Common Indicators System and Framework (CISF) Field Testing Project Annual Report, 2017-2018

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

This report should be cited as:

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Introduction

In May 2015, Pacific Policy Research Center (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 'Ōnaehana (System).

Common Indicators Matrix

Table 1. CISF Framework

	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 ʻŌlelo Hawaiʻi □ 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.		
ʻŌnaehana **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 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 was as follows:

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

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

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

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

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

Participant feedback from Year 2 workshops indicated a clear need for a continued capacity component to the field testing project in Year 3. In response, PPRC developed and facilitated a three-part assessment development workshop series, which was delivered February-April 2018. Each workshop was designed to (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. The workshops reflected a sequential format in which participants were led through the process of developing and/or modifying existing a cultural assessment(s).

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

The first workshop reviewed the beginning steps of developing assessments, including identifying community needs, determining program actions to respond to those needs, developing participant outcomes, and identifying methods for data collection (i.e. instrument types). The second workshop focused more acutely on methods (both qualitative and quantitative) and the question, "What design shall we use to collect data?". The learning outcomes proposed for the workshop were to understand what data is and the differences between structured and unstructured data; become familiar with some core strategies for selecting appropriate data collection methods that reflect program outcomes; begin constructing culturally-responsive assessment items that capture program data; and identify the steps necessary for programs to develop culturally relevant assessments. The third

and final workshop reviewed the full assessment development cycle from the needs assessment stage and developing outcomes to methods/data collection design and assessment tools/item development. The afternoon was reserved for technical assistance, in which participants worked on respective program/project assessments.

Year 3 project activities maintained the evaluation/field testing component to parallel the aforementioned capacity building workshops, tracking (a) the development or modification of any culture-based outcomes, assessment indicators, and assessments/instruments among participating programs, (b) the extent to which those culture-based outcomes, assessment indicators, and assessments/instruments are adopted by their programs/organizations; (c) the successes and challenges of those adoptions, if possible; and (d) the extent to which assessment measures reflect CISF foci and loci areas.

Participants

A total of 18 programs participated in Year 3 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, state offices, K-12 public and charter schools.

Table 3. Programs that attended the workshop series

Programs That Attended Workshops
1. Department of Hawaiian Homelands/DHHL (Planning Office)
2. Dream House, Public Charter School
3. EPIC Foundation ('Imi 'Ike Program)
4. Hau'oli Mau Loa Foundation (University of Hawai'i, Hilo)
5. Hawai'i Department of Education (Office of Hawaiian Education)
6. Hawai'i State Foundation on Culture and the Arts (Folk & Traditional Arts Program)
7. Ka Haka 'Ula o Ke'elikōlani (Hale Kuamo'o)
8. Kahuawailoa Indigenous Teacher Education Program
9. Keiki O Ka 'Āina (Family Learning Centers)
10. Kualoa Ranch (Educational Department)
11. Mālama 'Āina Foundation
12. Mokauea Fisherman's Association/Ho'ōla Mokauea
13. Mōloka'i High School
14. Native Hawaiian Science and Engineering Mentorship Program

Programs That Attended Workshops
15. Office of the Lieutenant Governor
16. Pacific American Foundation
17. Papahana Kualoa
18. Univeristy of Hawaiʻi (Office of STEM Education)

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 three 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 participate in one-on-one program interviews with PPRC as a follow-up to the workshop series; this participation was voluntary.

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 3

Psychometric Strength and Cultural Relevance Rubrics	• Evaluated 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. • Existed in two iterations to correspond to two different focus group administrations. • Mined information about participants' current evaluation practices, the extent to which and how culturally aligned assessments are currently used in evaluating their program outcomes, program perspectives on the usefulness of their evaluation routines and what is needed to render them more culturally aligned, where opportunities for culturally aligned evaluations exist for participants, and what components of the CISF appeal to, align with or seem incompatible with the evaluation of their program outcomes.
Post Workshop Survey	• Evaluated workshop experience/quality and utility for participating programs. • Gathered recommendations for future capacity building activities. • Existed in three different iterations to correspond to differing workshop content. • Gathered data on the additional "community engagement" component.

Table 4. Continued. Inventory of instruments developed and administered in Phase II, Year 3

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 hōʻike. • 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. • Mined for current assessment practices, tools, and outcomes. • Mined for desired/future assessment practices, tools and outcomes. • Mined for future assessment needs. • Gathered data on the additional "community engagement" component.
Annual Survey	• Administered to program and evaluation staff of participating organizations. • Gathered data on participants' satisfaction and formative experiences with the project, changes/improvements that can be made to the project, and services they would like to receive in the future. • Gathered data on the additional "community engagement" component. • Contained 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?

In Year 3, CISF participants continued to create or revise program and participant outcomes to faciltiate the assessment development process. In doing so, they reported developing curriculum-building outcomes, outcomes that measure individual demonstrations of Native Hawaiian cultural values and practices, and the formation of relationships with the 'āina (land), families and community.

With regard to previously developed assessments, findings across Years 1, 2 and 3 continue to suggest that the majority of participating programs do not formally assess culturally relevant outcomes, although their programs are geared to cultural learning and growth. Indeed, it is this impression that has motivated the technical assistance workshops of Years 2 and 3 in the hopes of helping more programs develop meaningful measures that capture their work in the community. In total, 23 programs housed under 10 organizations submitted 62 instruments to PPRC for review. This suggests that instrument development is concentrated within certain sectors of the community with the caveat that some programs may be unable or reluctant to share existing instruments. From PPRC's observation, approximately half of the organizations from which instruments were submitted are well established with access to resources to either develop assessments internally or contract external technical assistance.

To review, in Year 1 a total of 18 instruments from 6 programs were submitted to PPRC, of which 10 were found to have both strong cultural and psychometric properties. In Year 2, an additional 13 instruments were submitted from 7 programs, of which 12 were found to reflect high cultural relevance, while only 6 received the highest psychometric rating. Finally, in Year 3, 31 instruments were submitted from 10 programs, of which 15 were rated highly for their cultural relevance and 30 were considered psychometrically strong.

Table 5. Assessments with highest cultural relevance and psychometric strength, Years 1-3

	Assessment Instruments (23 programs, 10 organizations)	
	High Cultural Relevance (all criteria)	Psychometric Strength (all criteria)
Year 1 (6 programs)	10/18	10/18
Year 2 (7 programs)	12/13	6/13
Year 3 (10 programs)	15/31	30/31
Total 23 programs	**Total 38/62**	**Total 46/62**

Of the total 62 instruments submitted, more than half, or 38, met all scoring criteria for high cultural relevance. Of these 38 instruments, 34 also demonstrated strong psychometric properties. It is worth noting that 26 of the 34 instruments that rated highly for both cultural and psychometric properties were in Hawaiian language, which renders them most applicable to immersion programs. While the formal development of culturally relevant assessment is not widespread, an important finding from these data is that there are currently numerous examples of instruments being used in the community that combine psychometric and culturally-based assessment strengths.

Culturally Relevant Outcomes

Over the course of Project Year 3, PPRC worked with programs in technical assistance workshops to develop culturally relevant outcomes to measure the learning and progress of their participants. Participants were asked to describe the focus of these outcomes in the Post-workshop Surveys, whether developed during the workshop or at their program/organization sites.
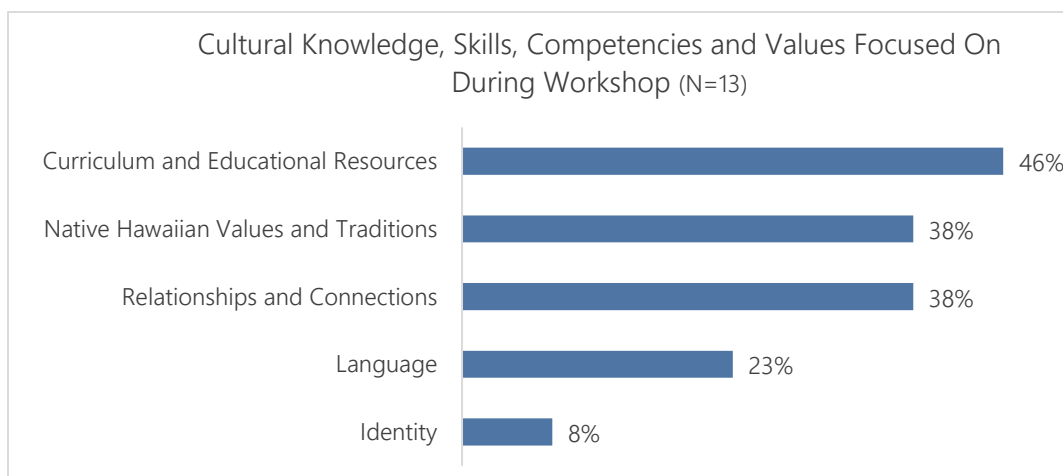
Figure 1. Culturally-relevant outcomes

In their responses, they most often reported that they had or were in the midst of developing outcomes that focus on **curriculum and educational resources** (46 percent). This category refers to program level outcomes that measure the development of curricula, guides and resources that foster culturally relevant methods of learning, leadership and stewardship (e.g. relationship-driven, multi-sensory learning; culturally relevant lesson plans; student advocacy; resource management).

Outcomes that measure the demonstration of **Native Hawaiian values and traditions** (38 percent) and the building of **relationship and connections** (38 percent) at the participant level were next most cited by CISF programs. The former refers to Native Hawaiian protocols and practices, including demonstrations of moʻolelo and aloha ʻāina, and the latter refers to the ways in which participants demonstrate connections to or otherwise form relationships with the ʻāina/land, family, genealogy and community. This could mean working on the land and/or with community members in

the context of particular projects, restoring and improving family relationships and so forth.To a lesser extent, participating programs claimed they measure Native Hawaiian **language** knowledge and proficiency (23 percent). Finally, a small segment of responses refered to the measurement of Native Hawaiian **identity** (8 percent), which mostly referred to the ways in which their participants evidence a sense of place.

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 as well as throughout the 2016-2017 and 2017-2018 project years. 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 within Native Hawaiian education and culture-based programs. Assessments submitted by programs were reviewed using rubrics designed to evaluate basic psychometric properties and cultural relevance of the instruments. These two domains of measurement review, psychometric strength and cultural relevance, reflect two primary areas of importance for creating assessments that collect meaningful data in a culturally congruent manner.

Forty-four distinct programs participated in the CISF Field Testing Project across the three years. Of these, eight submitted a total of 31 assessment instruments to PPRC for review during Year 3. To provide the most comprehensive picture of how program assessments are culturally aligned and psychometrically strong, these 31 assessments were added to the instrument inventory from Years 1 and 2, which contained 31 measures. In aggregate, to date, a total of 62 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 62 instruments reveal that the significant majority (74 percent or 46 out of 62) scored "High" in both the usability and validity domains with a composite score of "2." Approximately 18 percent (11 out of 62) instruments exhibited an intermediary score of "1.5" in these domains, six percent (four out of 62) 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.
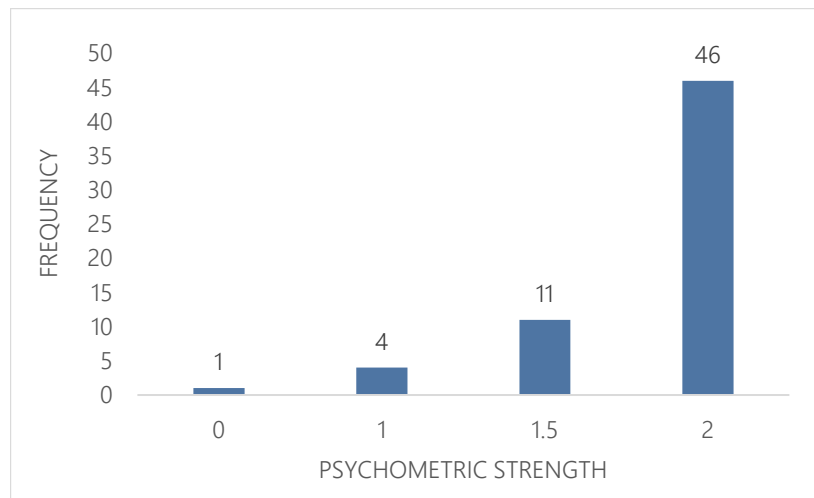
Figure 2. Levels of psychometric strength of 62 instruments
Note: 0=None; 1=Low; 2=High

The results show that between Years 1 and 3, approximately three-quarters of the program instruments submitted are reflective of "high" levels of usability and validity. Some of these instruments collected from programs in Years 1 and 2 were previously normed and validated, and for this reason 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) published by NCS Pearson. 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, race/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 focused on four domains: (a) Cultural knowledge (e.g., Hawaiian history and *moʻolelo* (story)); (b) Cultural practices and activities (e.g., learning hula and growing taro); (c) Cultural values (e.g. *aloha ʻāina* (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.

