

7th Annual Rising Voices Workshop

**Converging Voices:
Building relationships and practices for intercultural science**



Participant Feedback and Event Evaluation

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Introduction

This document summarizes the results of an exit evaluation survey (Appendix A.) collected by Rising Voices after its 7th annual workshop that was held from May 15th to May 17th, 2019, at the National Center for Atmospheric Research (NCAR) in Boulder, Colorado. The theme for the 7th Annual Rising Voices Workshop was *Converging Voices: Building relationships and practices for intercultural science*. Specifically, the workshop focused on the questions provided below:

- **What does intercultural research collaboration look like in practice?**
- **What are the appropriate steps on the path to intercultural collaboration?**
- **How can the elements of intercultural collaboration be put into practice?**

This document was created in collaboration with the coordinators of Rising Voices. Reflection on the direction and content of this document was informed by the participation of Julie Maldonado, Heather Lazarus, and Katy Putsavage.

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Background

The mission of Rising Voices is to facilitate the development of cross-cultural and scientific adaptation solutions to natural and anthropogenic climate variability and climate change across the boundaries between Indigenous¹ and non-Indigenous communities/institutions through the development of a mutual sense of responsibility and trust. Specifically, the three goals of Rising Voices are:

- **advance science through collaborations that bring Indigenous and Earth sciences into partnership;**
- **support adaptive and resilient communities through sharing scientific capacity; and**
- **provide opportunities for Indigenous students and early career scientists through mentoring (Maldonado et al., 2016).**

The primary process of Rising Voices occurs through the implementation of an annual research workshop. These workshops seek to educate participants on the capacity for relational research to improve adaptive environmental solutions, facilitate dialogue around how these research practices can be implemented in their work, and promote the opportunities for cross-cultural collaborative research through Rising Voices and its partner organizations.

The current evaluation of this workshop came out of the evaluations of the four previous Rising Voices workshops. Starting with the evaluation of the 3rd annual Rising Voices workshop (Whyte et al., 2015), the evaluation methods utilized were informed by the Indigenous evaluation framework developed by the American Indian Higher Education Consortium (AIHEC, 2016) and from the model for sustainable development created by the College of Menominee Nation's Sustainable Development Institute (Dockry et al., 2015). Brief summaries of these evaluation and development frameworks are provided in Appendices B and C.

Indigenous evaluation methods focus on understanding how a program, institute, or event is assessed and developed in specific context (e.g., community, land, time), center Indigenous worldviews and practices, and fosters the development of respectful/meaningful relationships (Cram, & Mertens, 2016). In the context of doing an Indigenous evaluation for the 7th annual Rising Voices workshop, the evaluation plan focused on how a boundary organization, and its events, can promote relationship building across disparate groups. Relationship building is defined as the developments of collaboration and connections based in mutual respect and understanding to achieve shared goals. Furthermore, the results of the 5th annual Rising Voices workshop (Dhillon et al., 2019) informed the decision to evaluate how men and women from Indigenous and non-Indigenous backgrounds might experience relationship building and intercultural collaboration differently during the workshop.

¹ The words “Indigenous”, “Tribal” and others associated with Indigenous communities are utilized by the authors with an understanding that these are broad terms that imperfectly describe the diversity of ways that First Peoples/Native Nations use to define themselves.

Who was evaluated?

Two hundred and twenty-four people attended the 7th annual workshop, with 23 no shows among those who pre-registered. Paper copies of the exit survey were included in the welcoming folders for all workshop attendees. Electronic copies of the survey were distributed through Qualtrics (hosted by Michigan State University) at the end of the workshop; with email reminders sent out in the weeks following the workshop. Of those who attended, 164 (73.21%) surveys were turned in with. One hundred and forty-four (59.26% of all attendees and 87.80% of all surveys turned in) surveys were turned in with a completed consent form and ID number.

