnaehana	SUPPORT SERVICES AND PROGRAMS 33%	DEVELOPMENT/IMPLEMENTATION OF INDIGENOUS 67% PROFESSIONAL DEVELOPMENT 40% RESOURCES 60%	PROFESSIONAL DEVELOPMENT 40% INCORPORATION OF TRADITIONAL AND INDIGENOUS RESEARCH FOR THE DESIGN OF… 53%	LEGISLATION, PROCEDURES, AND PRACTICES SUPPORTING… 20%

Figure 4. How Native Hawaiian education and culture-based programs' measures align with the CISF

IDENTITY AND BELONGING
- 67% Social connection
- 60% Identity (sense of self, place, culture, global citizen)
- 60% Emotional well being

VALUES AND PRACTICES
- 70% Protocol
- 60% Mālama 'āina, Mālama Kai
- 40% Healing (physical, emotional, spiritual)
- 40% Hula
- 20% Lua

EDUCATION LEVEL
- 73% K-12
- 27% Early (pre-K)
- 20% Adult
- 13% 2-year institution
- 23% 4-year institution
- 7% Other

Percent of Programs/Organizations with Assessment Tools Currently Aligned with the CISF Measures (*N* = 15)

	MAULI	*'IKE*		*KULEANA*
FOCUS OF IMPACT → / **LOCUS OF IMPACT ↓**	**A. Resilience and Wellness**	**B. Hawaiian 'Ike**	**C. Academic Achievement and Proficiency**	**D. Stewardship, Self-sufficiency & Employment**
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'Ōnaehana	SUPPORT SERVICES AND PROGRAMS 33%	DEVELOPMENT/IMPLEMENTATION OF INDIGENOUS 67% PROFESSIONAL DEVELOPMENT 40% RESOURCES 60%	PROFESSIONAL DEVELOPMENT 40% INCORPORATION OF TRADITIONAL AND INDIGENOUS RESEARCH FOR THE DESIGN OF… 53%	LEGISLATION, PROCEDURES, AND PRACTICES SUPPORTING… 20%

Figure 5. Measures by sub-domain with highest frequency of use among programs

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?

Overall, the CISF matrix appears generally useful, clearly constructed and accessible to program participants. However, when asked about experiences of applicability, its usability is less clear, indicating the continued need for guidance on how to operationalize the matrix.

Participants were asked in each Post-Workshop Survey how much they agreed that the matrix is helpful for developing culturally relevant instruments (Figure 6). In total, approximately 70 percent of respondents either "Strongly Agreed" or "Agreed" this is the case. The remaining 30 percent "Somewhat Agreed" (26 percent) or indicated "Not Applicable" (4 percent).

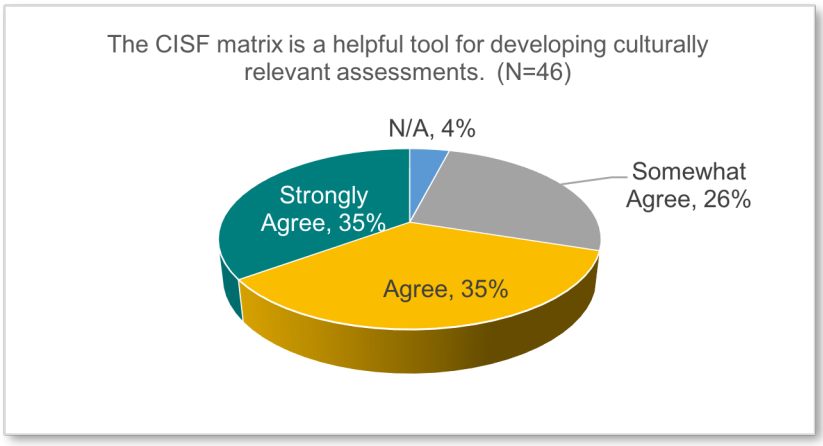

Figure 6. Helpfulness of matrix for assessment development

Responses were less positive, however, to questions about accessibility, relevance and usefulness of the CISF matrix to programs' own assessment needs in the Annual Survey (Figure 7). Items related to the usefulness of indicators, format and accessibility of the matrix scored lower at 4.71, 4.57, and 4.43 (trending towards "Somewhat Agree"). It should be noted that the N size for these items was smaller (N=14) than the N size of those who responded to the Post-Workshop Survey.

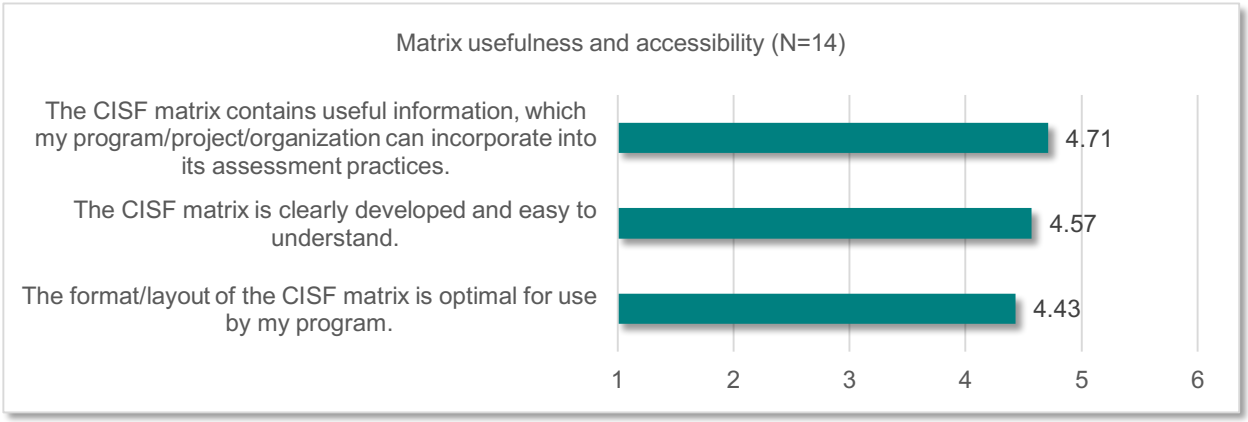

Figure 7. The accessibility and usability of the CISF matric according to participating programs. Note: 1=Strongly Disagree; 2=Disagree; 3=Somewhat Disagree; 4=Somewhat Agree; 5=Agree; 6=Strongly Agree

There was greater distribution in respondents' levels of agreement to the statement: "*During the workshops, I was able to use the CISF matrix to identify areas of cultural measurement/indicators for my program.*" (Figure 8) The response distribution was as follows: "Strongly Agree" (17 percent); "Agree" (29 percent); "Somewhat Agree" (22 percent); "Somewhat Disagree" (22 percent); and "Disagree" (2 percent).

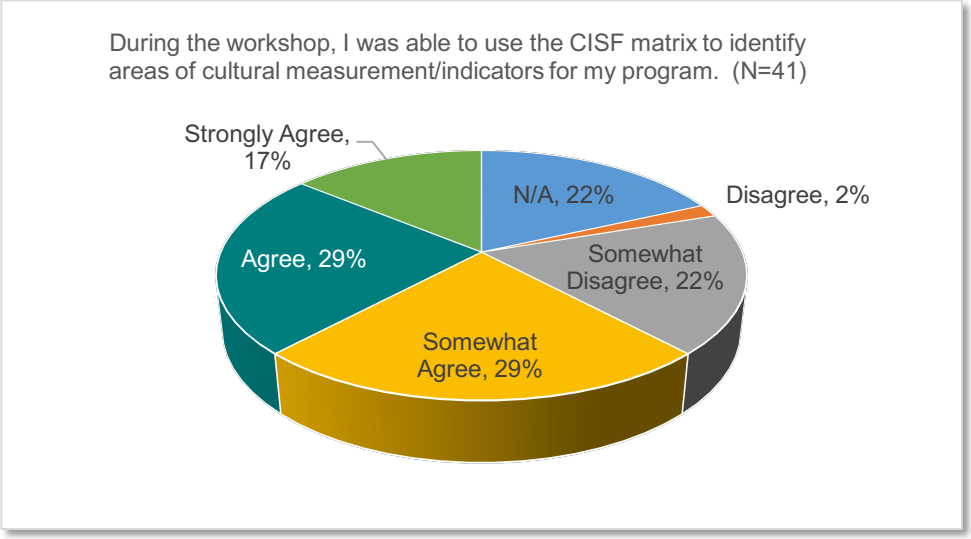

Figure 8. Ability to identify areas of measurement using matrix

For Year 2 in particular, the lack of guidance on how to use the matrix and its availability to programs as only a "checklist" when engaging in workshop activities likely contributed to these results. For instance, when asked about improvements for future workshops, 21 percent of respondents in the Annual Survey expressed a desire and need for explicit direction in applying and using the matrix in the development of their cultural assessments (Figure 9).

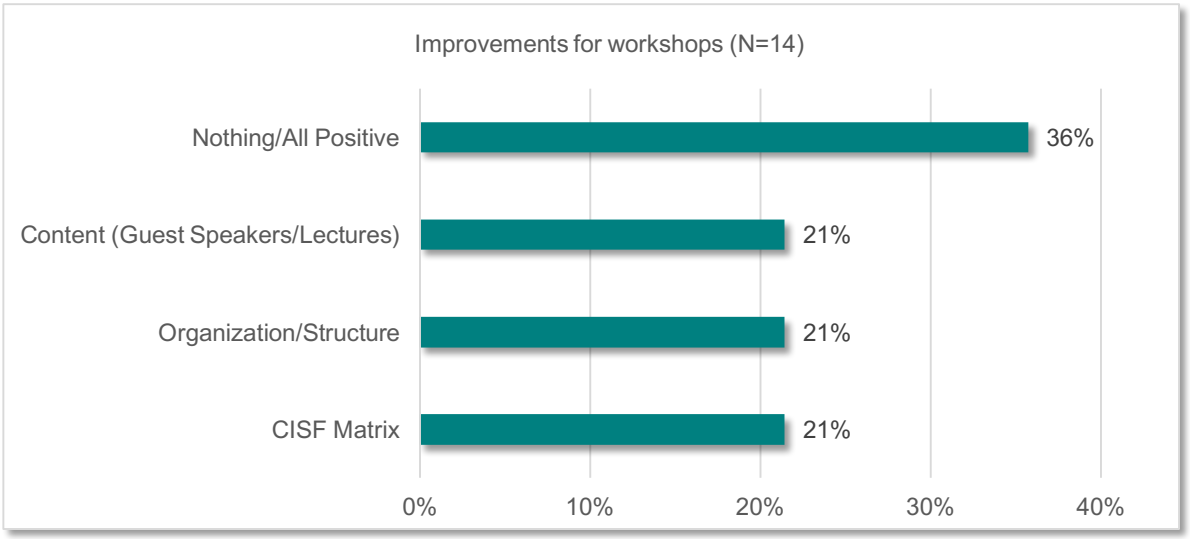

Figure 9. How future workshops can be improved

Taken together, the aforementioned responses reveal that the matrix has the potential to be useful, accessible and applicable for programs who aim to develop and/or refine culturally relevant assessments. However, program participant responses indicate an interest to adapt and/or further operationalize the matrix in order to increase its usability and practical utility for assessment development. In other words, program participants noted that they would benefit from further clarification about how the matrix indicators might more directly translate to program outcomes, indicators and item constructs. Data from the 2016-2017 program year replicated the findings from Year 1, indicating that program participants continue to be interested in ways to enhance the practicality of the matrix as it relates to program evaluation planning, design and implementation.

Outcomes and Lessons Learned

- Although some programs were unable to apply the matrix to their program assessment work in Year 2, CISF appears to participants as a potentially helpful tool for developing culturally relevant assessments.
- Participants reported some difficulty in applying the matrix in workshops settings when attempting to identify areas of cultural measurement or indicators for their programs.
- Participants may benefit from additional assistance in applying the matrix in future assessment building activities.
- Recommendations for enhancing the matrix utility and engagement included further operationalizing its constructs and indicators.

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

As previously mentioned, program participants view the CISF matrix with positive potential, whereby 46 respondents over the course of Year 2 either "Strongly Agreed" or "Agreed" that it is a helpful tool for developing culturally relevant assessments. The "how to" of identifying and applying the indicators contained within the matrix, however, remains somewhat of an issue, and some programs requested guidance on that score. Data collected in Year 2 about the next steps program participants anticipate taking to fulfill their cultural assessment goals and the conditions under which they are likely or able to do so lend insight to how the matrix might be integrated into their endeavors in the future.