More than one-half (61 percent or 38 out of 62) of reviewed instruments scored "High" in all four cultural domains, obtaining a score of "2." Approximately nine percent (six out of 62) of the instruments exhibited no reference to any of the aforementioned cultural domains. One instrument each was scored at the 0.25 and 0.5 levels; two instruments each were scored at the 0.75, 1 and 1.75 levels and five instruments each were scored at the 1.25 and 1.5 levels, demonstrating varying degrees of cultural relevance in the sample. The cultural values domain exhibited the greatest variance across instruments over the three years of collection. Cultural knowledge and cultural practices were the most highly rated domains 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. These data trends exhibited consistency across the three project years.
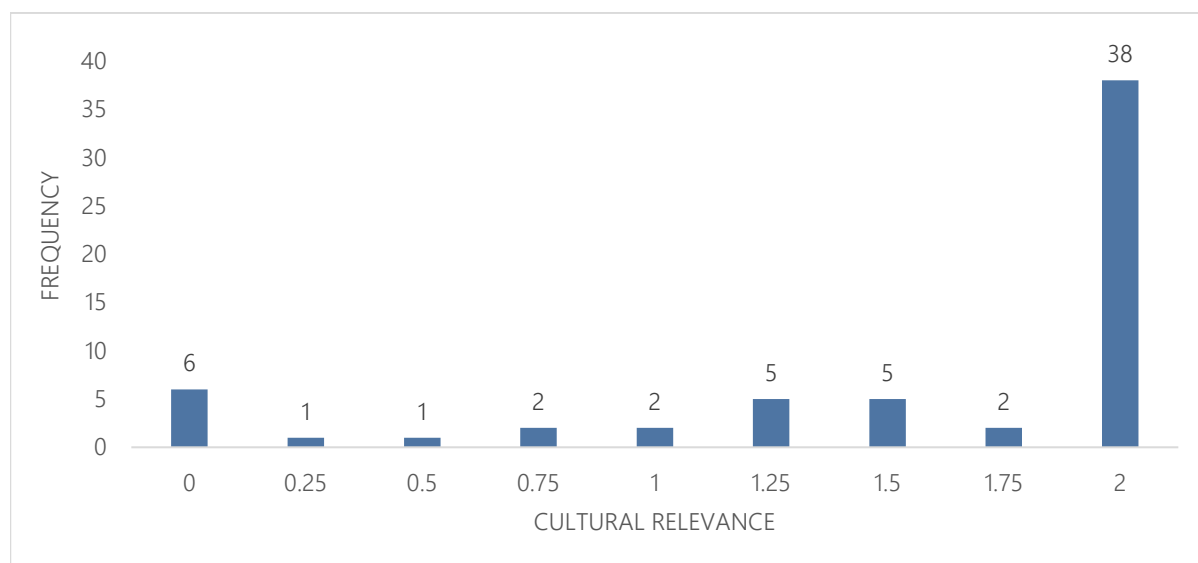
Figure 3. Levels of cultural relevance of 62 instruments. Note: 0=None; 1=Low; 2=High

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 either 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 instruments' items) or were administered completely in Hawaiian. Dozens of assessments measuring Hawaiian language proficiency and administered completely in Hawaiian

were submitted to PPRC during Year 3. These instruments simultaneously reflect a variety of cultural relevancy domains by assessing students' *kuana ʻike* (worldview), recitation of *moʻokūʻauhau* (genealogy) as well as use and understanding of *ʻōlelo noʻeau* (proverbs including idioms and famous sayings). The variety of submitted assessments documents the diversity of culturally relevant assessments currently administered within the community.

Overall, the majority of instruments submitted to PPRC demonstrated strong psychometric properties and high cultural relevance. An important finding from these data is that over half of the instruments (55 percent; 34 of 62) submitted scored "high" on both the composite *Psychometric Strength* and *Cultural Relevance* scores. These data reveal that there are currently numerous examples of instruments being used in the community that combine psychometric and culturally-based assessment strengths.

Outcomes and Lessons Learned

✓ Programs continue to develop program and participant outcomes most associated with traditional cultural values, relationships, environmental stewardship and community leadership.

✓ Programs submitted additional data collection instruments in Year 3, providing more evidence of cultural assessment currently administered within the community. In reviewing submissions across all three project years, these assessments appear confined to a minority of programs and organizations. It is also possible that some programs chose not to share their instruments with PPRC.

✓ Over hald of instruments that were submitted to PPRC demonstrated both strong basic 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?

In May 2016, NHEC hosted an informational meeting for potential CISF participants. Eight 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. Since then, 15 additional programs have submitted cultural assessments for review (seven programs in 2017 and eight programs in 2018). 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 2015-2018 whose assessment tools currently align with CISF measures (N=23).

Consistent with previous years' findings, participating culture-based programs tend to align their culturally-relevant assessments to most of the CISF matrix measures (Figure 4), especially at the Kanaka level. Most programs (70%) 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. Most programs (70%) also align with *Educational Level*, given their emphasis on culture-based education.

There are no high-percent sub-domain measures in the 'Ohana, Kaiaulu, or 'Ōnaehana loci of impact. This echoed last year's findings and suggests that among the programs who submitted assessments in 2017-2018 and/or participated in the discussion in 2016, 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* (9 percent).

PPRC further examined the breakdown of each high percentage (i.e., over 70 percent of programs indicated their assessments are aligned) sub-domain measure to understand which specific items aligned to existing assessments (see Figure 5). The sub-domain measure of *Values and Practices* showed some variation between items: 48 percent Protocol, 43 percent Mālama 'Āina & Mālama Kai, 30 percent Healing (physical, emotional, spiritual), 26 percent Hula, and 13 percent Lū'au. Variation is also present within the *Educational Level* measure in the Kanaka locus of impact: 52 percent K-12, 17 percent Early (Pre-K), 13 percent Adult, 9 percent 2-year institution, 9 percent 4-year institution, and 4 percent other.

Percent of Programs/Organizations with Assessment Tools Currently Aligned with the CISF Measures (*N* =23)

FOCUS OF IMPACT → / LOCUS OF IMPACT ↓	MAULI — A. Resilience and Wellness	'IKE — B. Hawaiian 'Ike	'IKE — C. Academic Achievement and Proficiency	KULEANA — D. Stewardship, Self-sufficiency & Employment
Kanaka	BASIC SURVIVAL 17% IDENTITY AND BELONGING 48% SELF-ACTUALIZATION 43%	HAWAIIAN 'ŌLELO 48% KNOWLEDGE 43% **VALUES AND PRACTICES 70%** SUPPORT 26%	**EDUCATION LEVEL 70%**	STEWARDSHIP 30% EMPLOYMENT 30%
'Ohana	QUALITY INTERGENERATIONAL RELATIONSHIPS 26%	HAWAIIAN LANGUAGE 22% SHARING OF CULTURAL KNOWLEDGE 30% SUPPORT 13%	ACADEMIC ENRICHMENT 30%	STEWARDSHIP 26%
Kaiaulu	HEALTHY COMMUNITY RELATIONSHIPS 39% ADEQUATE PROVISIONS 13%	VALUES AND PRACTICES 39% NATIVE HAWAIIAN-BASED EDUCATION 22% RESOURCES 22% SUPPORT 26%	EDUCATIONAL RESOURCES 17%	STEWARDSHIP 13% EMPLOYMENT 9%
'Ōnaehana	SUPPORT SERVICES AND PROGRAMS 22%	DEVELOPMENT/IMPLEMENTATION OF INDIGENOUS 43% PROFESSIONAL DEVELOPMENT 26% RESOURCES 39%	PROFESSIONAL DEVELOPMENT 26% INCORPORATION OF TRADITIONAL AND INDIGENOUS RESEARCH FOR THE DESIGN OF… 35%	LEGISLATION, PROCEDURES, AND PRACTICES SUPPORTING… 13%

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

VALUES AND PRACTICES
48% Protocol
43% Mālama ʻāina, Mālama Kai
30% Healing (physical, emotional, spiritual)
26% Hula
13% Lua

EDUCATION LEVEL
52% K-12
17% Early (pre-K)
13% Adult
9% 2-year institution
9% 4-year institution
4% Other

Percent of Programs/Organizations with Assessment Tools Currently Aligned with the CISF Measures (*N* =23)

FOCUS OF IMPACT → / LOCUS OF IMPACT ↓	MAULI	ʻIKE		KULEANA
	A. Resilience and Wellness	B. Hawaiian ʻIke	C. Academic Achievement and Proficiency	D. Stewardship, Self-sufficiency & Employment
Kanaka	BASIC SURVIVAL 17% IDENTITY AND BELONGING 48% SELF-ACTUALIZATION 43%	HAWAIIAN ʻŌLELO 48% KNOWLEDGE 43% **VALUES AND PRACTICES 70%** SUPPORT 26%	**EDUCATION LEVEL 70%**	STEWARDSHIP 30% EMPLOYMENT 30%
ʻOhana	QUALITY INTERGENERATIONAL RELATIONSHIPS 26%	HAWAIIAN LANGUAGE 22% SHARING OF CULTURAL KNOWLEDGE 30% SUPPORT 13%	ACADEMIC ENRICHMENT 30%	STEWARDSHIP 26%
Kaiaulu	HEALTHY COMMUNITY RELATIONSHIPS 39% ADEQUATE PROVISIONS 13%	VALUES AND PRACTICES 39% NATIVE HAWAIIAN-BASED EDUCATION 22% RESOURCES 22% SUPPORT 26%	EDUCATIONAL RESOURCES 17%	STEWARDSHIP 13% EMPLOYMENT 9%
ʻŌnaehana	SUPPORT SERVICES AND PROGRAMS 22%	DEVELOPMENT/IMPLEMENTATION OF INDIGENOUS 43% PROFESSIONAL DEVELOPMENT 26% RESOURCES 39%	PROFESSIONAL DEVELOPMENT 26% INCORPORATION OF TRADITIONAL AND INDIGENOUS RESEARCH FOR THE DESIGN OF… 35%	LEGISLATION, PROCEDURES, AND PRACTICES SUPPORTING… 13%

**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?

Due to the augmented capacity building focus of the CISF Project during Year 3, the scope of work shifted to assisting programs with developing culturally-relevant outcomes and assessment items. Via an evaluation of the accuracy, utility and accessibility of the CISF matrix, PPRC found data to be saturated on these questions when they were posed to participants in Years 1 and 2, partly because they were posed without programs' ability to pilot the measures and because further capacity building around outcomes and assessment development was both requested and needed. PPRC is confident that the responses received from participating programs in Years 1 and 2 present actionable feedback regarding the potentials and perceived limitations of the matrix in its current form. This section briefly summarizes these results and then moves to offer initial recommendations for how the matrix might be revised based on participant feedback and PPRC's observations over the project period to date.