The analyses presented in the following pages were done with the sample of the 144 surveys turned in with completed ID numbers and consent forms. This was done because the significant majority of the fully completed surveys were located in this sample. Moreover, the data collected was analyzed so as to compare group differences among those participants who self-identified as Indigenous, non-Indigenous, or did not respond to that question. The inclusion of the surveys of those who did not respond on the question of indigeneity was done to maximize the amount of information observable in the frequencies and to determine if they were different than those respondents who did answer the question. This was especially important given that they made up such a large percentage of the surveys turned in (25.35%). Because it is impossible to know why these respondents did not answer this question or who they were, it will be important to implement data collection practices in future evaluations to ensure a higher response rate.

Similarly, only pairwise comparisons were utilized for the following survey analyses. Pairwise comparisons only utilize data from full sets of pairs. For example, if a respondent reported that they identified as Indigenous, but did not report an age range they would not be included in those analyses. Furthermore, the group sizes for the separate categories vary in the following analyses based on the number of complete pairs. For figures 3 and 4, none of the respondents who did not report on their indigeneity status answered these questions.

The figures presented in the following page describe the percentage of participants for a few key demographics. Percentages were compared across Indigenous/non-Indigenous/no response group identification. This choice was made to center RV's boundary organization framework. Namely, it is important to assess whether RV brings together workshop attendees that reflect a salient and valid desire to bridge structural differences between non-Indigenous and Indigenous communities. χ^2 – tests of independence were analyzed comparing frequencies between the Indigenous and non-Indigenous participants on the demographics provided in the following figures. There were no statistically significant differences between the groups on any of the demographics except for identification as first-generation student where Indigenous participants were more like to report that they were/are.

A table of the full demographic frequencies is provided in Appendix D.

Who attended?