Continuing Needs and Next Steps

Program participants demonstrated a wide-range of needs when it came to prioritizing their next steps for developing cultural assessments (Figure 10). Following the workshops, participants were asked to identify next steps for moving their programs forward in developing cultural assessments. Most respondents (29%) felt they needed to revisit and/or modify existing assessment tools, followed by the need to continue researching best practices and sharing/networking with others (23%).

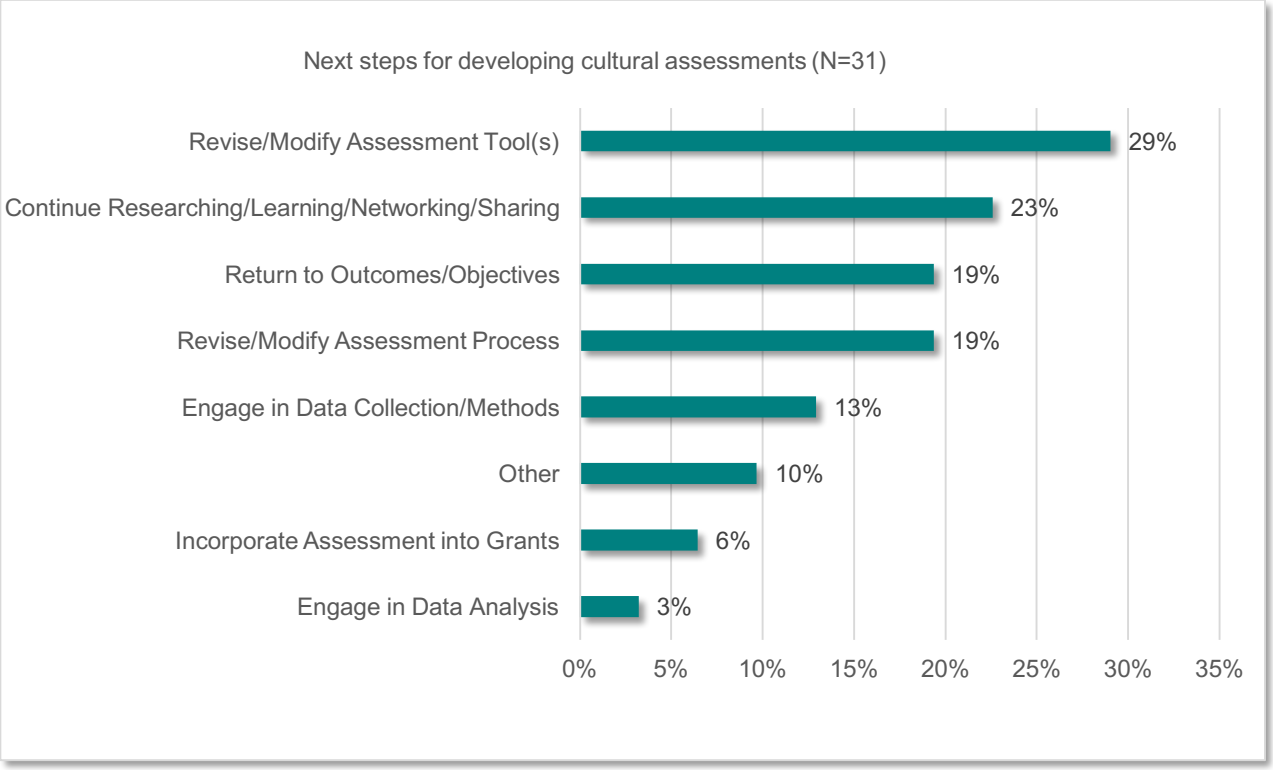

Figure 10. Programs identified next steps in the assessment journey

Approximately 19 percent of responses referred to the need to return to their program outcomes and make alterations, as well as revise/modify existing assessment processes respectively. Another 13 percent mentioned the need to engage in the collection of data. Overall, whereas nearly 30 percent of responses referred to modifying existing tools, the remaining portion of responses focused more on processes that enable assessment/tools development – in other words, the precursors to assessment re/development and administration. Only 3 percent of responses referred to the need to conduct "data analysis" which is a process that occurs after assessment administration and data collection.

Responses to the Annual Survey also reflect these priorities, wherein the revising of existing assessment items, revising program outcomes and revisiting existing assessment plans received the greatest emphasis (Figure 11). The figure depicts means which were calculated for items that asked participants how important it was to accomplish various assessment-related goals for their programs in the coming year.

Figure 11. Assessment-related goals to be accomplished in the next year (rated by level of importance)
Note: 1=Not At All Important; 2=Slightly Important; 3=Somewhat Important; 4=Important; 5=Very Important

The item that received the highest mean score was, "*Revise an existing culturally relevant assessment tool/instrument (ex. surveys, focus group protocols, observation protocols, etc..*" at 4.08 (trending towards "Very Important"). The second highest mean score item was, "*Revise my program's assessment plan*", followed by "*Revise my program's outcomes*". The item showing the lowest mean score was, "*Develop an assessment plan for my program for the first time*", which indicates that most respondents have an assessment plan in place, even though some may not be currently desirable or culturally congruent. These data further contribute to the conclusion that future efforts to integrate the matrix need to occur within the context of revising/modifying existing assessments, as well as conceptualizing culturally relevant assessment methods, tools and items from program outcomes and assessment plans.

Relevant Domains

It appears that programs focus on some domains of impact more than others, and matrix integration efforts that concentrate on these might yield productive results in the future (Figure 12). In the Post-Workshop Survey, respondents were asked to use the CISF matrix to identify indicators they were most interested in using to build and inform their cultural assessments. At the level of "Focus of Impact", most respondents expressed an interest around the cultural indicators at the Mauli (51%) and Kuleana (51%) tiers. At the "Locus of Impact" level, respondents were most interested in developing cultural assessments at the Kanaka tier (71%), followed by the ʻOhana tier (43%), Kaiaulu tier (23%), and ʻŌnaehana tier (23%). The category "Other" refers to responses unrelated to the matrix. When participants were asked about indicators they were interested in building assessments around, 26% of responses contained general statements about cultural activities, methods or said they did not know.

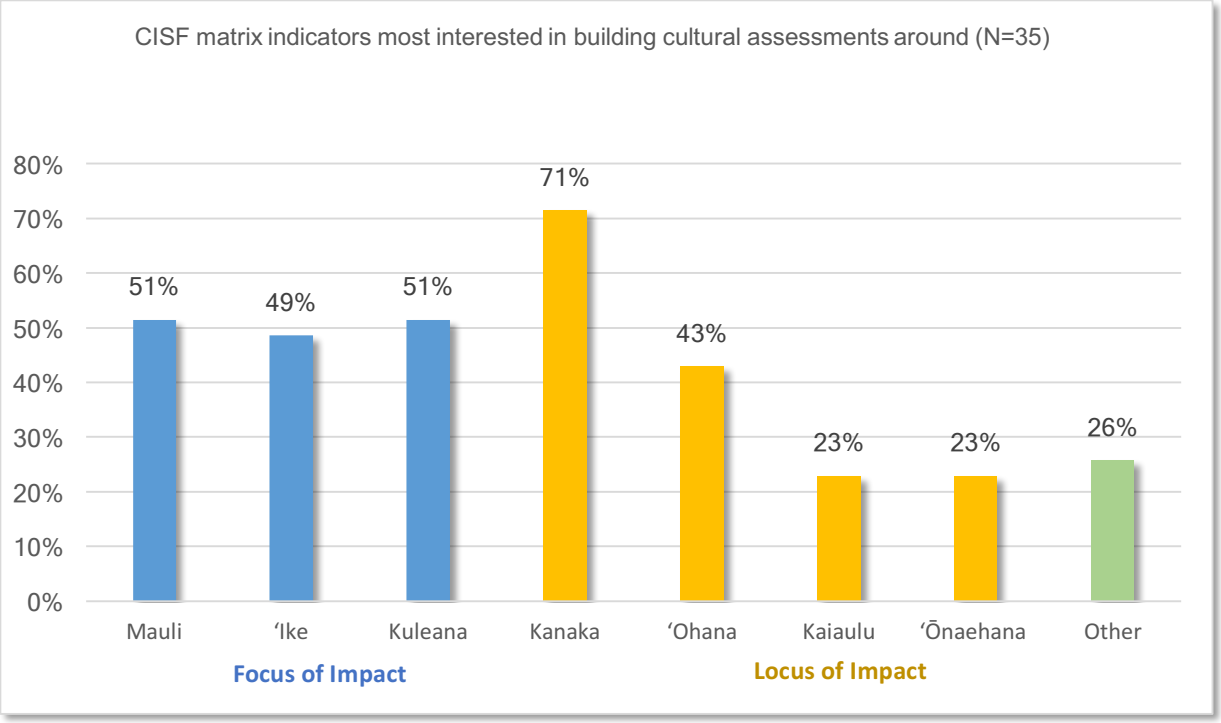

Figure 12. Indicators most Interested in using to develop cultural assessments

In other words, constructs that address Kanaka/the individual, followed by ʻOhana/family are more likely to see greater activity with regard to assessment revision or development. In terms of foci of impact, programs appear to find the domains of Mauli, ʻIke and Kuleana equally relevant to their program activities. These data corroborate findings from Research Question 2, in which identity and belonging; cultural values and practices; achievement; and the development of the Indigenous most frequently represented the programming foci of CISF participants.

Preferred and Desired Data Collection Methods

As a part of the Year 2 workshop series, programs were asked to identify which methods for capturing participant data best aligned with their needs and activities, and to associate indicators best suited to those methods. In Workshops 2 and 3, respondents were asked to share the most useful way(s) to capture data for their programs. Of the 27 respondents, most were most interested in focus groups and interviews (78%), followed by observation (67%), survey or questionnaires (59%), and use of multi-media (56%) (Figure 13).

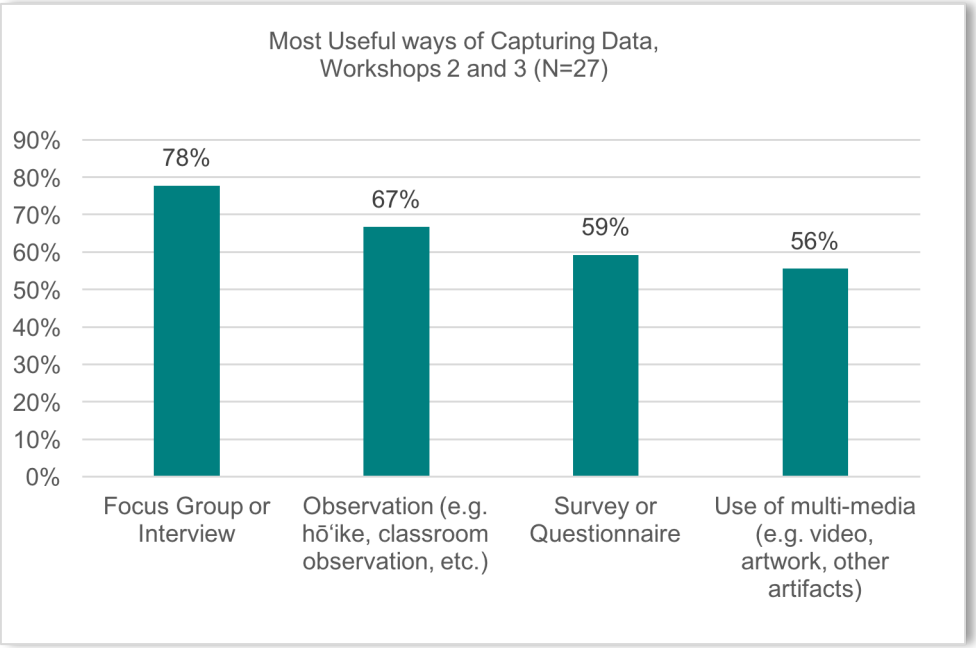

Figure 11. Programs' most useful ways of capturing data

Overall, participants indicated a higher preference for qualitative methods to capture culturally pertinent indicators of their programs. This result was explored further through site interview data collected from six of the participating programs. These programs provided some examples of potential mediators and outcomes that programs felt could be most efficiently captured via qualitative methodology.