The efficacy of the CISF Matrix

Over the course of the CISF Project, participants tended to agree that the matrix is an accessible and useful tool for developing culturally relevant assessments. Aggregated agreement scores in response to three (3) items posed to participants across both Years 1 and 2 demonstrate that a majority either "Somewhat Agree" and "Agree" that the CISF matrix: (a) is clearly developed and
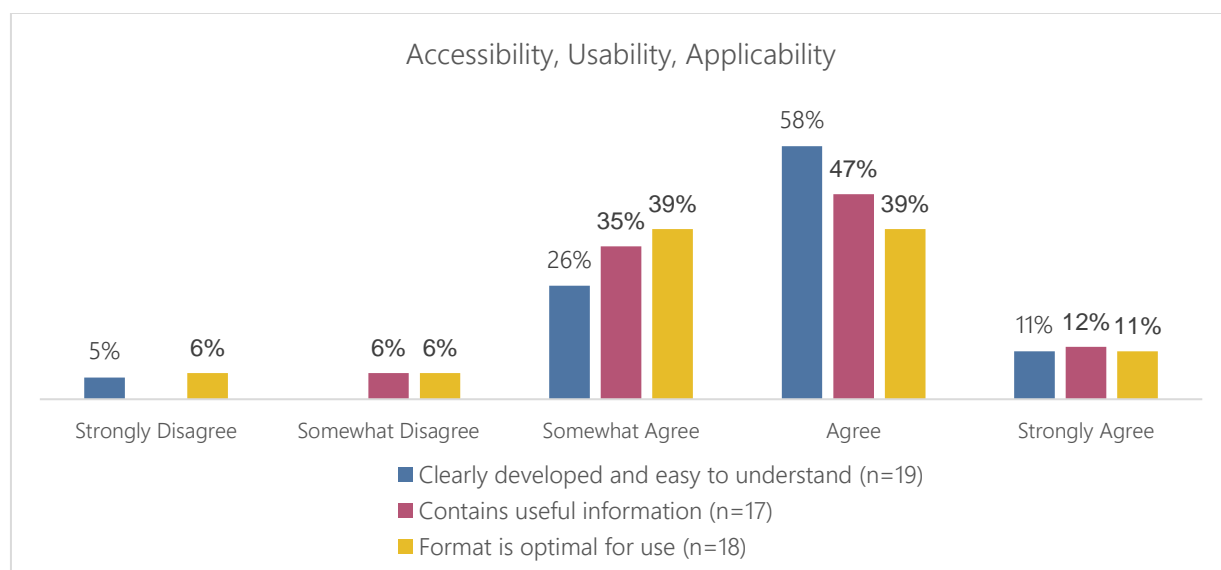
Figure 6. The accessibility, usability and applicability of the matrix. Year 1 and 2 participant responses

easy to understand; (b) contains useful information that programs, projects and organizations can use and incorporate into assessment practices; and (c) is optimal for use by programs.

When probed further about the potential accessibility, relevance and usefulness of the matrix to their cultural assessment efforts, some participating programs saw its comprehensive nature as impressive and potentially helpful. They also tended to view the matrix as a "checklist" more than a guide for application. In other words, the matrix in its current format is most useful during the needs assessment or programs development stage ("at the beginning") when initial decisions are being made about program objectives, activities and measures.

Overall, participants were of the opinion that the matrix would be more easily integrated into their assessment practices if it contained strategies, examples and tools for application – that is, if the matrix was "operationalized".

Table 6. Summary of major perceived benefits and challenges of the CISF matrix

Perceived Benefits	Perceived Challenges
"Useful at the beginning"	Needs strategies, examples, tools
Comprehensive checklist	Lacks clarity and definition

Clarity of Purpose, Intent

Operationalization, as recommended by CISF Project participants, brings in to question the matrix's central purpose and intent. More specifically, participant suggestions to operationalize the matrix, as well as expressed wishes by the NHEC to employ the matrix as both an evaluation framework and a guide for culturally-relevant assessment development may first require a delineation in purpose before making recommendations for changes to structure and/or content.

In its current format, the matrix might be most aptly described as a repository of mostly outcome categories and associated indicators organized within a structure that conveys what is important for Native Hawaiian success and wellbeing. It seems to reflect congruencies with other measurement systems such as HĀ: Nā Hopena Aʻo.[1] If the matrix is to continue to function as a resource for education and culture-based programs seeking guidance on *what* to measure or what is possible to measure, then PPRC offers the following observations and recommendations for increasing its accessibility, useabilty and applicability.

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[1] HĀ: Nā Hopena Aʻo is a framework of outcomes that reflects the Department of Education's core values and beliefs in action throughout the public educational system of Hawaiʻi. (Policy E-3)

Consistency of Scale, Categories and Content

The matrix would likely benefit from a stabilization of scale, which would mean making decisions about the meaning of categories, establishing consistent relationships between these categories, and assigning more precise definitions to specific content.

There seems to be some discrepancy in the level of detail and description provided in the matrix categories and subheadings. In other words, some **outcomes and outcomes areas appear to be interchangeably represented in the matrix**. One example includes the *Self-Actualization* outcome category under the Kanaka/Resilience and Wellness crosscut of the matrix. The indicators associated with *Self-Actualization* – reflective awareness, problem solving, values/spirituality, aesthetic appreciation, creative expression – are observable, measurable, and express a hierarchical relationship to the category under which they are listed. This detailed description of model/clustering was reported as highly useful by participants. However, this level of detail does not consistently appear throughout the matrix, thereby potentially confusing its purpose and utility for the user. Specifically, the Kanaka/Academic Achievement and Proficiency crosscut appears to describe less observable and/or measurable phenomena and utilizes a more general scale of reference than the previous example. In the context of this crosscut, *Education Level* does not function as an outcome category, and the list of categories beneath them are not corresponding measures. Instead, this crosscut of the matrix might more accurately reflect fields of measurement, program implementation, or research.

In other instances, **indicators could be mistaken for program activities/services and outputs** (i.e. products of services/activities). For example, referencing the *Employment* outcome category within the Kanaka/Stewardship Self-sufficiency and Employment crosscut, a user may experience difficulty distinguishing between what they do (activities and services they provide) and the observable signs that they have successfully delivered activities and services (program indicators). "Technical and/or skills training" can simultaneously function as a program activity, a program output, or a measure. This descriptive ambiguity is also reflected in the *Support* outcomes category at any of the loci levels. "Counseling", "mentoring" and "financial aid" read more as program services rather than the demonstrable behaviors of a target population as a result of receiving program services. The impression that the matrix focuses on program services and activities is further buttressed by how the loci of impact are defined, beginning with the language of "Efforts seek to…" This puts the focus on the service provider and not the demonstrable knowledge, behaviors, attitudes, values, etc. of those receiving services/interventions. A consistent alignment of level of detail and description within the Matrix categories may thereby further facilitate user interpretation and understanding.

Additionally, in some cases, **outcome categories and indicators do not correlate**. For example, the *Employment* outcome category nested within the Kanaka/Stewardship Self-sufficiency and

Employment crosscut cites "financial literacy" as an employment measure. However, "financial literacy" is not necessarily an expression of employmen*t* (i.e., one can be financially literate and unemployed). In other words, the hypothesis between the outcome category and the measure is not very strong.

Simplification of the Matrix

Program participants have generally consistently agreed that a positive aspect of the matrix is its comprehensiveness. Yet, some expressed they reached an impasse when attempting to apply it to their programs. PPRC recognizes that the need for further capacity building within the community, specifically around outcomes and assessment development, may be contributing to this experience. It may also be that the comprehensiveness, or density, of the matrix is the very thing that impedes its use to some extent. The observation that the matrix would be most useful "at the beginning" when programs are developing their interventions suggests that **users require space for creativity and the experience of constructing outcomes and indicators tailored to thier programs**. In other words, the matrix presents many possibilities for measurement and in this sense is highly prescriptive. Yet, we have learned that outcomes development is highly situational and the matrix cannot cater to the individual programs evaluation and assessment needs in this sense. This is further evidenced by participants iteratively requesting specific examples of each of the identified matrix indicators. In turn, NHEC may consider simplifying the matrix or creating additional versions, which would accomplish the goal of offering evaluation guidance to programs while simulatenously allowing them space to develop measures specific to their own operating contexts. This might be done by collapsing categories and providing examples of indicators in expandable/dropdown menus (e.g., if translated into an online version) or in a secondary document that users can transpose on to the matrix. Although it may seem initially counterintuitive, the visual simplification of the matrix may increase its utility.

CISF Matrix Recommendations

✓ Clarify purpose and intent of matrix.

✓ Stabilize meaning of and relationship between categories. Assign definitions to all categories.

✓ Ensure matrix content distinguishes between program recipient and program measures.

✓ Simplify and collapse outcomes categories to increase usability.

✓ Provide examples of indicators in a "drop down" menu or secondary document.

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

In Years 1 and 2, program participants shared that the matrix is a potentially valuable and useful tool for developing culturally relevant assessments. To realize this potential, they requested tools, resources and examples on cultural assessment development which would have the effect of "operationalizing" the matrix. The technical assistance efforts of Years 2 and 3 attempted to respond to this precondition for using the matrix, and many of the workshop participants shared that they are developing further capacity on that score. This section examines participants' stated plans for engaging cultural assessment as well as their ongoing needs to further develop capacity to glean how and under what conditions they are more likely to make use of the matrix.