Figure 1: Number of Rising Voices Previously Attended

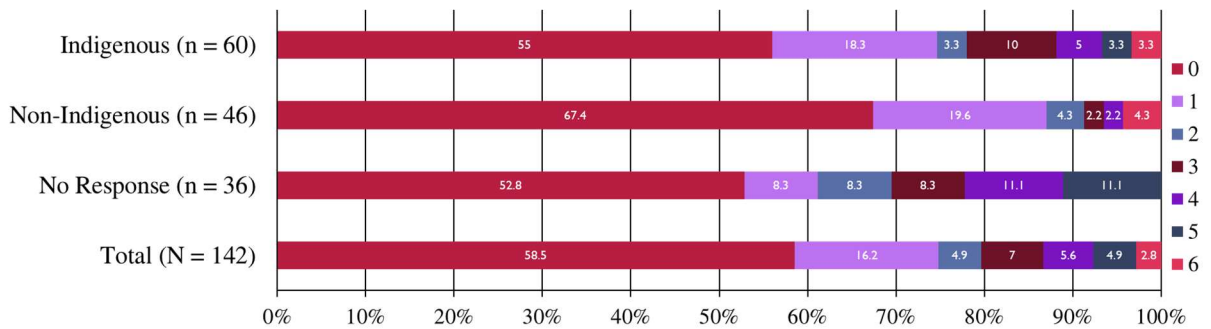


Figure 2: Reported Gender Identities

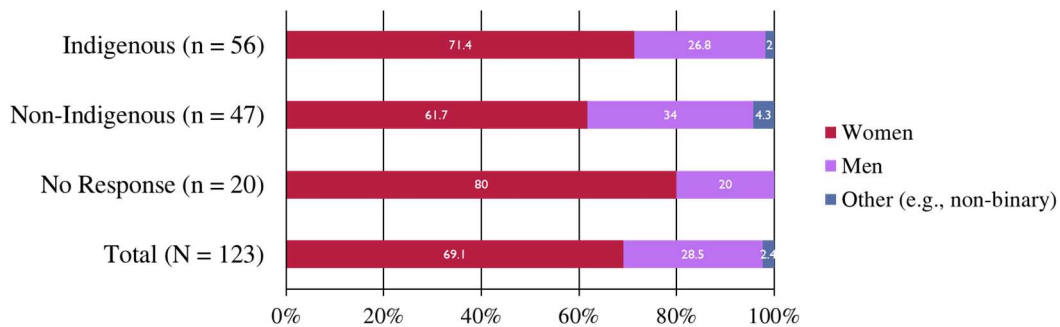


Figure 3: Reported Age Range

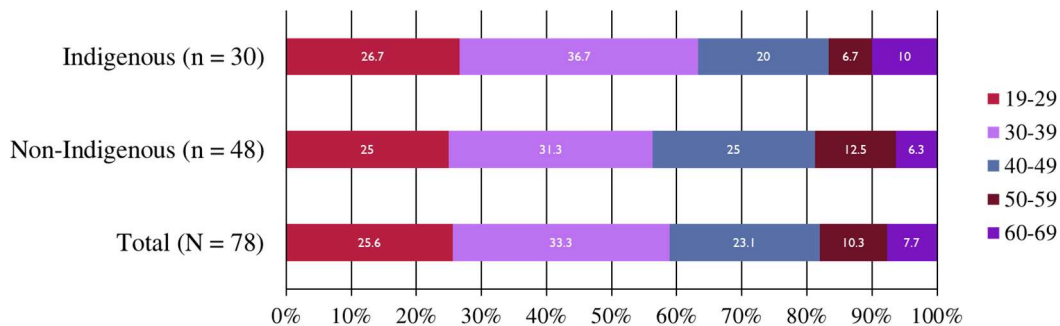
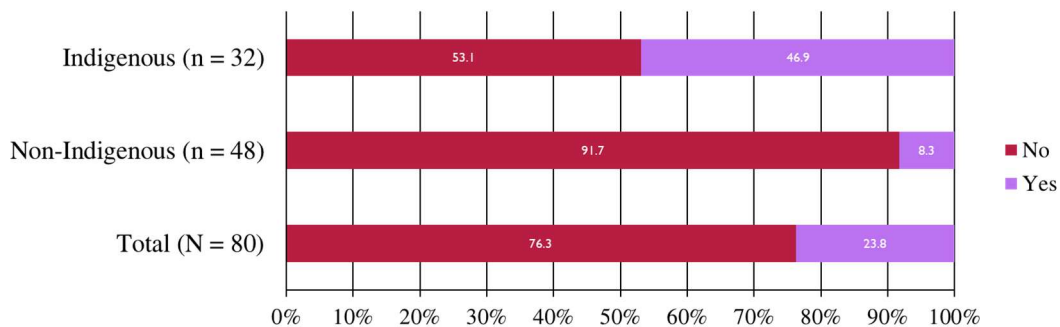


Figure 4: First-Generation College Student



How was the 7th Annual Rising Voices Workshop?

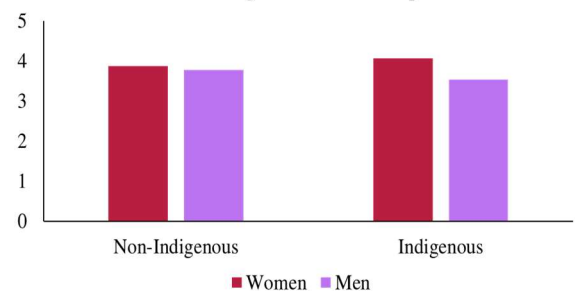
Survey Feedback

Two-way analyses of variance (ANOVA) were conducted to test if there were any differences between participants on the Likert scale survey questions as a factor of their gender and/or indigeneity status. Gender for these analyses only included men and women. This choice was not done as a declaration of the validity of gender as a binary, but to maximize the robustness of the data utilized for the analyses. Surveys were turned in by attendees who identified outside of the binary, however, the small amount of them made their inclusion into these analyses as separate factor levels inappropriate. Means and standard deviations for all categorizations of gender across each level of indigeneity are provided in a table in Appendix E. Similarly, the operationalization of indigeneity status as a binary between Indigenous and non-Indigenous does not reflect an affirmation that this distinction is in anyway so clear or simple. Moreover, the exclusion of factor cells reflecting the specific heritages and ancestries of attendees was done due to the fact that there weren't enough members across separate groups to pass the assumptions made by this form of analysis.