When asked what types of outcomes they would like to measure in the future that they are currently not assessing, one program shared their aspiration to have participants identify the interconnection between cultural and historical circumstances and present day situations. The program was intent on having participants discern, “Why is this important for us as Hawaiians?” The stated pedagogical intention is to encourage the development of critical thinking skills and the capacity to extrapolate and apply analysis to different contexts. Additionally, another program espoused the importance of recognizing student potential as the subject of measurement, and not merely focus on short-term impact which they felt is often hard to prove and inappropriate for programs with shorter contact periods. Similarly, a couple of programs noted the importance of measuring “internalization” and attitudes, and not just rote or technical demonstration/performance of knowledge. In turn, the use of

multidimensional assessment measures was raised as a possible antidote to more restrictive methodologies that could not adequately capture more nuanced mechanisms of change. For example, programs hypothesized about the utility of student self-evaluation, in conjunction with parent and teacher evaluations of a student, as a means of offering a more comprehensive understanding of whether internalization has taken place (e.g. if a student practices what they learn at home). The capacity to measure reciprocal relationship building and an individual's impact within the context of a community was also desired by programs, although this was identified as a potentially difficult construct to measure. Finally, the issue of performance measurement arose – how to do it more naturally (not as a test), in less time consuming ways, and using standardized methods among staff.

Table 5. Future desired measures and methods (N=6)

Desired Outcomes	Assessment Methods
Understanding of historical connections	• Formative • Process • Longitudinal
Student potential (not just impact)	• Formative • Process • Longitudinal
Cultural knowledge and skills	• Project-based • Multimedia • Digital storytelling
Performance (skills, knowledge)	• Multidimensional (student-self assess, teacher, parent)
Demonstration of reciprocal relationships	• Observation • Rubric
Attitudes (toward learning)	• Observation • Rubric

Program participants' interest in learning more about methodological designs that would offer more culturally-congruent assessment strategies was iteratively reported. In turn, PPRC attended to this reported need during the 2016-2017 program year by providing practical assistance to help programs reach their stated assessment goals. Future capacity building efforts can help participants to further operationalize aspects of the matrix in ways that resonate with their preferred methodology. For example, the domains within the matrix could be extrapolated to develop an observational rubric that assesses cultural knowledge and behaviors at the level of kanaka. Continuing to guide participants to think about the relationship between assessment methods and the operationalization of indicators may encourage even greater adoption of the matrix in the future.

Significance of Networking

Program participant responses collected from the Post-Workshop Survey, Annual Survey and individual program/site interviews all confirm the premium value of networking, collaborating and sharing with each other throughout the assessment re/development process. More than half of all

responses to the Post-Workshop Survey (63%) reported that having the opportunity to collaborate, network, and share with others was the most valuable aspect of the workshop series (Figure 14). This is perhaps captured best by one respondent who articulated the following as the most valuable aspect of the workshop: "*Meeting people who are also committed to cultural learning in the largest sense*". The second most valuable aspect reported was the participation of guest speakers and co-facilitators (40%). These findings reveal the importance of gathering people together when discussing culturally-relevant assessment and, on a broader level, cultural programming.

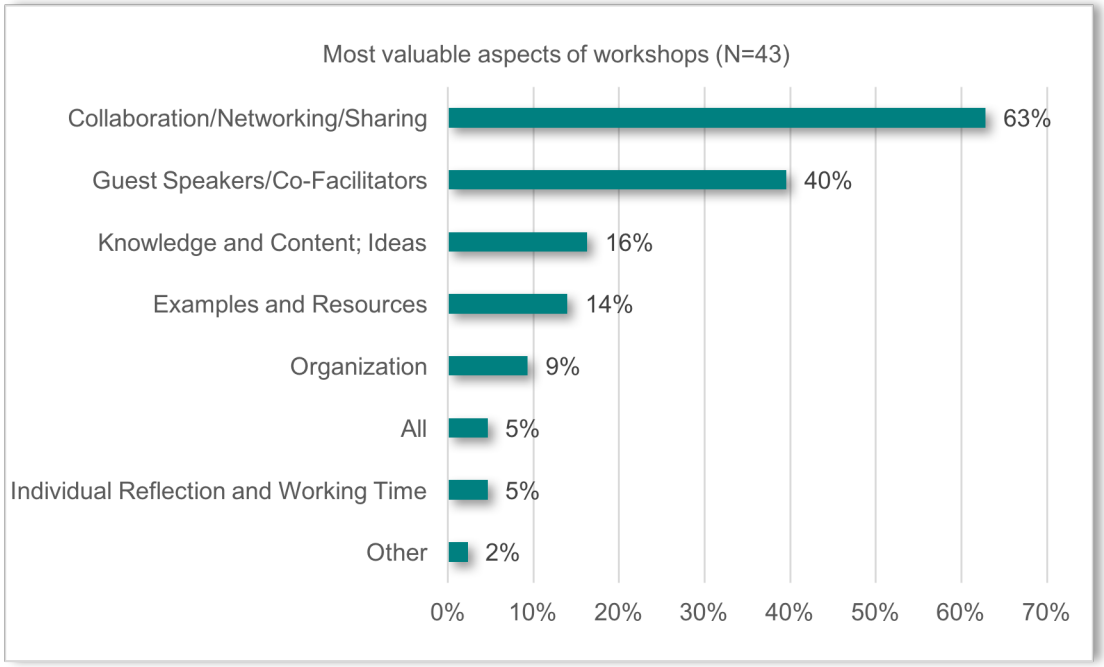

Figure 14. Most valuable aspects of workshops, Post-Workshop Survey

These results were corroborated and echoed in the Annual Survey results. Eighty-six percent of respondents reported the collaboration, networking, and sharing as most valuable to participating in the workshops (Figure 15). They also appreciated the guest speakers and co-facilitators (29%) and individual working time (7%).

Program participants were also given a chance to share ways they felt the Council may continue to support Native Hawaiian education and culture-based education programs in practicing culturally-relevant assessments in the future (Figure 16). Most respondents (36%) expressed an interest in continued opportunities for networking and sharing with other programs, followed by more examples of assessments, activities, and research (29%), more direction in applying and using the matrix to cultural assessments (21%), and simply continuing to do what they already do (e.g., continue workshops) (14%). One respondent suggested the Council do site visits to see the programs in-action.

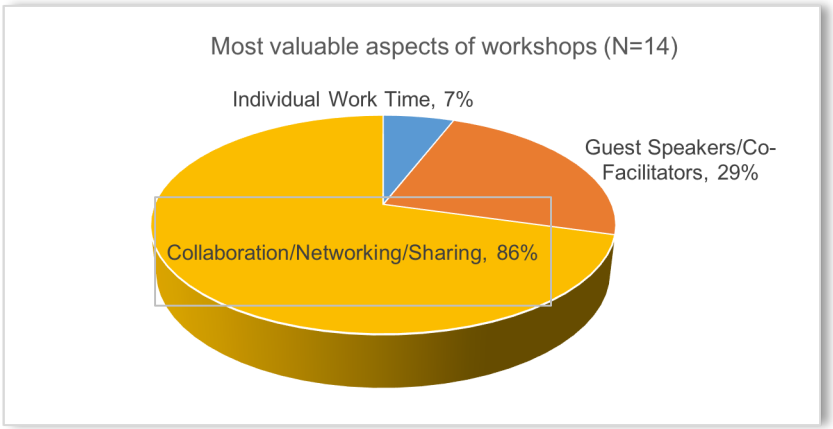

Figure 15. Most valuable aspects of workshops

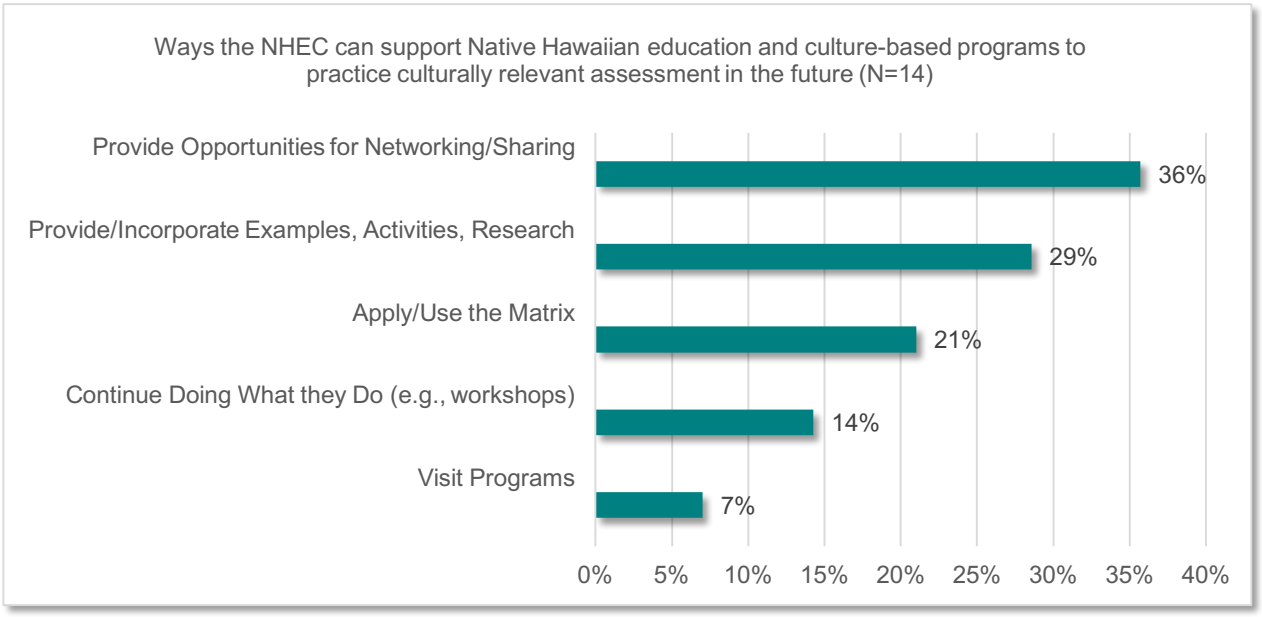

Figure 16. Ways the Council can continue to support Native Hawaiian and culture-based programs

Taken together, these findings and impressions from both the workshop and end-of-year evaluations may suggest the likelihood that programs may integrate the CISF matrix into the assessment development and/or refinement process if they continue to work in group settings, or are at least afforded the opportunity to share their experience of integration.

Future Capacity Building

The Annual Survey also asked respondents to rate or rank three capacity building activities that might best respond to their assessment needs: similar workshops, similar workshops with individualized assistance, and individualized assistance (Figure 17). Respondents were most interested in attending workshops similar to those offered in Year 2, followed by the combined format of workshops and assistance, then assistance by itself. These results inform PPRC's preliminary proposal to the Council for Year 3 activities. In general, there is a strong interest in continuing to participate in NHEC capacity-building activities in the future, specifically if provided workshops like those offered in Year 2. The workshops were seen as valuable and helpful for programs in advancing the development of their cultural assessments. Specific to the workshop format, it is clear that programs enjoy the time to network, collaborate, and share with others. They would like to see improvements made in areas of workshop content, logistics, and additional assistance using the CISF matrix in their work. Regarding specific support from the NHEC, respondents would like continued opportunities for sharing and more resources/examples.