Valued Cultural Measures

Participating programs were asked about the cultural knowledge, skills and competencies that would be most valuable to measure for their programs going forward in the post-workshop surveys. Those who responded most widely cited the importance of measuring cultural knowledge and skills (70 percent) indexed by stewardship of the ʻāina, knowledge of Hawaiian medicine, knowledge and practice of traditional resource management methods, participation in sustainability work, demonstrations of community leadership and cultural mentoring, resource development, and culture-based curriculum development. Participants also thought it important to measure Hawaiian **language** compentency for teachers (30 percent) and the demonstration of **Native Hawaiian values and traditions** (30 percent), such as aloha and malama ʻāina, aloha kekahi i kekahi, and moʻolelo.
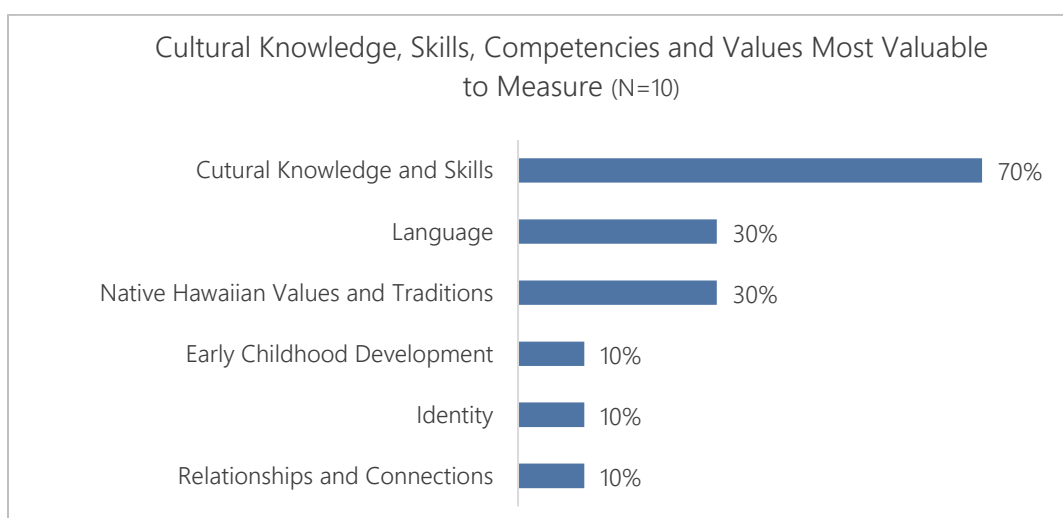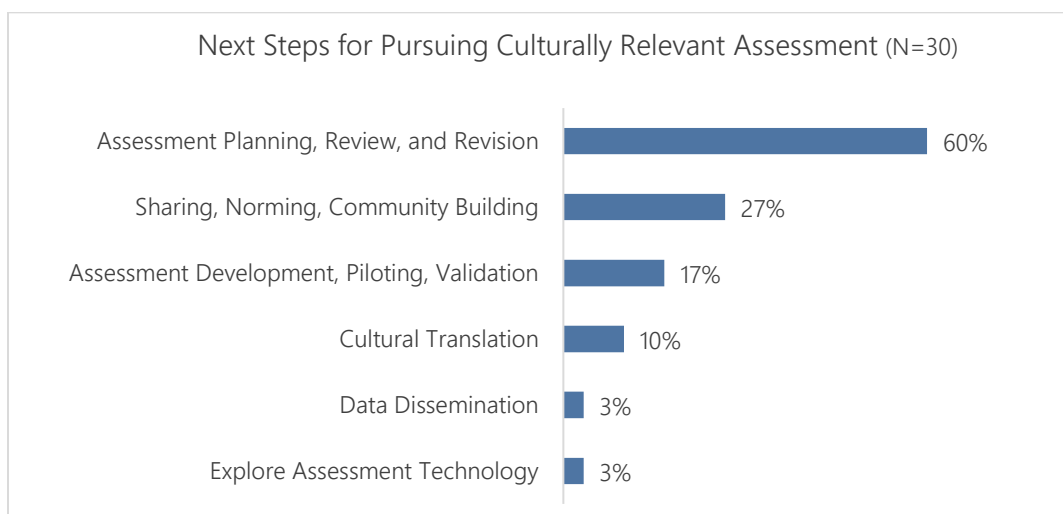

Figure 7. Cultural knowledge, skills and competencies most valuable for programs to measure. Year 3 participant responses.

To a lesser extent, participating programs thought it important to measure **early childhood development** (10 percent) and specifically foundational experiences for keiki in grades Pre-K through 3, evidence of **identity** devlepment (10 percent) or sense of place, and **relationships and connections** (10 percent) participants form with the ʻāina and community.

Continuing Needs and Next Steps

Participants future assessment plans also shed light on the conditions under which they are more likely to enlist the help of the matrix. According to the Post-workshop Survey data, participants most immediate next steps are to **develop assessment plans** as well as **review and revise existing assessments** (60 percent). This means developing outcomes, reviewing and revising the alignment between outcomes and assessment items, identifying methods for data collection (e.g. surveys, rubrics, focus groups, video observation), reflecting on how informal methods can be translated to formal ones, and aligning outcomes to evaluation plans in grant applications.

Approximately a quarter of responses (27 percent) indicated that participating programs plan to **share, norm and community build** on the topic of culturally relevant assessment. This means taking what they have learned from the workshops back to other program/organizational staff, developing consensus (normed/shared understanding) around culture-based assessment goals and measures, and soliciting community feedback on these goals and measures. Data from Years 1 and 2 show that participants felt that the matrix, in its current form, would be most helpful during the program planning phase. Given this, participant responses may suggest that the matrix is most likely to be of direct assistance during this phase.

Next Steps for Pursuing Culturally Relevant Assessment (N=30)

Category	Percent
Assessment Planning, Review, and Revision	60%
Sharing, Norming, Community Building	27%
Assessment Development, Piloting, Validation	17%
Cultural Translation	10%
Data Dissemination	3%
Explore Assessment Technology	3%

Figure 8. Continuing needs and next steps for programs. Year 3 participant responses.

A smaller portion of responses cited **assessment development, piloting and validation** (17 percent) as the next step in programs' assessment-oriented endeavors. This was described as the

development of instruments, including rubrics, surveys, and proficiency test items, as well as conducting small-scale pilots of these instruments. Three respondents (10 percent) are interested in performing a **cultural translation** of their program goals to facilitate the assessment development process in the future, and the smallest minority plan to "optimize" their data dissemination methods and explore the use of **assessment technology**, such as "Flip Grid" (3 percent respectively).

Conditions for Building Capacity

Consistent with Year 1 and Year 2, project participants noted the benefits of networking with peers in Year 3. This was demonstrated in aggregated responses across all three (3) Post-Workshop Surveys, of which 100 percent of participants agreed that the "opportunity to **network and share** with fellow workshop participants" was valuable.

Agreement Statements About Workshop Experiences

Statement	Agree (collapsed)	Disagree (collapsed)
Overall, I/my program has benefited from this workshop. (N=28)	93%	7%
Overall, I learned useful information that will help advance my program's/organization's culturally relevant assessment goals. (N=28)	93%	7%
Overall, this workshop accomplished its stated goals. (N=27)	96%	4%
The facilitators were effective in their guidance. (N=28)	96%	4%
The opportunity to network and share with fellow workshop participants was valuable. (N=28)	100%	
I developed assessments today that may be useful to my program/organization. (N=27)	85%	15%
As a result of the workshop, I have a better understanding of how to develop assessments. (N=27)	93%	7%
The goals of the workshop were clearly communicated. (N=28)	89%	11%

Figure 9. Most valuable aspects of workshops, Post-Workshop Survey

Also important to developing the assessment building capacities and procuring future use of the CISF matrix are the proper resources, learning opportunities and individualized support. This much is revealed in the open response feedback of the post-workshop surveys regarding the most valuable aspects of their learning experiences.

When aggregated, participating programs most found workshop **content, resources and examples** (52 percent) valuable. This included the workbooks and worksheets provided, learning about different methods and tools, developing outcomes using action words, and discussing examples of culture-based assessments. One participant shared, "[We] decided what has to be more clearly defined before actually writing a rubric…also realizing that phone calls are like an interview – they can be informal while still collecting essential information".

Networking, collaboration and discussion (36 percent) with peers was also a valued aspect of the workshops. The space to give and receive feedback on each others' work, exposure to examples of assessments being development in the community, and meeting service organizations that conduct similar work were among the highlights.

Facilitator assistance and feedback was cited among 28 percent of responses. Participants appreciated it when facilitators were able to circulate among the small groups and provide moments of one-on-one coaching and feedback on personal work. Those who commented on **workshop format** (24 percent) noted the benefits of the series

Figure 10. Most valuable aspects of workshops

layout and scaffolding, learning in a mix of large group and small group format, reviewing and share examples together and dedicated work time to developing and improving assessment tools. One participant wrote, "It was a luxury to be able to drill down into the details of methodology, without getting bogged down by it--we were able to pull in the big picture too. We were able to dance between the two endpoints--considering--sharing--debating the 'means' and the 'ends' --together! where both points held equal weight! What a concept!". Another wrote, "This workshop was well-paced with a good balance of presentations of necessary information and examples, and actual work".

Individual program interviews further elucidate the conditions under which Native Hawaiian education and culture-based programs are likely to build technical capacity and develop culturally relevant assessments. When asked about the kinds of supports that would be most helpful to their ongoing assessment efforts, the two most prevalent responses were **individualized technical assistance and feedback** (33 percent) **and workshops** (33 percent). The individualized technical assistance was described as the facilitation of community planning workshops, assistance with
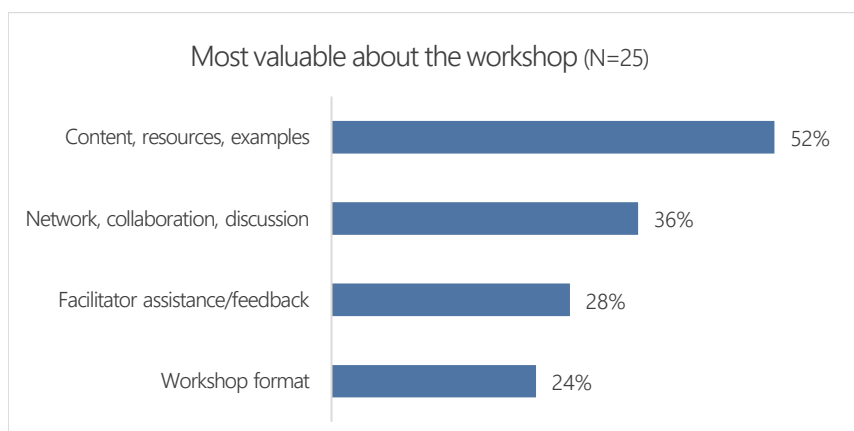
program planning and training using Nā Honua Maoli Ola, as well as assistance with refining assessment instruments already under development to ensure efficacy, cultural appropriateness and usability. Some programs requested evaluation assistance, including help with the evaluation design, instrument creation and data collection process. Workshops on specific topics were also requested, including how to develop focus group protocols, develop video storytelling methods, use portfolios and conduct observations. Responses also included the request for continued **networking opportunities** (16 percent) which has been and would continue to be useful for learning about other programs's assessment efforts, collaborating and forming partnerships, and learning about community needs.
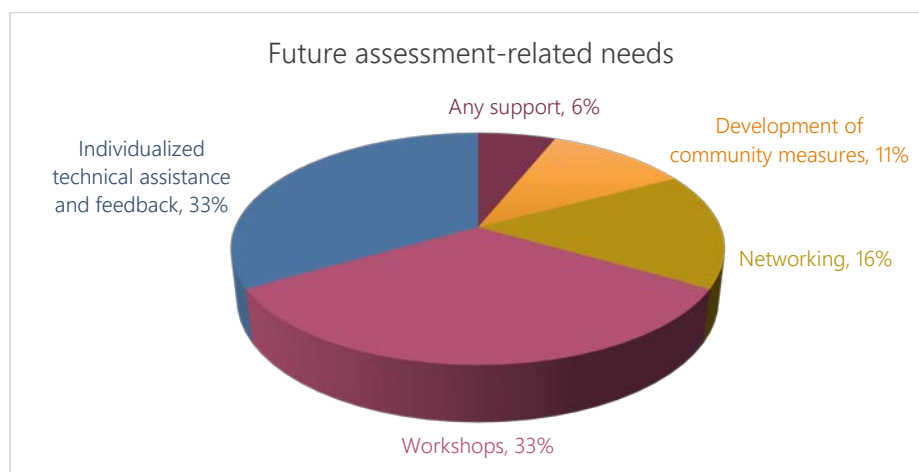
Figure 11. Ways the Council can continue to support Native Hawaiian and culture-based programs

Two programs (11 percent) requested assistance with the development of community measures. One program asked, "How do we compare two schools on the Waiʻanae coast…when these two schools have such different conditions and environments?" Another would like to see certain common measures developed and field tested across the Native Hawaiian education community, such as "family well-being" or "cultural connectedness". Finally, one start-up program would welcome **any support** (6 percent).

Taken together, these findings and impressions from both the post-workshop surveys, annual survey, and individual program interviews suggest the likelihood that programs may integrate the CISF matrix into the assessment development and/or refinement process if they are able to build technical capacity around specific methods, especially in an environment that supports their particular programs' assessment goals. The opportunity to share and network around culturally relevant assessment with other programs and organizations may accelerate the incorporation of the matrix, especially if they are able to develop shared definitions of and identify common applications for the featured cultural measures.