The choice to utilize ANOVA's to compare group differences across gender and indigeneity, in spite of the limitations of their current operationalizations, came from the intention to assess the success of 7th annual Rising Voices workshop as a boundary organization event. Boundary organizations aim to bridge the divides between science and policy through the facilitation and mediation of relationships between representatives of both sectors. As a boundary organization, Rising Voices seeks to not only bridge the divide between science and policy, but also between Indigenous and non-Indigenous representatives of these sectors. Moreover, it is necessary to evaluate the interventions or practices implemented by Rising Voices for their saliency and validity to these groups. It can then be assumed that a successful boundary organization or event would be rated not only high across measures of outputs, but also similarly between groups. Statistically significant differences in ratings of an event, or of the organization as a whole, between groups could then be interpreted as discrepancies in their saliency and validity.

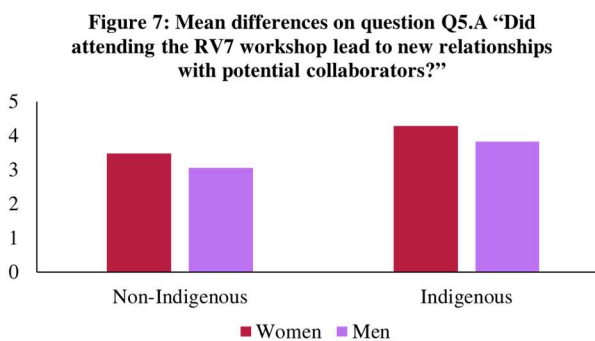
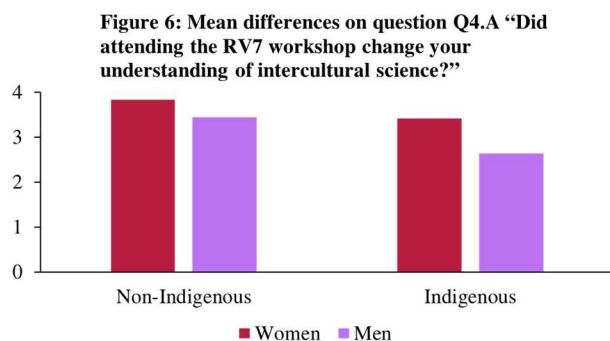
For a majority of the questions no statistically significant differences between groups were found. The average ratings for each group for these questions ranged from a minimum rating of 2.64 and a maximum rating of 4.79 on 5-point Likert-scale. Furthermore, as provided in Figure 5., there were no differences observed among the group means on a composite score made of each survey questions that pertained to the efficacy of the workshop. The average total score of satisfaction and efficacy scale was 3.91 ($SD = 0.70$).

Figure 5: Mean differences on overall satisfaction with the Rising Voices 7 Workshop.



Group Differences

While there were no significant differences between the groups on a majority of the survey questions, there were a few instances where differences were observed. Specifically, the main effect of indigeneity was found to be significant such that Indigenous attendees on average reported higher ratings when asked if the workshop lead to new relationships with potential collaborators. Similarly, the main effects of gender and indigeneity were both significant such that women and non-Indigenous attendees reported higher ratings when asked if attending the workshop changed their understanding of intercultural science. These differences are presented in the figures below.



Though it is impossible to explicate the exact cause of these differences, it is important to explore possible explanations. The propagation of intercultural science and the development of relationships are both key outcomes for Rising Voices. Moreover, as a boundary organization, Rising Voices theoretically aims to develop and implement processes that are equally salient and valid to the groups they are trying to bridge. Furthermore, possible causes for these observed differences are discussed in the analysis of the qualitative data around the themes of *Intercultural Collaboration* and *Relationship* in the following pages.