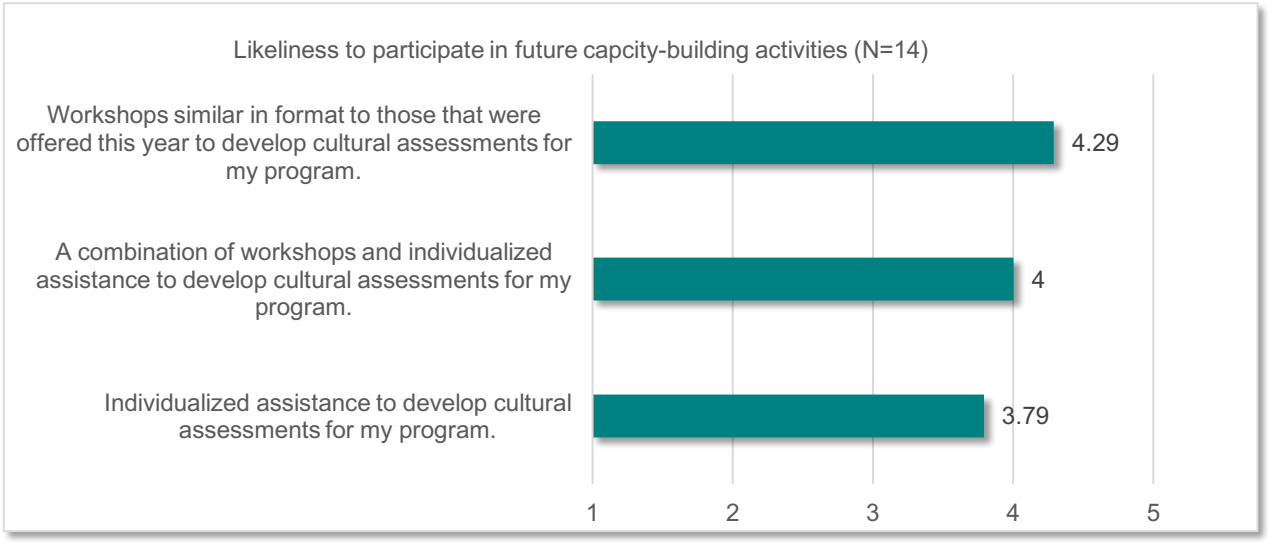

Figure 17. Interests in future capacity-building activities Note: 1=Not At All Likely; 2=Slightly Likely; 3=Somewhat Likely; 4=Likely; 5=Very Likely.

There does not appear to be an overwhelming need to help programs begin new assessment plans. Programs need/want support in revising and/or modifying existing assessment tools and processes, which they have identified as having the capacity to implement. Moving into the future, it appears that most programs want to see capacity building workshops continued.

Outcomes and Lessons Learned

- Participants would like to either work on revising existing instruments to make them culturally congruent, or build the conditions of possibility for developing assessments (revisiting program outcomes, assessment plans, etc.).

- Assessments that focus on the cultivation of Kanaka (individual) and ‘Ohana (family) around Mauli, Hawaiian ‘Ike (knowledge) and Kuleana are likely to receive the greatest attention in assessment development efforts from programs.

- Assessments that focus on qualitative methods are likely to receive the greatest focus in participating programs assessment development efforts.

- Networking/group collaboration and community guest speakers were considered the most valuable components of participation in Year 2 workshops.

- Participating programs most requested workshops in Year 3 similar in format to those of Year 2, with a follow-up preference for a combination of group and individual assistance in the development of culturally relevant assessments.

Discussion and Summary

In Year 1, PPRC learned that the majority of CISF Project programs/organizations do not use culturally relevant assessment measures or instruments to formally evaluate the learning/growth/success of their participants. While they claimed that 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. In response to this finding, PPRC collected data around the kinds of supports programs required to help them to establish, refine or otherwise engage in cultural assessment and adopt elements of the matrix. The method of support most requested by participating programs was capacity building workshops, especially around the development cultural outcomes. They also requested forums for networking and collaboration with fellow Native Hawaiian education and culture-based programs.

In Year 2, PPRC responded to the aforementioned need by facilitating a capacity building workshop series, *A Journey Through Cultural Assessment.* The capacity-building series offered four workshops 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 logic of the workshops speaks to the question of the best way to field test the matrix. They (a) model the processes and procedures involved in developing assessments – create an environment of praxis; (b) facilitate the creation of assessment products; and (c) potentially create a hui/community of programs capable of sustaining cultural assessment work in Hawai‘i.

In Year 2, participants reported measuring or the intent to measure culturally relevant outcomes rooted in the matrix, specifically in the loci of impact areas of Kanaka and around the foci of cultural values, cultural knowledge, and connectedness. These areas of measurement also corresponded to the limited number of assessments that programs submitted to PPRC, in which cultural values, knowledge and relationships featured most prominently. Most programs who participated in the evaluation of the workshops conveyed interest in either continuing to directly revise existing instruments to render them culturally congruent in these areas, or to revisit their outcomes and assessment plans as a step to revising existing assessments. Less interest was expressed in developing assessments anew, which corroborates the finding that while not many programs utilize culturally relevant assessments, they do have assessment instruments of some kind as a base to work from. Most programs are also interested in capturing qualitative forms of data via assessment tools utilizing focus groups, interviews, and observations, with lesser interest in quantitative forms (e.g. surveys) and multimedia instruments (e.g. digital storytelling).

Results of the Year 2 workshops demonstrated the value of the capacity building approach for field testing the matrix. The opportunity to share, network, and collaborate with others, as well as the

contributions of the guest speakers/co-facilitators were among the most valuable and rewarding aspects of Year 2 workshops according to participating programs. Participating programs most highly requested workshops in Year 3 similar to those in Year 2, with some interest in receiving supplemental, one-on-one technical assistance.

Continuing Challenges

As with all projects, certain challenges persist in field testing the CISF matrix. For one, the operationalization of the CISF matrix continues to surface as an issue for participants. While participants mostly agree that it is a potentially useful tool for developing culturally relevant assessments, its application in this task is less clear and more guidance is required in this area. The project also continues to face the issue of selective participation, which may be limiting the production of tangible assessment products that can be field tested. The wide range of assessment needs, varying capacities to engage in cultural assessment, and reasons for workshop attendance among participants also affected outcomes for Year 2. For instance, some programs attended to learn about and observe what others are accomplishing in the field of cultural assessment, but not to actively participate in the field testing. Finally, and perhaps the most significant barrier to field testing, is the relatively small number of programs submitting instruments to the project. PPRC has asked for the submission of instruments that programs currently use, regardless of their cultural validity. In PPRC's view, assessment creation is perhaps the most significant way to gauge the successful field testing of indicators. Without access to instruments currently in the field, or even knowledge of their existence, determining the prominence and value of cultural measures and matrix indicators will be limited.

Recommendation for Continued Capacity Building

Based on PPRC's experience facilitating workshops on assessment related topics, participant feedback, and continued reported needs, PPRC preliminarily proposes the continuation of capacity building activities to help programs update, amend and/or develop assessment items/instruments that can be field tested. While participants overwhelmingly noted the positive impact and benefit of Year 2 workshops, PPRC observed that varied participation (some only coming once, while others coming to all four), the large group format of workshops, and the varying stages, capacities and needs among programs produced mixed results. While many programs were able to identify their assessment-related goals through the workshops, articulate some next steps to pursuing such goals, and even identify item areas, programs did not widely report progress with respect to furthering the development of actual assessment instruments.

What programs valued above all else about the workshops, and continue to request, are opportunities to network with each other and share practices and lessons learned. While PPRC's future capacity building recommendations heed this request, they also account for the need to progress to actually develop assessment items and instruments which field test the CISF matrix indicators. As such, PPRC proposes an offering of workshops in Year 3 that allow for both group and individual consultation. The workshop series is envisioned according to the following format:

- Five contact points, full days
  - Workshop 1 reviews major stages of assessment development (comprehensive vs. piecemeal).
  - Workdays 2-4 are structured around networking/sharing activities and "pull-outs" of individual programs to work one-on-one with a PPRC facilitator. The pull-out will have been scheduled in advance. Only a select number of programs who apply for one-on-one assistance, and who commit to the entire Year 3 schedule of activities, will be accepted. The announcement of this opportunity will be made in advance of Workshop 1, and also at Workshop 1.
  - Workshop 5 will serve as a hō'ike, in which the select programs who have worked individually with PPRC present the assessment product they have either amended or developed by the end of the year. Programs who continued to attend workshops but who did not work one-on-one with PPRC will serve as the hō'ike audience. The hō'ike not only models the assessment activity that programs appear to value highly, but also holds programs accountable to the goals of the project.

Programs who are accepted to work one-on-one with PPRC facilitators will establish a specific assessment goal to work towards according to program needs, develop an assessment plan and timeline, and agree on milestones to accomplish throughout the year. The hō'ike will be a presentation of the culminating product of the assessment plan, be it a revised instrument/protocol, newly developed section of an instrument/protocol, or an assessment in its entirety. Additional contact between participating programs and PPRC facilitators will occur via email and phone to follow-up on activities, confirm appointments, etc. The Council may wish to consider additional incentives beyond the offer of workshops and individual consultation opportunities with PPRC to ensure not only maximum participation but also follow-through on sharing assessments and their experiences of field testing indicators with the Project.

Further focus group, large group and survey data collection will be embedded in the workshop and workdays to ensure that the evaluation component of the project remains on track. This includes collecting information on (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.

Addendum: 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?

Overall, Year 2 participating programs shared that community readiness is a construct that subsists at the core of their programming efforts, whether intentionally or "organically". When asked if they intentionally shape their participants to be community ready, nearly all programs responded in the affirmative. They do so as conduits for community support and resources; teachers of values and skills that lead to community preservation and wellness, and contributors to the personal growth and development of individuals. When asked to define community readiness, four distinct domains arose that correspond to both Nā Hopena A'o's definition of Hā and indicator areas within the CISF matrix. CISF participant definitions of community readiness coalesced around constructs of community contribution, cultural connectedness, sense of place, and sense of self. These definition domains were also prevalent among many of the programs' assessment tools/instruments submitted to PPRC over Year 1 and 2. The understanding of community readiness derived from the CISF project's initial inquiry may be considered a first step in developing it as a culturally-relevant assessment measure. It remains a broad and multidimensional construct that requires, among other things, agreement/consensus over meaning among contributing programs, operationalization in the field, and clearly delineated aspects that can be quantitatively or qualitatively measured in the future.

Defining Community Readiness

In an effort to identify programs' preparation of their participants for community involvement and engagement, programs were asked to help define the notion of community readiness in their own words. Programs shared their feedback during focus groups and responses were recorded, aggregated, and analyzed. All participating programs indicated community readiness as a component in their programs' overarching objectives. However, the ways in which individual programs defined community readiness varied across organizations. Based on these definitions and descriptions, four main themes emerged from qualitative analysis that captured the reported desired outcomes for these programs' participants (Figure 18). The four themes included:

(1) ***Contributing to the community***, which encompassed raising awareness of current activist issues, giving back to the community, taking on leadership roles in the community, and engaging with the community. More specifically, program participants were considered to be community ready if they demonstrated the intention to return to the community and teach, engage intergenerationally, network with community members, address the needs of one's community, engage in community activism/raise awareness, practice land stewardship, work with others to develop collective community goals, help take control of community destiny (make choices, take action), and better oneself to uplift one's community ("walk away better than they came in"). Examples of participating

programs' description of community contributions include, "*Weaving learning into community-wide activism*" and "*Being a steward; providing knowledge and leadership*".

(2) *Understanding cultural values and connectedness*, which was defined as participants understanding their connection and kuleana to others, to the community, and to the 'āina. More specifically, this meant the ability to see beyond oneself, to have strong and healthy relationships with others, to see one's connection to kupuna, 'āina, and kanaka (lokahi triangle), to understand that valuing the self leads to valuing others, and the power of connecting to the strengths that exist in the community. Respondents shared that their programs foster an awareness and connection "to the strengths that exist in the community" and that they attempt to cultivate the appreciation that community members "*have a role and responsibility to make a positive influence*."

(3) *Developing a sense of place*, which occurred through learning about the community, actively participating in cultural activities, and sharing knowledge gained with others. Programs referred to their participants capacity to learn, be knowledgeable about, and understand various levels/dimensions of one's origins and community – family, town, island, Hawai'i. This theme also refers to the commitment to cultural learning and steps necessary to achieve such depth of understanding. "*We start by looking at our sacred sites, sharing collective knowledge, engaging in collective design and community activities*" (program participant).

(4) *Gaining a sense of self* which included developing a sense of self-efficacy in navigating life, being grounded in cultural traditions while being able to become self-sufficient and function in modern society. Respondents also noted the importance of successfully carrying out a daily living as well as practicing awareness and savvy in social contexts.