Outcomes and Lessons Learned

✓ Participants found the workshop content, resources and examples helpful, followed by networking/group time and guidance from the facilitators.

✓ Going forward, participants plan to review and revise existing assessments, as well as collaborate on the identification of pertinent measures with colleagues and communities. Additionally, they plan on developing assessment instruments and piloting them.

✓ In the future, participants would most like to receive individualized/tailored technical assistance as well as access to workshops and networking opportunities.

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?

This section presents what can be learned about the cultural assessment needs and interests based on the qualitative and quantitative feedback offered by participating programs in the form of outcome statments and assessment items they developed throughout Project Years 1-3. It has already been established that the CISF participants did not pilot matrix indicators due to the need for additional capacity building. Through the technical assistance workshops offered in Project Years 2 and 3, however, participating programs began developing portions of assessment plans, exploring outcomes statements and even developing and/or revising specific culturally relevant assessment items. In Year 3 specifically, PPRC began compiling a repository of this work to be eventually accessed by the broader community. The repository draws from CISF participant artifacts, previously developed assessments submitted to PPRC, publically available assessments (online), and survey and interview data collected from the GPRA Student Outcomes Development Project stakeholder, who offered examples of culturally relevant outcomes of Native Hawaiian learners. The purpose of the repository is to catalogue culturally relevant outcome and assessment item examples that may assist Native Hawaiian education and culture-based initiatives. The repository may be particularly pertinent given the request by programs for such a resource. These examples have been cross-walked to the sections of the matrix (loci and foci of impact), thereby adding an additional dimension and possibly enhancing its accessibility and utility.

Most Common Outcomes and Assessments

In total, 177 outcomes and 245 assessment items were collected from the aforementioned data sources. More than any other locus of impact, 'Kanaka' featured as the subject of outcome statements and assessment items. This is expected given the resources available for evaluation in general as well as most funder requirements which stipulate strict guidelines for participant/impact outcomes measurement. Furthermore, participating programs may have perceived that the individual is the disaggregated denominator of community-based outcomes - that at the end of the day data is collected from individuals which can be aggregated and analyzed to make meaning about a group/community behaviors. In this sense, Kanaka-based outcomes may be conceivably extrapolated to measure "'Ohana' as well as 'Kaiaulu'-based outcomes as well.

Within the Kanaka locus of impact, outcomes statements and assessment item examples fell largely into the (a) Kuleana/Stewardship, Self-sufficiency and Employment section – *stewardship* subsection (20 percent of outcomes, 13 percent of assessment items); (b) Mauli/Resilience and Wellness

section – *identity and belonging* (47 percent of outcomes, 25 percent of assessment items) and *self-actualization* subsections; and (c) 'Ike/Hawaiian 'Ike section – *knowledge* and *values and practices* subsections (29 percent assessment items). The stewardship-focused outcomes largely pertained to environmental and social responsibility, with some community service and leadership-oriented items included as well. The identity and belonging and self-actualization-focused outcomes focused on sense of place, connection to 'āina/land, family/ancestry, reflective awareness, and behaviors that interarticulate wellbeing of the self with the wellbeing of others. The latter in particular stems from outcomes examples offered by those participating in the Government Performance Results Act (GPRA) Student Outcomes Development Project, which focused on the connection between culture-based and social and emotional learning (SEL) outcomes. The 'ike-based outcomes relate to demonstrable knowledge, behaviors and skills associated with traditional techniques of malama 'āina and malama kai (e.g. fishing, navigation, using traditional resources), as well as knowledge of place (e.g. origins, history, cultural, political and economic siginificances, etc.). Finally, the values and practices-oriented outcomes focused significantly on the practice of aloha and malama 'āina, as well as aloha aku aloha mai, kuleana, oli, mele, mo'okū auhau, kilo, hakalau, laulima, lū'au and piko. Tables 6-11 reflect examples of outcomes statements and assessment items provided by participants, although many more can be gleaned from the full repository. The assessment items reflect verbatim contributions of participants or are items from previously developed instruments. Some outcome statements were edited by PPRC for grammatical structure and completeness.

Table 7. Kanaka-Kuleana

KANAKA - KULEANA: Stewardship, Self-sufficiency and Employment	
Stewardship	
Outcome examples	**Assessment item examples**
• Participants demonstrate a knowledge of resource management.	• Name something you did this weekend to practice aloha 'āina (land)?
• Participants can create a design for a site-specific service project in one's ahupua'a (land division).	• What can I do to help restore health to the honua ola (living environment - mountain, land, water, sea)?
• Participants eat what they grow.	• How is wai (water) a renewable resource?
• Students serve as mentors in their school or community.	• I have participated in demonstrations, protests, or marches.
• Students participate in service learning.	• I attend Hawaiian cultural community events.
• Participants teach others about aloha 'āina (land).	• I am responsible for positively changing my community.
• Students act as community organizers.	

Table 8. Kanaka-Mauli

KANAKA – MAULI: Resilience and Wellness
Identity and Belonging

Outcome examples	Assessment item examples
• Participants can cite moʻokūʻ auhau (genealogy).	• It is important for me to know my genealogy from both my parents.
• Students develop a family skill.	• Recite a moʻolelo.
• Students understand lōkahi.	• I have spent time trying to find out more about Hawaiian history, traditions and customs.
• Students understand/can explain papakū makawalu	• I am happy that I am Hawaiian.
• Students demonstrate kindness towards others.	• Being physically on the ʻāina deepens my connection to being Hawaiian.

Table 9. Kanaka-Mauli Continued

KANAKA – MAULI: Resilience and Wellness
Self-actualization

Outcome examples	Assessment item examples
• Students express appreciation for symbiotic relationships.	• I am haʻahaʻa or humble when praised by others for doing excellent work. I am not afraid to take a stand (kū i ka pono).
• Students demonstrate empathy/compassion for others.	• when something is wrong.
• Students demonstrate the ability to self-reflect.	• I try to make pono choices.
• Students seek out new experiences.	• I take a positive attitude toward myself.
• Students demonstrate selfless giving (practice hoʻokipa).	• Helping other people is its own reward.
• Students can anticipate others needs.	

Table 10. Kanaka-'Ike

KANAKA - 'IKE: Hawaiian 'Ike Values and Practices	
Outcome examples	**Assessment item examples**
• Students practice malama 'āina.	• What does kuleana mean to you?
• Participants demonstrate understanding of a'o.	• I practice oli.
• Participants demonstrate aloha 'āina.	• I dance hula.
• Students perform for others.	• How many Hawaiian chants and songs do you know by heart?

Significantly fewer 'Ohana-focused assessment items were collected from participating programs as well as other aforementioned data sources, and no outcomes statements were offered in this category. However, those assessment items that did focus on 'ohana as a locus of impact address quality interpersonal relationships, including healthy family dynamics (e.g. teamwork, communication, spending time together) as well as the demonstration of culturally relevant values within families, such as respect for kupuna, and giving/sacrificing for the greater good of the family unit.

Table 11. 'Ohana-Mauli

'OHANA – MAULI: Resilience and Wellness Quality Intergenerational Relationships
Assessment item examples
• Think about how you've grown as a parent since participating in this program. Are there any parenting skills you have learned or gotten better at?
• It is important to respect and care for elderly family members.
• In my family, we talk about problems.
• I demonstrate ha'aha'a for my 'ohana.
• I plan family outings with the 'āina.

Similar to the ''Ohana' locus of impact, few items were collected that address Kaiaulu or community-level knowledge, behaviors, and skills. However, those outcome statements and assessment items that did concentrated on community unity, resilience, socialization and involvement in culture-based activities. Indicators of these outcomes arose in some assessment items addressing neighborhood cooperation, community safety and improved institutions (e.g. schools).

Table 12. Kaiaulu-'Ike

KAIAULU – 'IKE: Hawaiian 'Ike Values and Practices	
Outcome examples	**Assessment item examples**
• Community demonstrates cultural robustness. • Increased number of cultural practitioners. • Increased number of youth participants in cultural programs. • Recidivism rate is reduced.	• Our community can greatly improve the quality of education in our schools. • People in my neighborhood are willing to help each other. • People in my neighborhood often get together to socialize. • I feel safe walking along in my community.

Outcomes and Lessons Learned

✓ The purpose of the repository is to catalogue culturally relevant outcome and assessment item examples and serve as a community resource.

✓ The items were cross-walked to loci and foci of impact sections in an attempt to operationalize the matrix along the lines of participant feedback.

✓ 'Kanaka' featured as the subject of outcome statements and assessment items more than any other locus of impact, and within that locus, items that address 'stewardship', 'identity and wellbeing', 'self-actualization', 'values and practices, and 'knowledge'.

✓ 'Ohana/family-focused items addressed 'quality intergenerational relationships', and Community/Kaiaulu-focused items addressed values and practices.

Summary and Discussion

PPRC continued to provide technical assistance workshops in Year 3 of the CISF Field Testing Project in response to Year 2 findings. The goals of these workshops were to (a) develop a community-based, cultural assessment item repository that models the assessment development process in a collaborative venture, (b) create space for participating programs to practice generating their own psychometrically strong assessment items with assistance provided by PPRC, (c) provide continued opportunities for networking and cross-organizational sharing, and (d) contribute to the operationalization of the matrix. Throughout the year, CISF Project participants continued to develop and revise assessment plans, culturally relevant outcomes, and assessment items. Most participating programs verified that they attended these workshops to revise existing assessments or partially developed assessments, although some were developing culturally relevant assessments for the first time. In working with these participants, PPRC learned that they were interested in developing both program and participant level outcomes associated with traditional cultural values, relationships, environmental stewardship, community leadership and cultural identity among others. They were also interested in mixed methods approaches, which included the development and use of surveys, focus group protocols, rubrics and observation protocols.

Programs continued to request capacity building services with an emphasis on community-based workshops and individualized technical support specific to their needs. Additionally, programs continue to place a premium on networking opportunities to share cultural assessment development experiences with other organizations, as well as time to work with their own program/organizational staff in group settings. Going forward, participating programs plan to share what they have learned within their programs/organizations, seek agreement and consensus over cultural assessment plans and measures, revise existing assessments, and develop or complete new cultural assessments.

PPRC began the compilation of an outcomes and assessment items repository in Year 3. The intent of this repository is to assist in the operationalization of the matrix and serve as a community resource. Also, PPRC has offered additional recommendations for rendering it more accessible and useable. These include clarifying the intent of the matrix, stabilizing the meaning of and relationship between categories, fleshing out types and definitions of measures, and collapsing categories of measures, thereby simplifying it visually. PPRC believes that the aforementioned changes might also optimize any of the capacity programs have developed throughout the field testing project's technical assistance activities.

Continuing Challenges

As with all projects, certain challenges persist in field testing the CISF matrix. Similar to Year 2, PPRC designed the workshop series to be inclusive of the community, which meant accommodating diverse participant needs and capacities, as well as allowing for the likelihood of partial or one-off

participation. In doing so, the workshops attempted to both scaffold learning for those who attended all three, while simultaneously offering actionable lessons and activities that a one-time participant could apply in their own assesment work. The workshops also attempted to balance content for both novice and more advanced audiences. In PPRC's view, attempting to build capacity at multiple levels while attending to these wide-ranging goals may have hindered the ability to 'drill down' and refine assessment items for piloting. While it was clear that some organizations benefited from the workshop sequencing and formatting in Year 3, others thought they could be improved by being more targeted in scope and matched to their proficiency levels.