Written Feedback

The qualitative data collected for the workshop evaluation came from the open-ended questions in the exit survey. This data was then organized and formatted for qualitative analysis through Dedoose. The coding scheme for this data was to focus on the three primary principles of Rising Voices, reflections on what worked and what did not work at the workshop, and changes suggested. Reflections on the specific breakout group themes and workshop activities can be found in the workshop report. Undergraduate research assistants working with LiKEN coded the data. Members of the evaluation team then analyzed the coded data for emergent themes. The results of those analyses are organized following the coding scheme developed.

Pillars of Rising Voices

Communities

Lack of capacity to see if resilient communities were being developed was one of the consistent themes that emerged from the evaluation surveys. Respondents reported that it was unclear how they would see such development at the workshop. Specifically, some respondents reflected on larger systemic issues and the long time frame such change requires as barriers to seeing this work at a given conference. Other respondents stated that they, "...have not really seen community benefits." This discrepancy might have been exacerbated by the fact that many respondents reported a lack of clear representation and authority from the Indigenous communities in attendance. For example, one respondent reported that they were not, "privy to any positive changes coming for Shishmaref or for Ille de Jean Charles communities (for instance) as a result of RV7."

Intercultural Collaborations

Given the group discrepancies found in the quantitative data, it was important to identify themes that might provide context for why female and non-Indigenous respondents on average more strongly endorsed a change in their understanding of intercultural science than male and Indigenous participants. One of the major consistencies that emerged from the data, was that respondents provided disparate descriptions and definitions of intercultural science and collaboration. For example, some respondents described intercultural science as, "...a challenge that is universal across cultures, and one where cross-cultural understanding of the perceptions and needs of different groups needs to be increased if proposed "solutions" are to avoid replicating past failures and suffering," while others described it as the, "messy work of bringing people with often overlapping but not always commensurate goals and perspectives together to find spaces of convergence while acknowledging and honoring the places of divergence." While it is beyond the scope of this evaluation to make any claims to the essential qualities of intercultural science or collaborations, the vast discrepancies observed in the qualitative data does speak to a lack of clarity on how Rising Voices communicates this outcome to attendees.

This interpretation is further supported by the consistent report from respondents that they desired greater exposure to more "practical" methods of performing intercultural science and development of intercultural collaborations. These responses suggest some shared definition of intercultural science and collaboration among respondents without a clear connection to the reality of the practice. In the context of the quantitative discrepancies observed, these two findings suggest that this outcome was unclearly defined and disseminated at the workshop. It might then be assumed that given the lack of clarity, that those respondents who were already

structurally and systematically privileged would be able to exercise more freedom in the development of their understanding of this outcome. Furthermore, these respondents might then resort to definitions and interpretations of intercultural science and intercultural collaboration that reaffirm pre-existing power dynamics. For example, one respondent described intercultural science and collaborations as, “making sure that the researchers who are going out in to communities understand how to be respectful and have a deep understanding of, not only the science they are looking for, but, also the culture and community that they are visiting.” This quote conceptualizes intercultural science and collaboration as process by which the representative of an institution brings resources to an Indigenous community. Several respondents reported on the deep appreciation they felt for the opportunity to engage in the hard work of intercultural collaboration. Moreover, they recognized the implicit difficulty of bringing together the disparate groups that participate in Rising Voices and the lack of knowledge that many of them carried into the workshop space. Many respondents reflected on their desire to incorporate the participation of members and communities outside of their own in their work.