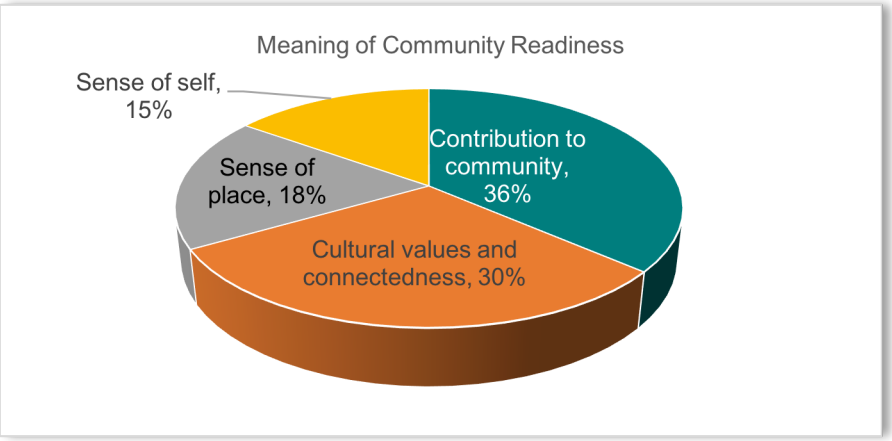

Figure 18. Definition of community readiness offered by participating programs.

Previous analyses indicated the prevalence of community readiness themes in the data provided from programs. For example, sixty-three (63) percent of programs that participated in the 2015-2016 program year identified "*healthy community relationships*" as a component of their assessment processes. Examples of integrating community readiness language into culturally-relevant assessments include evaluation items that explicitly query respondents' engagement in community

programs and activities. Assessments that reference community readiness in this way evaluated community social connections and values related to community service and care for others in need. Additional examples of participants' assessments that include community readiness are instruments that ask respondents whether they apply what they have learned within their local community. Eighty-eight (88) percent of programs that participated in the 2015-2016 program year reported making reference to values and practices related to community principles. For example, programs in this domain included assessment items that measured respondents' participation in a diverse array of community events. Assessment items in this domain also included questions that appraised frequency and engagement in a range of culturally-based activities.

Community Readiness in Assessment Practice

In order to provide additional insight into the ubiquity of community readiness as an assessment construct, PPRC used the definitions distilled from the recent qualitative analysis of participant responses to create a rubric for evaluating the presence of this construct in assessments submitted by the programs. That is, PPRC used the four themes of community readiness defined above (1) *Contributing to the community*, 2) *Understanding cultural values and connectedness*, 3) *Developing a sense of place* and 4) *Gaining a sense of self*) to identify whether these aspects of community readiness were reflected in the 31 instruments that have been submitted by participating programs between 2015 and 2017.

A dichotomous variable ("0" = not-present, "1" = present) was utilized in order to identify whether the assessments made reference to the aforementioned components of the community readiness construct. A dichotomous variable was deemed to be the most appropriate quantitative translation because we are initially interested in only assessing whether these aspects of community readiness are present in assessment. Further analyses regarding the depth of assessment in these domains of community readiness will require a more decisive operationalization of community readiness and its sub-components, which would be facilitated by participating programs agreement upon the definitions. The current review of participating programs' assessment instruments using a working definition provided by cohort participants allows a preliminary identification of the prevalence of this theme in formal assessment measures. A frequency distribution of assessments that made reference to the four domains of community readiness is illustrated in Figure 19.

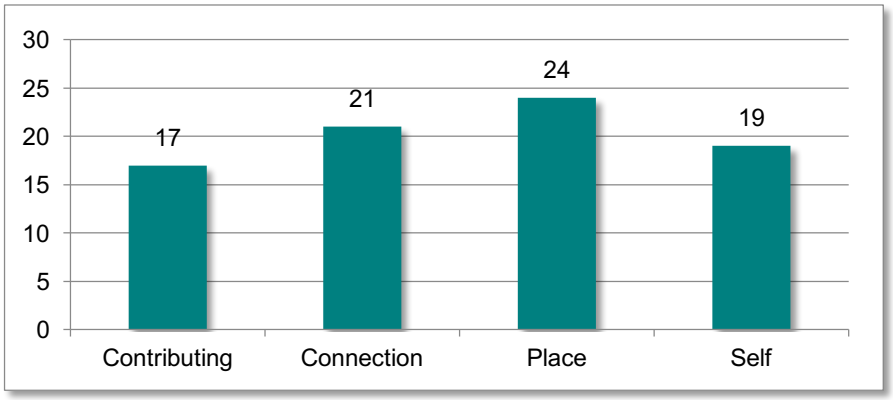

Figure 19. Number of assessments that reference each of the four components of community readiness. N=31

Results indicated that Developing a sense of place (Place) was the most referenced aspect of community readiness across all of the 31 submitted instruments, with 24 measures (77 percent) making reference to this construct sub-domain. Examples included evaluation items that queried learning about the community and actively participating in cultural activities. *Understanding cultural values and connectedness* (Connection) was the next most referenced sub-domain of community readiness. Twenty-one (21) assessments (68 percent) mentioned themes such as participants understanding their connection and kuleana to others, to the community, and to the ʻāina. *Gaining a sense of self* (Self) was referenced in 19 of the 31 measures (61 percent) and *Contributing to the community* (Contributing) was the least frequently queried sub-domain with 17 assessments (55 percent) asking about it in some manner. Further analyses also revealed that the majority (52 percent) of the instruments referenced all four facets of the community readiness definition while six measures (19 percent) did not have any items related to the participating programs' definition of community readiness.

While not all participating programs formally record data related to community readiness, the preponderance of programs identified community readiness as a salient and important theme with regard to their programmatic values. Participation in cultural practices and the commitment to Native Hawaiian values were identified as prevalent themes with regard to current assessment practices.

Alignment to CISF Matrix

PPRC also aligned the CISF program participant definition of community readiness to the CISF matrix to gain a sense of where it subsists throughout the foci and loci of impact (Figure 20). The greatest degree of alignment was found at the kanaka/individual level of indicators, mostly under the subcategories of (a) Resilinece and Wellness (identity and belonging; self-actualization); (b) Hawaiian ʻIke (knowledge; values and practices) and (d) Stewardship, Self-sufficiency and Employment (stewardship). The kaiaulu/community level indicator areas were the next to receive the most attention from the community readiness definition under (a) Resilinece and Wellness (healthy community relationships; and adequate provisions); (b) Hawaiian ʻIke (support); (c) Academic Achievement and Proficiency (support); and (d) Stewardship, Self-sufficiency & Employment (stewardship; employment). ʻŌhana/family indicator levels saw some alignment with the participants' definition of community readiness: (a) Resilinece and Wellness (quality intergenerational relationships); (b) Hawaiian ʻIke (sharing of cultural knowledge); and (d) Stewardship, Self-sufficiency & Employment (stewardship). Ōnaehana/system-level indicators did not see any alignment.

Alignment Between CISF Matrix and Definitions of "Community Readiness"

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

Figure 20. CISF program participant definition of community readiness to the CISF matrix.

Alignment to Nā Hopena A‘o (HĀ)

PPRC also crosswalked the definition components of community readiness provided by participating programs the Nā Hopena A‘o definition of HĀ to understand if these two constructs (HĀ and community readiness) demonstrate congruence. While not all parts of Hā are covered by the community readiness definition, significant portions are. It is important, also, to note that the definition of community readiness was constructed from just the programs that particiapted in the CISF Project. The definition is likely to expand with more contributors. The definition components offered by participating programs – contribution to community; sense of place; cultural values and connectedness; and sense of self – aligned under the six areas of Hā in the following ways (see table below):

Table 6. Alignment of CISF with Nā Hopena A‘o (HĀ)

HĀ: BREATH	CISF Program Participant Definition
Strengthened Sense of Belonging • Know who I am and where I come from • Know about the place I live and go do school • Understand how actions affect others • Care about my relationships with others	***Sense of Place*** • Knowledge of origins • Knowledge of family, town, island, Hawai‘i ***Understanding Cultural Values & Connectedness*** • Understand one’s impact on others • Valuing connections to kanaka, kupuna and ‘āina
Strengthened Sense of Responsibility • See self and others as active participants in the learning process • Make good decisions with moral courage and integrity in every action • Honor and make family, school and community proud	***Contribution to Community*** • Work with others to develop and pursue community goals • Shape community destiny (make choices, take action); community activism and leadership • Better oneself for the community; steward the land; return to teach and give back
Strengthened Sense of Excellence • Prioritize and manage time and energy well • Take initiative without being asked	***Contribution to Community*** • Self-sufficient; successfully carry our daily living • Community activism and leadership • Better oneself to honor and uplift community
Strengthened Sense of Aloha • Give generously of time and knowledge • Communicate effectively to diverse audiences • Respond mindfully to what is needed • Share the responsibility of collective work	***Contribution to Community*** • Return to community to teach and give back • Connect across generations; network with community • Address needs of community • Work with others to develop and pursue community goals
Strengthened Sense of Total Well-being • Develop self-discipline to make good choices • Have goals and plans that support healthy habits, fitness and behaviors • Engage in positive, social interactions and has supportive relationships	***Sense of Self*** • Self-sufficiency, awareness and savvy • Practice healthy habits ***Understanding Cultural Values & Connectedness*** • Valuing self leads to valuing others • Have positive and healthy relationships

HĀ: BREATH	CISF Program Participant Definition
Strengthened Sense of Hawai'i • Learn names, stories, special characteristics and the importance of places in Hawai'i • Learn and apply Hawaiian traditional world view and knowledge in contemporary settings	***Sense of Place*** • Learn of origins, family, town, island, Hawaii; learn of sacred sites, share collective knowledge ***Sense of Self*** • Straddle multiple worlds as modern Hawaiians (traditional grounding, global outlook)

HĀ's indicators of "belonging" corresponded to CISF participant description of "knowing place" and understanding one's connections to and impact on others and place. Hā's indicators of "responsibility" seemed to best correspond to CISF participant descriptions of community contribution – to better oneself and others in the shaping of community destiny. Hā's indicators of "excellence" and "aloha" also corresponded to community contribution, again animating the themes of bettering oneself, giving of oneself and living life well (regarding the former), and giving back, connecting across generations, addressing community needs and working collaboratively with others (regarding the latter). Hā's indicators of total well-being were aligned to two of CISF participant definition areas – sense of self; and cultural values and connectedness. The ability to make good choices, practice healthy habits and engage in positive relationships corresponded very closely. Finally, Hā's definition of "sense of Hawai'i" corresponded to two of CISF participant definition areas – sense of place; and sense of self. Knowing names, stories and characteristics of place corresponded to learning about one's origins, family, town and island history; and learning about sacred sites. Learning and applying a traditional worldview in contemporary settings within the Hā framework arose within the context of developing a sense of self for CISF participants – that being grounded in a sense of self enables one to look outside their community and participate in a global society.

Community readiness is a multidimensional construct that is currently interpreted from a plethora of diverse perspectives within the local community. Although defined in various ways, a generalized notion of community readiness is a construct that has been demonstrated to resonate with participating programs. Additionally, community readiness has been iteratively referenced in research literature and empirical studies as a correlate of individual and social change (Edwards et al, 2000; Chilenski, Greenberg & Feinberg, 2007) as well as academic achievement (Cohen & Garcia, 2008; Scales et al., 2006). While constructs associated with community readiness demonstrate participant appeal and empirical significance for a variety of outcomes, a consensus description and definition of community readiness will be instrumental in translating this concept into a functional evaluation construct. The definitions of community readiness proposed by participating programs in this project marks an important initial step in this direction. Further progress towards utilizing community readiness as a culturally-relevant assessment measure will include operationalization of, and programmatic agreement upon, specific aspects of this construct that may be either quantitatively or qualitatively measured in the future.

APPENDIX A: Summary of Workshop Feedback

Workshop Summaries

In Year 1, participants expressed a desire to build their capacity in developing, implementing, analyzing, and using cultural assessments. PPRC concluded that workshops may be the best support mechanism to help programs achieve this desire and solicited feedback regarding potential workshop topics and workshop structure. Based off programs' feedback, 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 intention was to offer workshop topics, all of which were designed around participants' feedback, in a sequential format that led participants through the process of developing and/or modifying existing a cultural assessment(s) appropriate for their programs. While programs were strongly encouraged to attend all workshops, they were welcome to join at any time. The Council helped to advertise the workshops a few weeks in advance. Programs RSVP'd their attendance via a Google Form.

Workshop Descriptions

Beginning the Cultural Assessment Journey
Nov 30, 2016 at 8:30 am - 12:00 pm, Airport Hotel in Honolulu
Participants learned how to identify culture-based indicators that best measure program outcomes.