If consistent participation and the necessary resources could be secured, PPRC would recommend offering workshops with single programs/organizations, or cross-organizational workshops dedicated to a specific portion of the assessment development process or method (e.g. developing outcomes, developing rubrics, building survey items, translating non-cultural items into cultural items, etc.). While this may have the regrettable effect of excluding access for some organizations or not meeting particular assessment needs within the community, PPRC believes that enough organizations have gained exposure to the basics of assessment building that the NHEC can become more targeted in its technical assistance offerings.

Recommendations

PPRC understands that the NHEC wishes to consolidate Phases III and IV of the CISF Field Testing Project. According to the original scope of work, Phase III was focused on an evaluation of the field testing process and Phase IV on developing a "lessons learned" report. In light of the project's shift towards capacity building as well as the ways in which PPRC has embedded evaluation in the annual reporting for Year 1-3, PPRC has developed a refreshed vision for scope of work during the consolidated phase. These recommendations are pending Council consideration and approval, and a more detailed proposal of work to be submitted to the NHEC in September 2018.

Lessons Learned Brief

PPRC proposes to develop a brief of "lessons learned" similar to the central task of Phase IV in the initial work plan. This brief would crosswalk and consolidate key findings across Phase II, Years 1-3, reflect on project success and challenges, and offer recommendations for future directions of the project in terms of any capacity building the Council wishes to continue pursuing as well as options for the continued development of the matrix and coordinated cultured-based assessment development within the community.

Option 1. Develop an online assessment development guide (beta test)

For the consolidated phase, PPRC proposes to develop an online assessment guide for Native Hawaiian education and culture-based programs. The online guide would operationalize the matrix by guiding users through the assessment development process. Additionally, the outcomes and assessment item examples that program participants contributed to the matrix repository/build-out in Year 3 would be embedded in the guide. PPRC sees this online guide as a potential complement to the matrix and a response to the initial and enduring feedback from program participants that the matrix requires accompanying strategies, examples and tools to be most useful for developing culturally relevant evaluations and assessments.

PPRC anticipates the following steps for the building the online assessment development guide:

(1) Obtain consent from programs who contributed their assessments to the outcomes and assessment items repository compiled in Year 3. PPRC solicited assessments from participating programs on the condition they would not be shared in whole and that the developing organizations would not be identified. While the repository disaggregated assessment items to assign them across various loci and foci of impact, PPRC believes it still may be necesary to obtain consent to share contributing programs' assessment artifacts online.

(2) Conduct research on existing online templates and frameworks. PPRC would research methods for developing the online assessment guide to suit the goals of the project as well as fit the time frame of the consolidated phase.

(3) Develop a beta test of the online guide that can be piloted at a future date. This beta test would walk users through the assessment development process, beginning with the outcomes development stage, continuing through the selection of methods (qualitative, quantitative), and finally the item construction phase.

Option 2. Revise Matrix

An alternative or parallel task to the creation of an online assessment development guide for the consolidated phase is for PPRC to attempt a redevelopment of the matrix based on recommendations in the aforementioned section (Research Question 3).

- Clarify intent of matrix
- Stabilize the meaning of and relationship between categories
- Assign definitions to all categories
- Ensure content distinguishes between service recipient and program measures

- Simplify and collapse outcomes categories to increase usability
- Provide examples of indicators in a "drop down" menu or secondary document.

The parameters would be developed in coordination with the NHEC, but the overall goal of this task would be for PPRC to deliver a reorganized/reformatted version of the matrix for Council consideration and broader community vetting.

Addendum: Do participating programs intentionally pursue community engagement as a part of their program outcomes and activities? What is the extent of this incorporation? How is community engagement being measured in relation to program impact?

In Year 3, the NHEC requested that PPRC collect information about participating program practices around 'community engagement'. Specifically, the NHEC wishes to know the extent to which community engagement is intentionally pursued and measured as evidenced by program goals, outcomes and assessment activities. Understanding how Native Hawaiian education and culture-based programs pursue and measure community engagement may aid the Council in the planning of an eventual cross-site evaluation aided by the matrix involving NHEP grantees. This cross-site evaluation has the potential to focus on the subject of community engagement or another closely aligned community-level measure.

Community engagement appears to be central to the mission and goals of those who participated in the CISF Project. That is, contributing to the welfare and resilience of their communities is central to the ultimate vision of their work. When translated into program practice, this largely means developing relationships with community members and including them in decision making about their services. More specifically, programs reported that they most frequently lead community service activities and facilitate place-based learning opportunities for community members. According to respondents, taking time to engage the community in these ways has paid dividends in terms of expanding service exposure and reach, rendering program planning more focused and efficient, and encouraging inter-community cooperation. Most programs reported that they do assess the impact of their community engagement efforts to some extent, some formally and others informally. Formal, intentional instances of assessment include the use of surveys and/or observations to document participant learning, participant capacity to apply learning in new contexts, and participant feedback on quality of service interventions/experiences. Instances of informal assessment included observations of participants without documentation or the collection of anecdotal information.

Going forward, the CISF matrix may assist in its development and execution of a cross-site/NHEP evaluation guide focused on 'community engagement'. Multi-site evaluations focus on program goals that are essential and shared, requiring decision making about which measures to select, and the extent to which they are meaningful and central to their work. The matrix could serve as a framework for organizing these conversations, defining the meta-strata of cultural measures relevant to the evaluation, and identifying specific clusters of cultural indices around which to develop evaluation questions, instruments, and the broader evaluation design.

## Community Engagement as Integral and Intentional

Participants, who responded to the Annual Survey, revealed that they are intentional about the integration of community engagement in their organizational and/or program goals. This meant that "community welfare" or "community wellbeing" is a central driver of their work (5.5; Strongly Agree – Agree), that systemic change is an aim of their programs/organizations (5.5; Strongly Agree – Agree), and that their programs/organizations intentionally pursue activities that build the knowledge and skills of people in their communities to become more resilient (5.6; Strongly Agree – Agree).
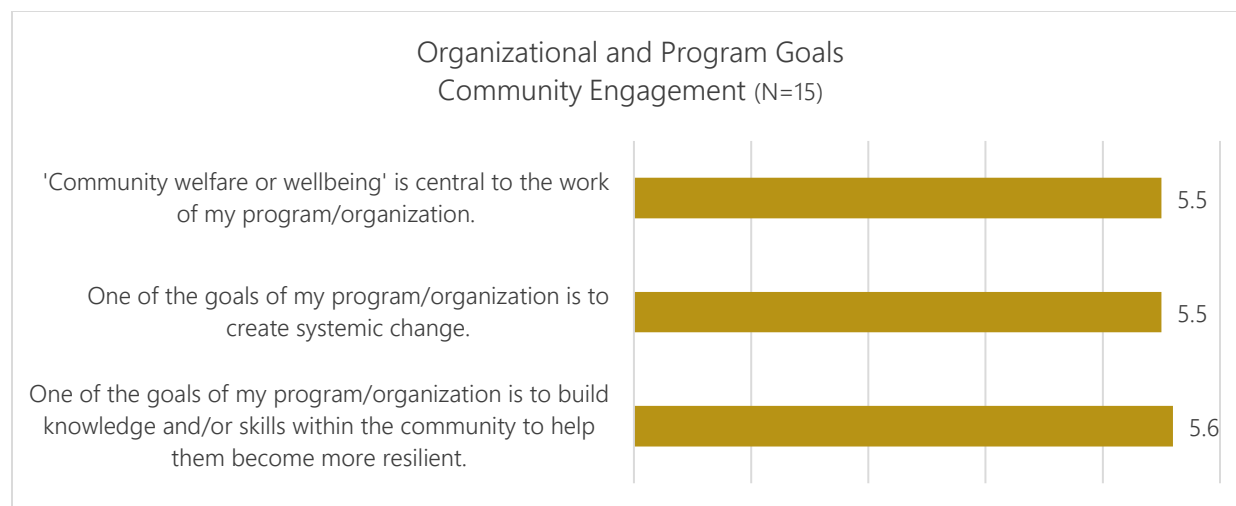
Figure 12. The role of community engagement for programs and organizations.
1=Strongly Disagree; 2= Disagree; 3=Somewhat Disagree; 4=Somewhat Agree; 5=Agree; 6=Strongly Agree

When asked how organizations and programs more specifically pursue community engagement, responses revealed that relationship building and nourishing were the most attempted activities, scoring between Strongly Agree and Agree (5.27 and 5.4 respectively). Participants on average agreed that they reach out to community members for input on how they can best serve them (4.93), meet with community members/groups to coordinate activities around shared goals (5.0), make decisions together about their direction and welfare (5.07), and work alongside community groups to pursue shared goals (4.93).
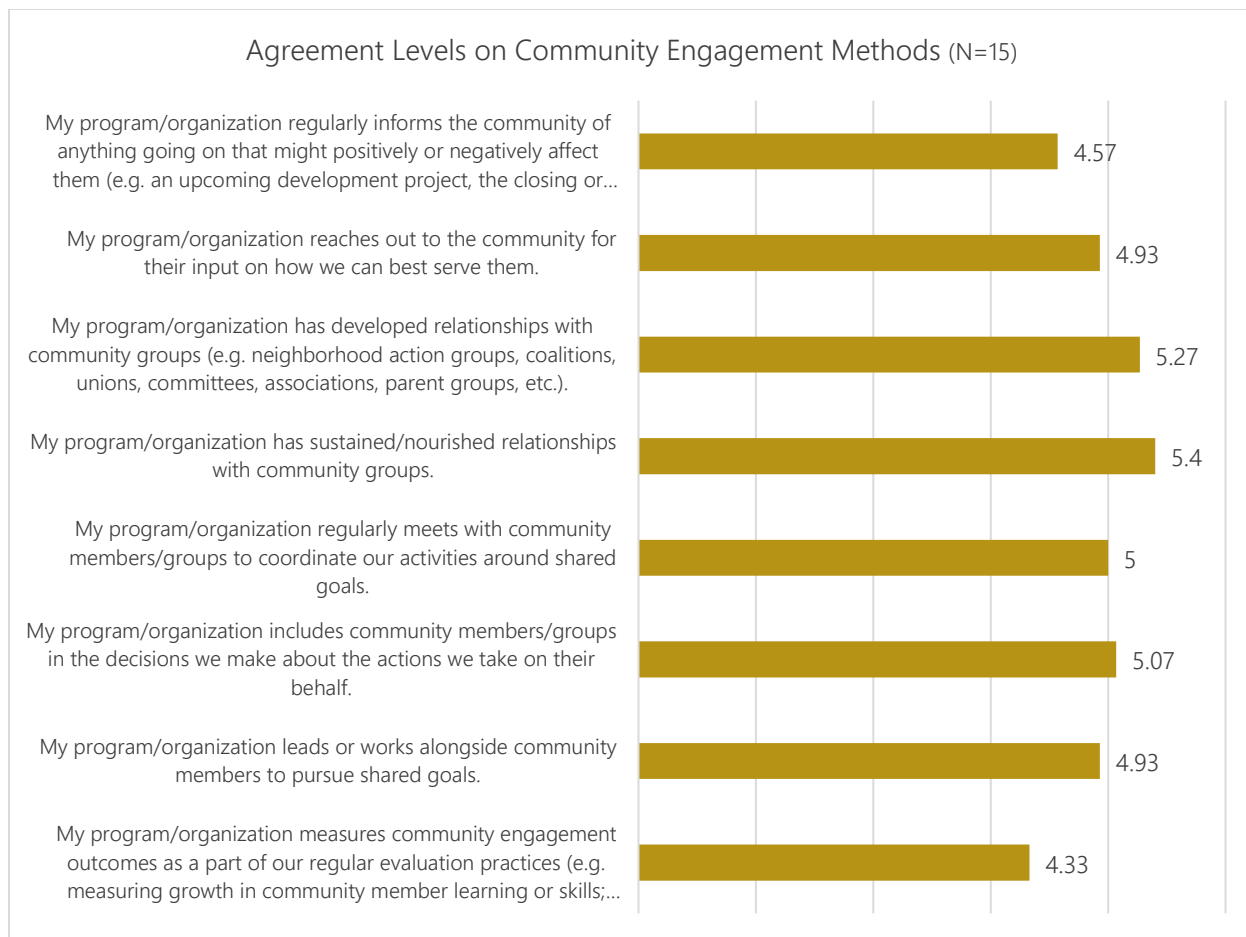
Figure 13. Agreement levels on community engagement methods.