Guest Speakers and Co-facilitators:

- Brook Chapman de Sousa, Assistant Professor, College of Education – University of Hawai‘i at Mānoa
- Kapono Ciotti, Director, Hawai‘i Institute of Knowledge and Innovation – Pacific American Foundation, CEO, Wai‘alae Elementary Public Charter School
- Herb Lee, Jr., Executive Director, Pacific American Foundation
- Lois Yamauchi, Professor, College of Education – University of Hawai‘i at Mānoa

Using Mixed Methods in Cultural Assessment
Feb 10, 2017 at 8:30 am - 1:00 pm, Airport Hotel in Honolulu
Participants learned how to identify and use qualitative and quantitative methods to communicate meaningful assessment results.

Guest Speakers and Co-facilitators:

- Momi Akana, Executive Director, Keiki O Ka ʻĀina
- Charlene Hoe, Administrative Team, Hakipuʻu Learning Center
- Chelsea Keehne, School Improvement Specialist, Kamehameha Schools
- Meahilahila Kelling, Director, Ke Kula ʻo Samuel M. Kamakau/KAI LOA
- Lisa Takatsugi, Data Analyst, Kamehameha Schools

Embedding Cultural Assessment in Funding Proposals
March 17, 2017 at 8:30 am - 12:00 pm, Airport Hotel in Honolulu
Participants learned how to align cultural assessment with outcomes & activities when writing grant proposals.

Guest Speakers and Co-facilitators:

- Anna Ah Sam, Coordinator of Grant Writing, Evaluation & Assessment, Student Equity Excellence Diversity (SEED) – University of Hawaiʻi at Mānoa
- Melly Wilson, Director of the Pacific Comprehensive Center, Pacific Resources for Education and Learning

Continuing the Cultural Assessment Journey
April 21, 2017 at 8:30 am - 1:00 pm, Airport Hotel in Honolulu
Participants learned how to use cultural indicators to develop assessment items.

Guest Speakers and Co-facilitators:

- George M. Harrison, Assistant Professor, Curriculum Research & Development Group – University of Hawaiʻi at Mānoa
- Nālani Balutski, Research & Assessment Specialist, Native Hawaiian Student Services – University of Hawaiʻi at Mānoa
- Melly Wilson, Director of the Pacific Comprehensive Center, Pacific Resources for Education and Learning

Workshop Evaluations

A paper-pencil evaluation survey was distributed at the end of each workshop. The purpose of the survey is to collect participants' feedback related to (1) the overall workshop (e.g., topic and content, structure, organization, pre-workshop communication, guest speakers); (2) using the CISF matrix to inform their cultural assessments; and (3) identifying next steps in their cultural assessment journey. The survey contains a mix of question types (e.g., Likert-scale, open-response, rank-item, multiple choice with the added option to comment on response) and varies in length (six to eight questions total). Four general questions are included in each evaluation, while other questions are specific to the workshop topic (see Results section below). The survey was distributed electronically to those who left the workshops early.

51 participants from 34 programs attended the workshops (see below for program list). A total of 50 respondents took the surveys.

Table 1. Programs that attended Year 2 capacity building workshops

Programs That Attended Workshops
1. ALU LIKE, Inc.
2. DreamHouse Ewa Beach
3. EPIC Foundation, Imi Ike Program
4. Hakipuʻu Leaerning Center
5. Halau Ku Mana NCPCS
6. Hawaiʻi Charter Schools Network
7. Hawaiʻi P-20
8. Hawaiʻi State Foundation on Culture and the Arts/Folk & Traditional Arts Program
9. Historic Sacred Spaces
10. Hui Mālama O Ke Kai
11. ʻAha Pūnana Leo
12. INPEACE
13. Kahua Paʻa Mua
14. Kai Loa
15. Kamehameha Schools
16. Kamehameha Schools, Hoʻolako Like
17. Kanehunamoku Voyaging Academy
18. Ke Kula ʻo Samuel M. Kamakau
19. Keiki o Ka `Amina
20. Mālama ʻĀina Foundation
21. Na Pono
22. Nanakuli-Waianae complex DOE
23. Pacific American Foundation
24. Pacific Resources for Education and Learning
25. Partners In Development Foundation
26. University of Hawaiʻi at Mānoa, Center on Disability Studies
27. University of Hawaiʻi at Mānoa, College of Education
28. University of Hawaiʻi at Mānoa, Hawai'inuiākea
29. University of Hawaiʻi at Mānoa, John A. Burns School of Medicine
30. University of Hawaiʻi at Mānoa, PALS/PLACES
31. University of Hawaiʻi at Mānoa, Student Equity Excellence Diversity
32. WestEd
33. World Indigenous Nations University Hawaii Pasifika

Results: Questions In-Common Across All Workshops

Respondents were asked to respond to four general questions on each evaluation survey. The first question was related to respondents' levels of agreement on various aspects of the workshop and the CISF Matrix. These items used a five-point scale (Strongly Agree to Strongly Disagree). Figure 1 represents participants' level of agreement for each statement across all four workshops. The percentages reported are valid percentages. In general, participants were satisfied with their workshop experience, often selecting "Strongly Agree" and "Agree" to the various statements. The item reflecting the most positive sentiment appeared to be "*The contributions of the community speaker/guest facilitator were valuable*" (88% strongly agree, 13% agree, n=48). Respondents also enjoyed the opportunity to network and share with others (100% strongly agree, agree, and somewhat agree, n=50).

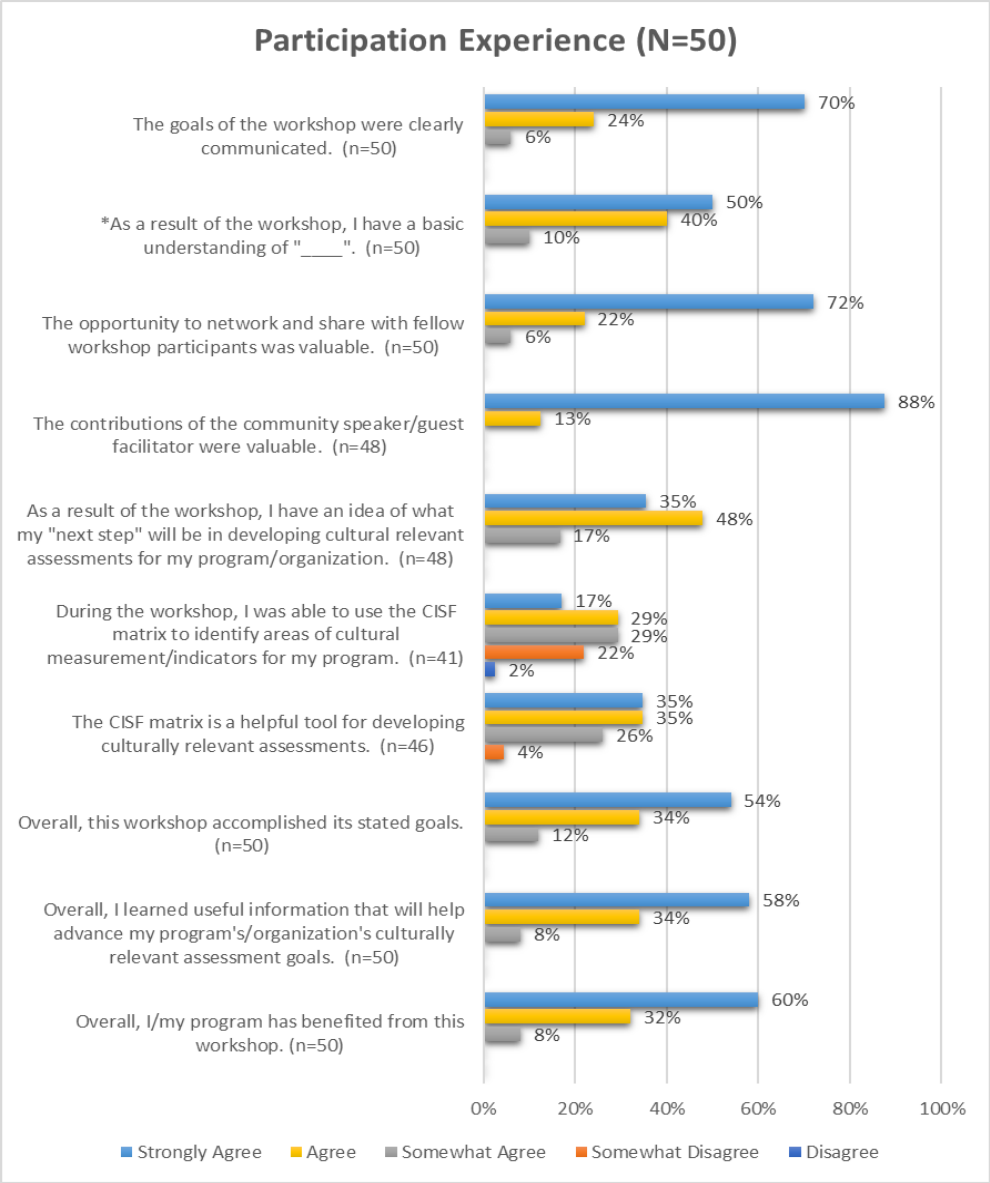

Figure 1. Participants' experience with overall workshop and matrix

There was greater distribution in respondents' level of agreement in statements related to the CISF matrix. For example, there seemed to be variability in respondents' ability to use the matrix to identify areas of cultural measurement for their program (17% strongly agree, 29% agree, 29% somewhat agree, 22% somewhat disagree, and 2% disagree, n=41). This highlights the need to think further about the utilization and application of the matrix in terms of developing cultural assessments.

Respondents were also asked to use the CISF matrix to identify indicators they were most interested in using to build and inform their cultural assessments (Figure 2). On the broader level, or what the matrix refers to as “Focus of Impact”, most respondents expressed an interest in cultural indicators at the Mauli (51%) and Kuleana (51%) levels. At the “Locus of Impact” level, respondents were most interested in developing cultural assessments at the Kanaka tier (71%), followed by the ‘Ohana tier (43%), Kaiaulu tier (23%), and ‘Ōnaehana tier (23%).

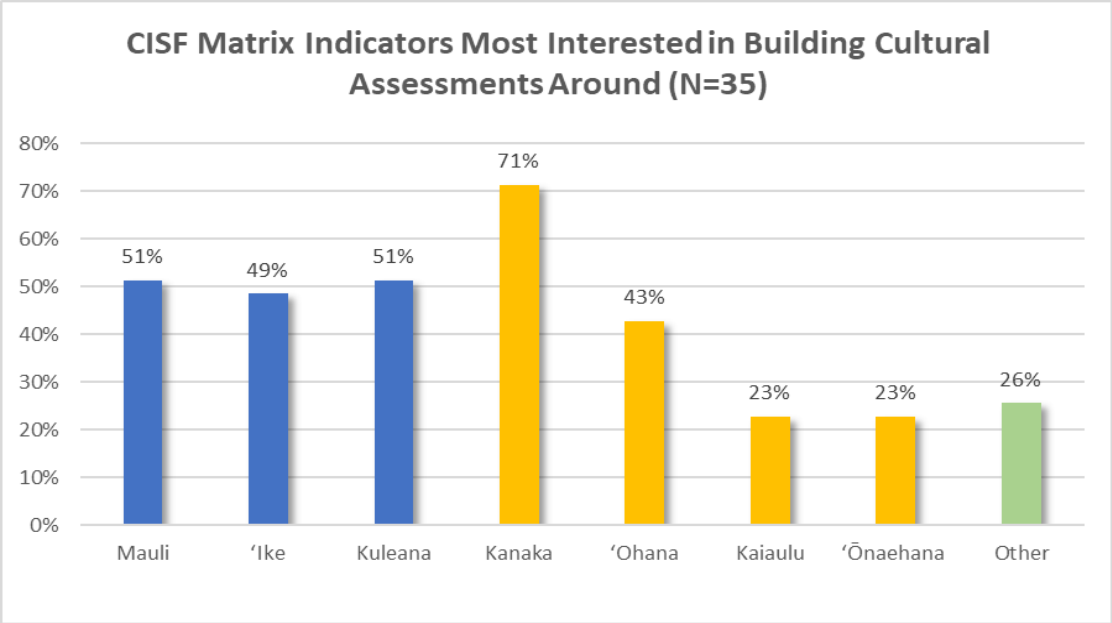

Figure 2. Indicators Most Interested In Using to for Develop Cultural Assessments

Following the workshops, participants were asked to identify next steps for moving their programs forward in developing cultural assessments (Figure 3).