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

The lowest scoring items related to informing the communities in which they work about incidents and activities that might either positively or negatively impact them, such as new legislation, development projects, new programs in the area, crime and saftey, etc. (4.57; Somewhat agree-Agree), as well as measuring the effectiveness and impact of their community engagement efforts (4.33; Somewhat agree-Agree).

Individual program interviews also shed light on the meaning of community engagement for education and culture-based programs in Hawaiʻi. When probed about how their programs/organizations define and practice community engagement, participants most frequently cited **service projects and activities** (36%) they lead within their communities, such as beach clean-ups, working in the loʻi, as well as cultural activity workshops (e.g. Kīhei making). Following closely, participants defined their community engagement work as **mentoring and facilitation** (27%). This category specifically references community tours to teach about the significance of place (e.g. canoe trip to Mokauea Island, importance of wahi pana), or to talk with their communities about important issues and advertise their specific program services.
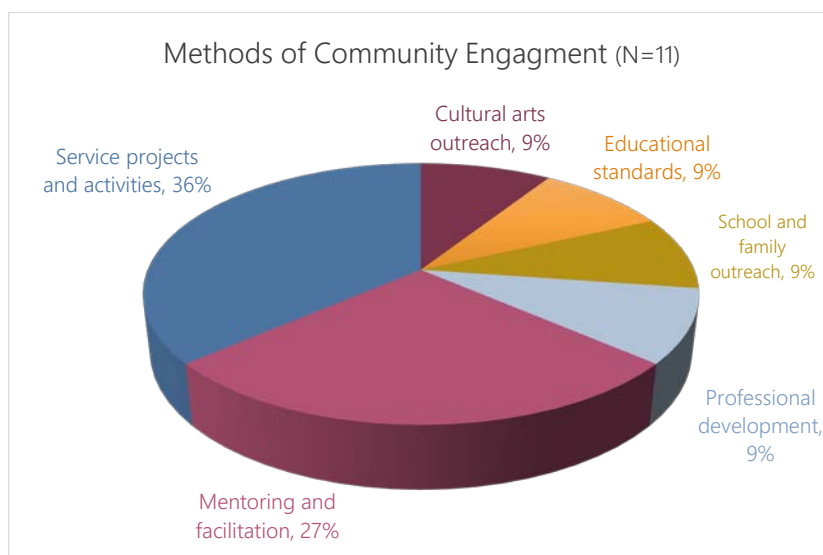
Figure 14. How programs pursue community engagement

With equal frequency, participants claimed they engage the community by providing **professional development services** (9%) that focus on waʻa and ʻāina-based themes, **school and family outreach** (9%), such as hosting ʻOhana days in partnership with schools, developing and piloting culture-based **educational standards** (9%), and **cultural arts outreach** (9%), which involves needs sensing and promoting specific cultural arts traditions and practices.

Evaluating Community Engagement

Overall, the majority of programs that participated in the CISF evaluation program interviews and annual survey claim to measure community engagement outcomes and indicators.

Annual Survey responses revealed that approximately 87 percent of responses demonstrated some level of agreement that they evaluate/assess their community engagement efforts, while only 13 percent absolutely do not.
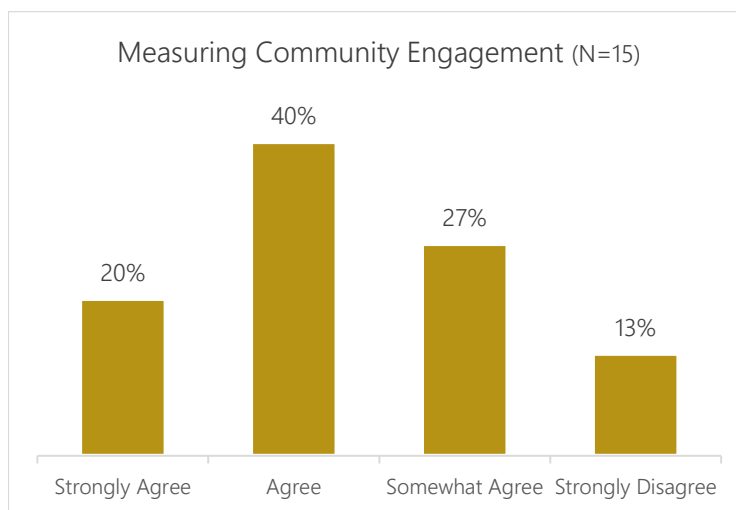
Figure 15. Agreement levels on assessing community engagement

When asked how they measure organizational/program impact or effectiveness on the topic of community engagement, responses further revealed that they employ participant satisfaction surveys more than any other method (43%) followed by participant observation (29%). Approximately 14 percent of responses showed that participants

mostly collect data and make decisions based on anecdotal information, or "word of mouth", while the same percentage revealed they have no assessments measuring the impact of their community engagement activities to date.

Those who do evaluate community engagement outcomes in some manner (formal or informal) measure general **participant learning** (22%), including pre and post activity knowledge gains and the

Figure 16. How programs measure community engagement

development of culture-based knowledge, skills and protocols. **Capacity building** (17%) also arose as a theme among responses, wherein programs evaluate the extent to which their participants not only learn from their engagement-based activities and services, but also in turn apply such knowledge in their own communities. Some programs focus on p**rocess outcomes** (17%), such as the successful procurement of grant monies for community engagement projects or the successful completion of a community needs assessment.

Participant satisfaction and feedback (12%) about community engagement activities emerged slightly less frequently among responses. The measurement of **relationships** (6%) formed between programs and other communities groups/stakolders; **change in cultural attitudes** over time (6%), including assessments about how students connect to and view their culture; and **Hawaiian language competency** (6%) referring to the assessment of program staff capacity to communicate in ʻŌlelo Hawaiʻi all featured in participant responses with equal frequency.

Figure 17. What programs measure, formally and informally

The **other** (6%) category refers to methods of measurement that participants discussed in their responses, which are not directly relevant to the question of what they measure. It is worth noting that some participants use "informal observation" to assess the fidelity of their community engagement activities.

Results of Community Engagement

Participating programs most notably commented on the benefts of **increased service capacity and visbility** (27%) within the communities they serve as a result of their engagement activities. One respondent recalled that they were invited into a community service provision space for Early Childhood Programs because of the success of their culture-based workshops. Others have been able to promote their programs on panel discussions and at summits, as well as expand the number of community meetings they are able to facilitate due to their increased popularity and participation.

Responses also revealed that participants have used community engagement opportunities to **inform their programming** (20%). This includes the use of strategic planning sessions with partner organizations and community groups, and soliciting feedback from community members at workshops, presentations, and celebrations.

Programs have also seen the ways in which their interventions with the community have increased **community cooperation** (20%). This effect was described as "minimizing conflict and competition", "developing consensus", and promoting school and 'ohana interaction.

Respondents also noted the relationship between their community engagement activities and **effective, efficient program planning** (13%).

Figure 18. Successes of community engagement activities.

"*We dust off the priorities and projects generated in the last round of meetings so we don't have to rehash [them]...cross out the priorities and projects we completed, and give updates on projects and priorities in progress. This has been a valuable way to ensure we are all focused on the community's priorities.*" Programs also reported **developing partnerships** (13%) with other organizations as a result of their community engagement activities. Finally, they have seen general, **positive community impact** (7%), which refers to positive feedback from community members at program events, celebrations, and hōʻike.

What role can the matrix play in the development of a cross-site, multi-program/grantee evaluation?

Reflective of participants' comments and insights regarding the utility of the matrix, the current document may be beneficial in guiding community-wide programming and assessment efforts. Specifically, the matrix may act as an instrument for introducing intervention and assessment intentions across programs, thereby enhancing shared language and unifying overarching community goals with regard program intentions and outcomes. Additionally, the matrix categories may be used to help programs navigate the development of shared, specific, measurable outcomes that align with the matrix indicators.

The matrix provides a useful tool to complement community-wide evaluation coordination and implementation. Specifically, the matrix may be utilized to augment systematic, inter-organizational evaluation development by serving as a guiding document that may help programs navigate through the steps and standards of effective program evaluation. Aligned with CDC

recommendation guidelines[2], the matrix may help guide program evaluation development, implementation and reporting by offering a pragmatic, non-prescriptive tool that help to facilitate the coordination and organization of essential elements of program evaluation within the Native Hawaiian community.

The matrix may inform all program stakeholders during all aspects of evaluation, specifically helping to develop an evaluation framework. Although they can take a variety of forms, evaluation frameworks generally unfold along the lines of the structure of a logic model in that they outline inputs and processes for enabling the evaluation (e.g. staff, resources, partnerships), outcomes to be measured, and associated outcome indicators. Evaluation frameworks can also include data sources and evaluation management processes and in general facilitate the development of an evaluation design[3].
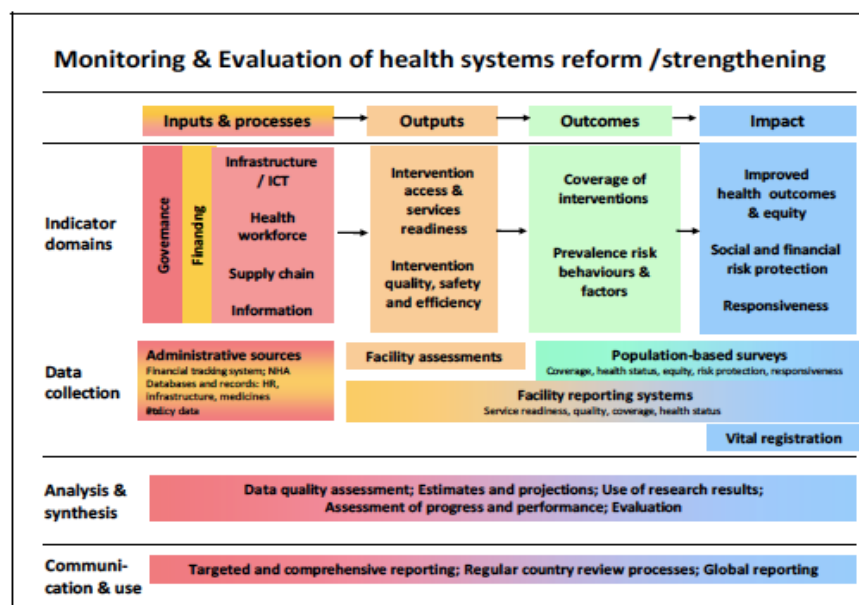
Figure 19. Example of an evaluation framework, World Health Organization

The matrix can serve as a reference for developing a framework for a cross-site/organization evaluation. For example, it may be used to engage community stakeholders in conversations regarding evaluation planning and eventual implementation. In this way, greater coordination between agencies may be achieved as the matrix may facilitate the use of shared language, goals and assessment artifacts.