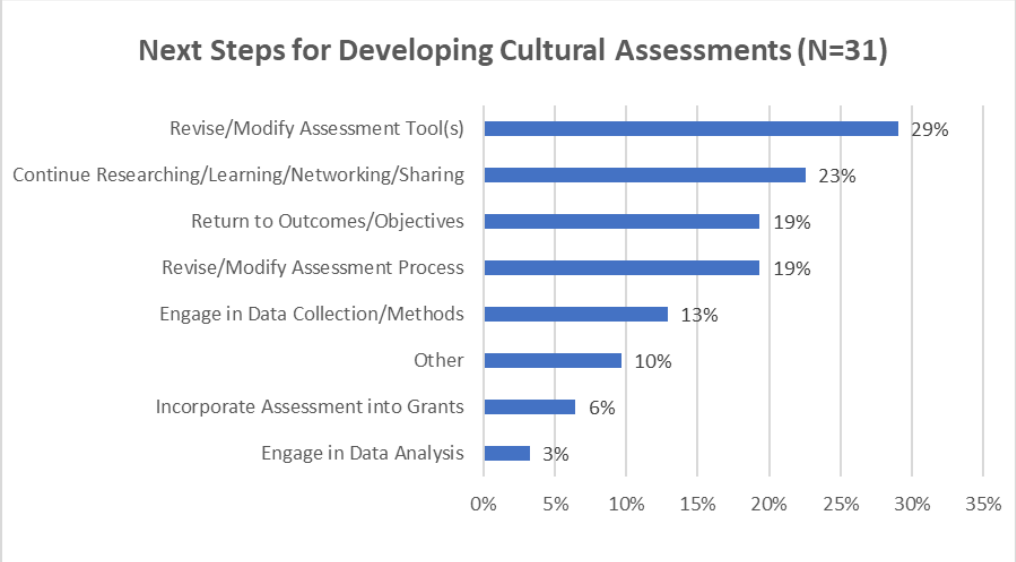

Figure 3. Program's identified next steps in the assessment journey

Most respondents (29%) felt they needed to revisit and/or modify existing assessment tools, followed by the need to continue researching into best practices and sharing/networking with others (23%). The latter corroborates the earlier finding where all participants agreed that sharing and networking was valuable to the workshop experience.

More than half of all respondents (63%) reported that having the opportunity to collaborate, network, and share with others was the most valuable aspect of the workshop series (Figure 4). This is captured best by one respondent who noted the most valuable aspect was "*Meeting people who are also committed to cultural learning in the largest sense*". The second most valuable aspect reported was having the guest speakers and co-facilitators participate (40%). These findings reveal the importance of gathering people together when discussing culturally-relevant assessment and cultural programming.

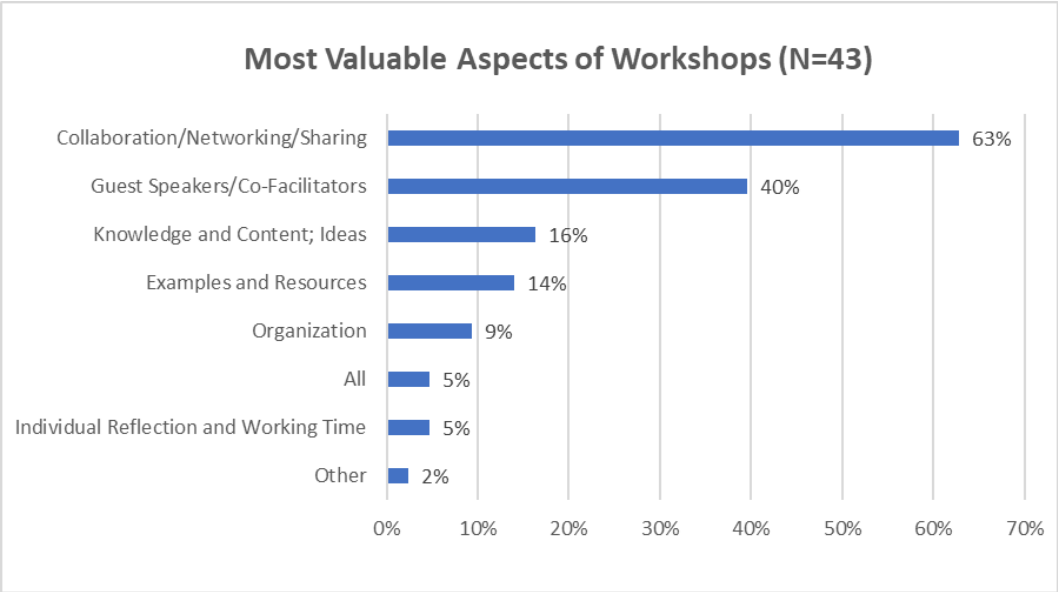

Figure 3. Respondents' most valuable aspect of the workshops

For the first three workshop evaluations, PPRC also asked respondents to share what could be done to improve future workshops (e.g. guest speaker, content, format, logistics, etc.). Most respondents chose not to answer the question. However, when suggestions were given, PPRC took them into consideration and made appropriate revisions to future workshops. For example, one respondent from Workshop 2 commented, "*A little more time w/ the professional, and having that personal all to ourselves as an org. Also, need to have a preparatory brainstorm sessions. Went straight from learning to consultation. Needed an in between brainstorming/application time."* PPRC responded in the next workshop by building in time for individual reflection following the lecture, as well as more time with the co-facilitators.

Workshop-Specific Questions

As mentioned earlier, the evaluations (in addition to the four general questions) also included workshop-specific questions that were tailored to the topicThese questions were meant to generate a deeper understanding of programs' needs for creating and using culturally relevant assessments.

In Workshops 2 and 3, respondents were asked to share the most useful way(s) to capture data for their programs (Figure 5). 27 respondents shared that they were most interested in focus groups and interviews (78%), followed by observation (67%), survey or questionnaires (59%), and use of multi-media (56%). It is clear that most programs produce forms of qualitative data and thus, need assistance in developing cultural assessment tools that capture these data.

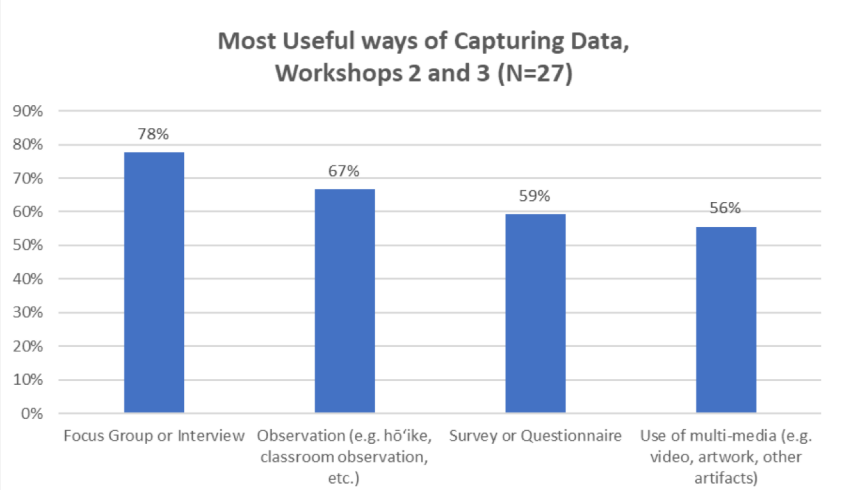

Figure 5. Programs' most useful ways of capturing data

In Workshop 3, *Embedding Cultural Assessment in Funding Proposals*, respondents were asked to indicate the kinds of grant/funding-related assistance they needed (Figure 6). Means were calculated for these items on an descending four-point scale (1=Highest Need; 4=Lowest Need). The item that received the lowest mean scores were as follows: "*Access to external evaluators who can work with my grant program*" at 3.67 (trending towards "Highest Need").

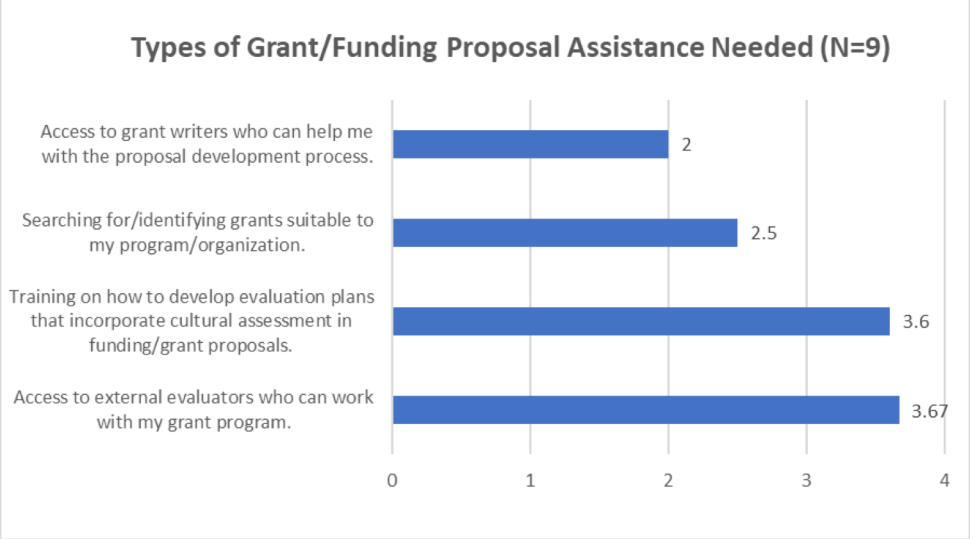

Figure 6. Mean scores for items related to types of grant and funding-related assistance needed.

Summary

The contributions of the guest speakers/co-facilitators and the opportunity to share, network, and collaborate with others was the most valuable and rewarding pieces of the workshops. Programs are most interested in developing cultural assessments among all foci of impact in the CISF matrix, however, within the Kanaka and ‘Ohana loci of impact. Most programs are also interested in capturing qualitative forms of data via assessment tools utilizing focus groups and interviews, and observations. When it comes to grants and funding opportunities, programs would like access to grant writers who can work with them throughout the proposal development process. Moving forward, most programs reported their next steps be focused on modifying and revising their existing cultural assessments, as well as continuing to connect with others and share their triumphs and challenges.

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 is 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

Clear question stem	**Appropriate item response**
• No multiple constructs	• Correct frequency estimates
• Clear, simple sentence structure	• Responses match scales
• No leading questions	• Correct labeling of response anchors

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

High face validity	More than 90% of items relate to stated assessment purposes
Medium face validity	Between 70-90% of items relate to stated assessment purposes
Low face validity	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 moʻolelo), (b) Cultural practices and activities (e.g., learning hula and growing taro), (c) Cultural values (aloha ʻāina 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

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

Focus Group Protocol

Native Hawaiian Education Council (NHEC)

Common Indicators System and Framework (CISF) Cohort Field Testing Project

Facilitated by: Pacific Policy Research Center (PPRC)

Introduction

Aloha, and mahalo for joining us today. The focus of today's discussion is "community readiness". The Native Hawaiian Education Council (Council) would like to know how you define community readiness, if/how your program intentionally prepares its participants to be "community ready", and if/how your program measures indicators of community readiness. The Council is interested to know how community readiness, as a construct, is embedded in the CISF matrix and if it resonates with other Native Hawaiian cultural assessment frameworks, such as the Nā Hopena A'o.

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

1. Would you say that your program intentionally tries to shape participants to be community ready?

2. What does community readiness mean to your program? How do you define it?

3. How does your program shape participants to be community ready? What activities, methods do you employ?

4. How will you know if your participants are becoming community ready? What will you see them do, or what will they be able to demonstrate to you?

5. Are you currently assessing if your participants are becoming community ready? If so, how?

Site/Program Interview Protocol (Revised)
Native Hawaiian Education Council (NHEC)
Common Indicators System and Framework (CISF) Cohort Field Testing Project
Facilitated by: Pacific Policy Research Center (PPRC)

Mahalo nui for taking the time to speak with me today. We are following up with individual programs to learn about how you are progressing in your cultural assessment development efforts following your attendance at the workshops, your goals for continuing this work in the future, and how the Native Hawaiian Education Council can support you further. Our discussion is anonymous; 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?

Q1. We would like to learn in greater detail how your program currently assesses its participants. Can you tell me more about how your program measures the learning/growth of your participants?

a. What types of methods and/or tools do you use?

b. What measures feature centrally in your assessments, whether cultural or non-cultural? (ex. mālama ʻāina, self-confidence, achievement scores, language ability, etc.)

c. Do the methods and measures you mentioned work well for you? What have been the benefits and pitfalls of assessing your participants in the ways that you have?

Q2. If you do not currently assess your participants, do you see places to potentially do so? If so, where, and using what strategies?

a. What types of methods and/or tools would you like to use?

b. If you could assess the learning/growth/success of your participants, what measures would you use to do so? They can be cultural or non-cultural (ex. mālama ʻāina, self-confidence, achievement scores, language ability, etc.).

Q3. What are your assessment needs going forward? What could your program use help with?

Your name:
Program Name:

Mixed Method Workshop Small Group Activity

1. *Outcomes/Goals: What do you want your learners to know, be able to do, or gain by the end of their participation in your program?*

    a)

    b)

    c)

2. How does your program capture these outcomes? What assessment methods do you use?

    a)

    b)

    c)

3. What outcomes are not being captured by the assessments your program currently uses?

    a)

    b)

    c)

4. How might the outcomes listed in question 3 be better captured? What is the best method or tool (quantitative, qualitative, mixed, etc)?

    a)

    b)

    c)

5. What are the "next steps" for your program to capture this data?

a)

b)

c)

Small Group Activity: "Continuing the Assessment Journey"

Organization Name: _____

Instructions: Think about your program outcome(s), and develop and/or refine 3-5 assessment items that measure the changes you should be able to see in your participants as a result of being in your program.

Questions to consider as you build your items:

- What should your participants be able to know, do or value as a result of being in your program?
- How will you know that your participants have changed/grown in the ways you want them to? What are the key indicators of that change/growth? For example, what should they be able to express, demonstrate, agree with, find important, do often, etc.?
- How can you best ensure that the item solicits the information you want from your participants? What will the item focus on? How will it be worded/constructed?

Build or refine your assessment items below (use the back-side too!).

1.

2.

3.

NHEC CISF Post-Workshop Survey, November 30, 2016

* 1. Please tell us the organization and/or program you work with?

* 2. Please select the response that most accurately reflects your level of agreement with the following statements.

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
The goals of the workshop were clearly communicated.	○	○	○	○	○	○
As a result of the workshop, I have a basic understanding of "Backwards Design" theory.	○	○	○	○	○	○
The opportunity to network and share with fellow workshop participants was adequate.	○	○	○	○	○	○
The opportunity to network and share with fellow workshop participants was valuable.	○	○	○	○	○	○
The contributions of the community speaker/guest facilitator were valuable.	○	○	○	○	○	○
During this workshop, I was able to make progress on my program's/organization's agenda for developing culturally relevant assessments.	○	○	○	○	○	○
As a result of the workshop, I have an idea of what my "next step" will be in developing cultural relevant assessments for my program/organization.	○	○	○	○	○	○

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
During the workshop, I was able to use the Common Indicators System and Framework (CISF) matrix to identify areas of cultural measurement/indicators for my program.	○	○	○	○	○	○
The CISF matrix is a helpful tool for developing culturally relevant assessments.	○	○	○	○	○	○
PPRC did a good job of facilitating the workshop.	○	○	○	○	○	○
Overall, this workshop accomplished its stated goals.	○	○	○	○	○	○
Overall, I learned useful information that will help advance my program's/organization's culturally relevant assessment goals.	○	○	○	○	○	○
Overall, I/my program has benefited from this workshop.	○	○	○	○	○	○

* 3. What indicators are you most interested in building (or continuing to build) your assessments around? Please use the CISF matrix as a reference if that is helpful to you.

* 4. Do you know what steps you might take next to help your program/organization pursue culturally relevant assessment? If so, please briefly describe those steps here.

* 5. Please tell us what was most valuable about the workshop.

* 6. Please tell us what could be done to improve future workshops (e.g. guest speaker, content, format, logistics, etc.).

NHEC CISF Post-Workshop Survey, February 10, 2017

* 1. Please select the response that most accurately reflects your level of agreement with the following statements.

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
a. The goals of the workshop were clearly communicated.	○	○	○	○	○	○
b. As a result of the workshop, I have a better understanding of how to use mixed methods in cultural assessment.	○	○	○	○	○	○
d. The opportunity to network and share with fellow workshop participants was valuable.	○	○	○	○	○	○
e. The contributions of the community speakers/guest facilitators were valuable.	○	○	○	○	○	○
g. The "community readiness" example was useful for thinking through my program's/organization's cultural assessment goals.	○	○	○	○	○	○
h. As a result of the workshop, I have an idea of what my "next step" will be in developing cultural relevant assessments for my program/organization.	○	○	○	○	○	○
i. During the workshop, I was able to use the Common Indicators System and Framework (CISF) matrix to identify areas of cultural measurement/indicators for my program.	○	○	○	○	○	○

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
j. The CISF matrix is a helpful tool for developing culturally relevant assessments.	○	○	○	○	○	○
l. Overall, this workshop accomplished its stated goals.	○	○	○	○	○	○
m. Overall, I learned useful information that will help advance my program's/organization's culturally relevant assessment goals.	○	○	○	○	○	○
n. Overall, I/my program has benefited from this workshop.	○	○	○	○	○	○

* 2. What do you most want to measure (or continue to measure) in your program? Please use the CISF matrix as a reference if that is helpful to you.

* 3. What ways of capturing data are (or would be) most useful for your program?

- ○ Survey or Questionnaire
- ○ Focus Group or Interview
- ○ Observation (e.g. hōʻike, classroom observation, etc.)
- ○ Use of multi-media (e.g. video, artwork, other artifacts)

Other (please specify)

* 4. Do you know what steps you might take next to help your program/organization pursue culturally relevant assessment? If so, please briefly describe those steps here.

* 5. Please tell us what was most valuable about the workshop.

* 6. Please tell us what could be done to improve future workshops (e.g. guest speaker, content, format, logistics, etc.).

NHEC CISF Post-Workshop Survey, March 17, 2017

* 1. Please select the response that most accurately reflects your level of agreement with the following statements.

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
a. The goals of the workshop were clearly communicated.	○	○	○	○	○	○
b. As a result of the workshop, I have a better understanding of how to embed cultural assessment methods in funding proposals for my program/organization.	○	○	○	○	○	○
d. The opportunity to network and share with fellow workshop participants was valuable.	○	○	○	○	○	○
e. The contributions of the community speaker/guest facilitator were valuable.	○	○	○	○	○	○
f. As a result of the workshop, I have an idea of what my "next step" will be in developing funding proposals that feature culturally relevant assessments for my program/organization.	○	○	○	○	○	○
g. During the workshop, I was able to use the Common Indicators System and Framework (CISF) matrix to identify areas of cultural measurement/indicators for my program.	○	○	○	○	○	○
h. The CISF matrix is a helpful tool for developing culturally relevant assessments.	○	○	○	○	○	○

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
i. Overall, this workshop accomplished its stated goals.	◯	◯	◯	◯	◯	◯
j. Overall, I learned useful information that will help advance my program's/organization's culturally relevant assessment goals.	◯	◯	◯	◯	◯	◯
k. Overall, I/my program has benefited from this workshop.	◯	◯	◯	◯	◯	◯

* 2. What do you most want to measure (or continue to measure) in your program? Please use the CISF matrix as a reference if that is helpful to you.

* 3. What ways of capturing data are (or would be) most useful for your program?

- ◯ Survey or Questionnaire
- ◯ Focus Group or Interview
- ◯ Observation (e.g. hōʻike, classroom observation, etc.)
- ◯ Use of multi-media (e.g. video, artwork, other artifacts)

Other (please specify)

* 4. Do you know what steps you might take next to help your program/organization pursue culturally relevant assessment? If so, please briefly describe those steps here.

* 5. What grant competitions are you currently responding to, or are you likely to respond to in a given year? Please list as many as you like.

* 6. What kind of grant/funding proposal-related assistance does your program most need? (Please rank them according to order of need, 1=highest need; 4=lowest need)

Searching for/identifying grants suitable to my program/organization.		N/A
Access to grant writers who can help me with the proposal development process.		N/A
Access to external evaluators who can work with my grant program.		N/A
Training on how to develop evaluation plans that incorporate cultural assessment in funding/grant proposals.		N/A

* 7. Please tell us what was most valuable about the workshop.

* 8. Please tell us what could be done to improve future workshops (e.g. guest speaker, content, format, logistics, etc.).

NHEC CISF Post-Workshop Survey, April 21, 2017

* 1. Please select the response that most accurately reflects your level of agreement with the following statements.

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
a. The goals of the workshop were clearly communicated.	○	○	○	○	○	○
b. As a result of the workshop, I have a better understanding of how to develop assessment items for my program/organization.	○	○	○	○	○	○
c. The opportunity to network and share with fellow workshop participants was valuable.	○	○	○	○	○	○
d. The contributions of the community speaker/guest facilitator were valuable.	○	○	○	○	○	○
e. As a result of the workshop, I have an idea of what my "next step" will be in developing funding proposals that feature culturally relevant assessments for my program/organization.	○	○	○	○	○	○
f. During the workshop, I was able to use the Common Indicators System and Framework (CISF) matrix to identify areas of cultural measurement/indicators for my program.	○	○	○	○	○	○
g. The CISF matrix is a helpful tool for developing culturally relevant assessments.	○	○	○	○	○	○

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
h. Overall, this workshop accomplished its stated goals.	○	○	○	○	○	○
i. Overall, I learned useful information that will help advance my program's/organization's culturally relevant assessment goals.	○	○	○	○	○	○
j. Overall, I/my program has benefited from this workshop.	○	○	○	○	○	○

* 2. What kinds of cultural knowledge, values, or skills did the items, which you developed today, focus on?

* 3. What do you most want to measure (or continue to measure) in your program? Please use the CISF matrix as a reference if that is helpful to you.

* 4. Do you know what steps you might take next to help your program/organization pursue culturally relevant assessment? If so, please briefly describe those steps here.

* 5. What is your program's most urgent assessment-related need? In other words, if there was something we could help you with in the future, what would it be?

* 6. Please tell us what was most valuable about the workshop.

NHEC CISF Post-Workshop Survey, April 21, 2017

* 1. Please select the response that most accurately reflects your level of agreement with the following statements.

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
a. The goals of the workshop were clearly communicated.	○	○	○	○	○	○
b. As a result of the workshop, I have a better understanding of how to develop assessment items for my program/organization.	○	○	○	○	○	○
c. The opportunity to network and share with fellow workshop participants was valuable.	○	○	○	○	○	○
d. The contributions of the community speaker/guest facilitator were valuable.	○	○	○	○	○	○
e. As a result of the workshop, I have an idea of what my "next step" will be in developing funding proposals that feature culturally relevant assessments for my program/organization.	○	○	○	○	○	○
f. During the workshop, I was able to use the Common Indicators System and Framework (CISF) matrix to identify areas of cultural measurement/indicators for my program.	○	○	○	○	○	○
g. The CISF matrix is a helpful tool for developing culturally relevant assessments.	○	○	○	○	○	○

	Strongly Disagree	Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
h. Overall, this workshop accomplished its stated goals.	○	○	○	○	○	○
i. Overall, I learned useful information that will help advance my program's/organization's culturally relevant assessment goals.	○	○	○	○	○	○
j. Overall, I/my program has benefited from this workshop.	○	○	○	○	○	○

* 2. What kinds of cultural knowledge, values, or skills did the items, which you developed today, focus on?

* 3. What do you most want to measure (or continue to measure) in your program? Please use the CISF matrix as a reference if that is helpful to you.

* 4. Do you know what steps you might take next to help your program/organization pursue culturally relevant assessment? If so, please briefly describe those steps here.

* 5. What is your program's most urgent assessment-related need? In other words, if there was something we could help you with in the future, what would it be?

* 6. Please tell us what was most valuable about the workshop.