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[2] Centers for Disease Control and Prevention (2018). A Framework for Program Evaluation. Retrieved on-line on August 10, 2018 from https://www.cdc.gov/eval/framework/index.htm

[3] www.betterevaluation.org

For example, if 'community engagement' was the overarching subject of the cross-site evaluation, the matrix could first assist organizations with identifying and defining how their programs pursue this concept by referencing matrix indices. By doing so, the matrix could help participants draw linkages between their program activities, outputs, and intended results/impacts. The matrix could also help participants identify, cross-walk, and come to an agreement on a cluster of measures in common to all their programs. This would eventually lead to the development of evaluation questions that reflect these measures, as well as tools/instruments that would facilitate data collection around associated indicators. Multi-site evaluations necessarily focus on essential, shared program/organizational goals as a collective, requiring decision making about which measures to select and the extent to which they are meaningful, reflective and central to their work. The matrix could serve as a framework for organizing these conversations as well as defining the meta-strata of cultural measures relevant to the evaluation design.

An additional benefit of the matrix is that it may support individualized program planning around common indicators, better preparing Native Hawaiian serving organizations to engage in coordinated evaluations around culturally relevant measures. Organizations may benefit from a recognition of the scope and specific goals of their own programs, as well as others identified in the matrix indices. Over time, a shared recognition of themes and essential evaluation elements may be documented using the matrix as an organizing framework of reference. Given program participants' requests and interests to "operationalize" the matrix, the common indicators eventually may be populated with examples of assessment items, rubrics and batteries that would create a storehouse of information for the local evaluation community.

Appendix A: 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 (Revised)
Native Hawaiian Education Council (NHEC)
Common Indicators System and Framework (CISF) Cohort Field Testing Project
Facilitated by: Pacific Policy Research Center (PPRC)

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Introduction

Aloha, and mahalo for joining us today. We would like to learn in greater depth about your program's/organization's current efforts to development and implement culturally relevant assessments, and if/how you envision applying the information gained today to your program's future assessment building and/or refinement efforts.

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

Do you have any questions before we begin?

Prompts

1. What did you learn today that you might apply in your program?

2. Do you have ideas for either building new assessments or modifying existing ones for your program based on today's work?

3. If so, what kinds of changes in your program participants would these assessments measure?

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)

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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. We would also like to ask you some questions related to future work the Council is considering related to the topic of "community engagement". The Council is interested to learn about the extent to which community engagement is a common goal pursued across Native Hawaiian serving organizations and is intentionally evaluated for the purposes of understanding their impact on those they serve.

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?

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1. Since the workshop, have you continued to either build new assessments or modify existing ones for your program?

    a. If so, what do these assessments measure?

2. Does your program have outcomes that focus on community engagement?

    a. If so, in what ways are you engaging with the community?

    b. How are you assessing this engagement?

    c. If you do not measure the impacts of community engagement, do you focus on community engagement informally? Do you consider this part of your program's vision?

3. As we are planning for the upcoming year, we wanted to check in with our participants to see if there is any technical assistance you would like us to provide. Do you have any suggestions for more workshops, site visits, individualized assessment development assistance, or other services?

Thank you for participating in today's workshop! We are eager to know if today's experience was valuable to you, if you learned anything that you might apply in your program, and how we can improve to better support your learning. Mahalo nui for your honesty and for your commitment to advancing culturally relevant assessment in Hawaiʻi.

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 assessments.	◯	◯	◯	◯	◯	◯
c. I development of assessments today that may be useful to my program/organization.	◯	◯	◯	◯	◯	◯
d. The opportunity to network and share with fellow workshop participants was valuable.	◯	◯	◯	◯	◯	◯
e. The facilitators were effective in their guidance.	◯	◯	◯	◯	◯	◯
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.	◯	◯	◯	◯	◯	◯
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, skills, competencies, and/or values did the assessments, which you started developing today, focus on?

3. What knowledge, skills, competencies, and/or values would be most valuable to measure for your program? Please be specific.

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. If you are attending the next workshop, please tell us which locus of impact you would most like to focus on. Please choose more than one response IF you have an equal preference.

◯ Kanaka (assessments that measure individual outcomes)

◯ 'Ohana (assessments that focus on family outcomes)

◯ Kaiaulu (assessments that focus on community outcomes)

◯ Don't Know

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

7. Please tell us how this workshop could be improved in the future. What could we do to better support your learning around building culturally relevant assessments?

Thank you for participating in today's workshop! We are eager to know if today's experience was valuable to you, if you learned anything that you might apply in your program, and how we can improve to better support your learning. Mahalo nui for your honesty and for your commitment to advancing culturally relevant assessment in Hawai'i.

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 assessments.	○	○	○	○	○	○
c. I developed of assessment items today that may be useful to my program/organization.	○	○	○	○	○	○
d. The opportunity to network and share with fellow workshop participants was valuable.	○	○	○	○	○	○
e. The facilitators were effective in their guidance.	○	○	○	○	○	○
f. Overall, this workshop accomplished its stated goals.	○	○	○	○	○	○
g. Overall, I learned useful information that will help advance my program's/organization's culturally relevant assessment goals.	○	○	○	○	○	○
h. Overall, I/my program has benefited from this workshop.	○	○	○	○	○	○

2. What kinds of cultural knowledge, skills, competencies, and/or values did the assessments, which you started developing today, focus on?

3. What knowledge, skills, competencies, and/or values would be most valuable to measure for your program? Please be specific.

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 how this workshop could be improved in the future. What could we do to better support your learning around building culturally relevant assessments?

Thank you for participating in today's workshop! We are eager to know if today's experience was valuable to you, if you learned anything that you might apply in your program, and how we can improve to better support your learning. Mahalo nui for your honesty and for your commitment to advancing culturally relevant assessment in Hawai'i.

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

	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	Not Applicable
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 assessments.	○	○	○	○	○	○	○
c. I developed outcome statements today that may be useful for my program/organization.	○	○	○	○	○	○	○
d. I developed of assessment items today that may be useful to my program/organization.	○	○	○	○	○	○	○
e. The opportunity to network and share with fellow workshop participants was valuable.	○	○	○	○	○	○	○
f. The facilitators were effective in their guidance.	○	○	○	○	○	○	○
g. Overall, this workshop accomplished its stated goals.	○	○	○	○	○	○	○
h. Overall, I learned useful information that will help advance my program's/organization's culturally relevant assessment goals.	○	○	○	○	○	○	○
i. Overall, I/my program has benefited from this workshop.	○	○	○	○	○	○	○

2. What kinds of cultural knowledge, skills, competencies, and/or values did the assessments, which you worked ontoday, focus on?

3. What knowledge, skills, competencies, and/or values would be most valuable to measure for your program? Please be specific.

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 how this workshop could be improved in the future. What could we do to better support your learning around building culturally relevant assessments?

Aloha and welcome to the Cultural Indicators System and Framework (CISF) Field Testing Project's Annual Survey! The Native Hawaiian Education Council (NHEC) and Pacific Policy Research Center (PPRC) would like to learn about your experiences as a workshop participant this year, and how the NHEC can accommodate the culture-based assessment needs of your program/organization in the future. If you did not attend the workshops, but were a participant in the CISF Field Testing Project in Year 1 (2015-2016) or Year 2 (2016-2017), we want to hear from you too!

Deadline extended: Friday, June 15th. Please complete the survey no later than ~~Wednesday, June 13th.~~

Your responses are anonymous and the survey should take approximately 5-10 minutes to complete. Mahalo nui loa for your time, honesty and contribution; it is truly appreciated.

* 1. Which workshops did your program/organization attend? Please select all that apply.

- [ ] April 20, 2018 - "The Cultural Assessment Process - A Walkthrough"
- [ ] March 16, 2018 - "What Data Do You Have and How to Best Collect it?"
- [ ] February 23, 2018 - "Assessing Community Needs and Starting the Cultural Assessment Process"
- [ ] April 21, 2017 - "Continuing the Assessment Journey"
- [ ] March 17, 2017 - "Embedding Cultural Assessment in Funding Proposals"
- [ ] February 10, 2017 - "Using Mixed Methods in Cultural Assessment"
- [ ] November 30, 2016 - "Beginning the Cultural Assessment Journey"
- [ ] I did not attend any of the workshops, but I participated in the CISF Field Testing Project focus groups in 2015-2016 (Program Year 1)

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

	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
Participating in the NHEC technical assistance workshops helped me to reflect on my program's/organization's assessment needs.	○	○	○	○	○	○	○
The NHEC technical assistance workshops provided useful tools and tips for pursuing culturally relevant assessment.	○	○	○	○	○	○	○
I intend to use what I learned in the NHEC technical assistance workshops to help my program/organization practice culturally relevant assessment.	○	○	○	○	○	○	○
As a result of participating in the workshops, I have developed some concrete "next steps" for advancing the use of cultural assessment in my program/organization.	○	○	○	○	○	○	○
Overall, my program's participation in the technical assistance workshops was valuable.	○	○	○	○	○	○	○
I would participate in future technical assistance opportunities offered by the NHEC.	○	○	○	○	○	○	○

* 3. What was most valuable about participating in the NHEC technical assistance workshops this year (2018)? (If you did not attend, please write "N/A")

* 4. How could the workshops be improved? (If you did not attend in 2018, please write "N/A")

* 5. How can the NHEC best support Native Hawaiian education and culture-based programs to practice culturally relevant assessment in the future?

* 6. How would you rate your program's/organization's current capacity to practice culturally relevant assessment?

Not at all Experienced	Slightly Experienced	Somewhat Experienced	Experienced	Very Experienced
○	○	○	○	○

* 7. As a part of the NHEC's future efforts to build community capacity around evaluation and assessment, we would also like to better understand how programs serving Native Hawaiians practice 'community engagement'. Please answer the following to the best of your ability to help the NHEC in its future project planning.

	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
'Community welfare or wellbeing' is central to the work of my program/organization.	○	○	○	○	○	○	○
My program/organization **regularly informs the community** of anything going on that might positively or negatively affect them (*e.g. an upcoming development project, the closing or opening of a facility, new programs or opportunities, legislation that is about to pass, crime and safety, etc*.)	○	○	○	○	○	○	○
My program/organization **reaches out to the community for their input** on how we can best serve them.	○	○	○	○	○	○	○

	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
My program/organization **has developed relationships with community groups** (*e.g. neighborhood action groups, coalitions, unions, committees, associations, parent groups, etc.*).	○	○	○	○	○	○	○
My program/organization **has sustained/nourished relationships with community groups**.	○	○	○	○	○	○	○
My program/organization **regularly meets with community members/groups to coordinate** our activities around **shared goals.**	○	○	○	○	○	○	○
My program/organization **includes community members/groups in the decisions** we make about the actions we take on their behalf.	○	○	○	○	○	○	○
My program/organization **leads or works alongside community members** to pursue **shared goals**.	○	○	○	○	○	○	○
One of the **goals** of my program/organization is to **build knowledge and/or skills within the community** to help them become more resilient.	○	○	○	○	○	○	○
One of the **goals** of my program/organization is to **create systemic change**.	○	○	○	○	○	○	○

	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	N/A
My program/organization **measures community engagement outcomes** as a part of our regular evaluation practices (*e.g. measuring growth in community member learning or skills; number or quality of relationships my program formed with community groups; measuring the impact my organization had on policy changes that affect the community, etc.*).	○	○	○	○	○	○	○

If you agreed on any level that your program/organization measures community engagement outcomes, please share what they are! What do you measure?

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* 8. Please share any success stories you have had around 'community engagement'.

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* 9. In your opinion, what are the greatest barriers for your program/organization for pursuing community engagement?

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10. Is there anything else you would like to share about how your program/organization values, thinks about, or pursues community engagement? [Optional]

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