Relationships

Similar to the identification of themes in the data coded for intercultural collaborations, specific attention was paid to identifying themes that might help explicate possible causes for the discrepancies observed in the quantitative data. Specifically, what are the possible reasons that the Indigenous respondents (on average) more highly endorsed the development of relationships with future collaborators than non-Indigenous respondents. One of the major themes that emerged among the Indigenous participants, was how they described their relationships at the workshop as a family. Moreover, Indigenous participants consistently reflected on the development of intergenerational relationships between youth/students and elders. Similarly, Indigenous reported attending the workshop with their family members in a way that was not present among non-Indigenous respondents. Furthermore, it may be assumed that the Indigenous attendees to the workshop were predisposed to the development of relationships through their familial and non-familial ties.

“This workshop is different from all others I participate in throughout the year. We’re building community and I believe the opportunity for human to human interaction is the best path to building relationships and trust. It is my belief that these relationships can lead to a new model for science and ultimately affect change for the benefit of indigenous communities in North America and the Pacific Islands.”

The differences observed in the quantitative data may also be explained by experiences of tension between the groups and the growing difficulty of developing the processes necessary to develop relationships across cultural boundaries. For example, some non-Indigenous and Indigenous respondents reported that they observed instances where they felt that non-Indigenous respondents were excluded from conversations and the group. In contrast, other respondents reflected on experiences of cultural appropriation and white supremacy perpetrated by non-Indigenous attendees. Moreover, one attendee described how the growing size of the Rising Voices workshop may lead to a decreased capacity to create relationships, especially across cultural boundaries.

Students

Mentoring was one of the most mentioned themes in the evaluation. Overall, the experiences of mentoring were positive and the informal and organic development of mentor/mentee relationships are valued. However, there is a clear desire to create an intentional space for formal mentoring. There were several topics suggested for the formal mentoring experience. These included providing a space to develop formal connections with senior researchers at the workshop/during lunch, professional development/job opportunities, how to find/create mentors that are culturally competent, and the desire to hear from institutions/graduate programs about opportunities. The overall experience for/about students were positive, but a few students felt disconnected (because of being introverted/new, etc.) which further highlights the need for more formalized mentoring opportunities. Students, early career scholars (ECS), and mentors noted that at RV, they are able to pursue science and science education in a space that values identity and culture. RV 7 provides encouragement and a unique space for students and ECS to decolonize science and research, and offers first steps on how to navigate colonial spaces. Numerous educators (K-12/college/graduate) and researchers felt the experience will enrich and decolonize their teaching and research. RV 7 provided tools and knowledge to question colonizing methods of science and science education. It asks future research to be inclusive of knowledges and student experiences.

“After receiving encouragement for the first time that I am completely capable, and can possibly even take it so far as to say “meant” for higher education, and what the pursuit of this knowledge can entail for myself (personal and professional development) as well as what it means for my communities.”

Reflections on IPSI

What worked

Respondents reflected on multiple ways in which the workshop was successful. Some of the major themes around what worked during the workshop were: (1) networking, knowledge building and social learning; (2) healing and empowering by providing an open space for people’s stories and knowledge to be shared; (3) including a diversity of voices and perspectives across ages, educational levels, backgrounds; and (4) providing benefits to students. A number of respondents expressed how much they learned and gained from both the panel sessions and the breakout groups, highlighting the opportunity to build relationships and support in the latter. There were many positive comments and warm feelings about the Bob Gough Symposium. Respondents appreciated the travel logistics, and the pre-workshop communication and information.

“I would like to share my deep appreciation for the organizers of the conference for facilitating such an inclusive environment. The fact that people were able to be vulnerable in front of such a large audience and be their true selves was very powerful. I have learned so much about myself and the life that surrounds me. The feeling that I had throughout the workshop was one of the warmest, hopeful, and loved I have ever experienced. Thank you for providing me with the wisdom and empathy I need to be the best person I can be. I am glad to be a listener but also to be heard.”

What did not work

Respondents also reflected on multiple issues with the workshop. Some of the major themes around what did not work during the workshop were: 1.) frustration with strong dialogue but unclear steps for actions, deliverables, and outcomes (especially as these pertain to

communities; 2.) disappointment in the lack of sharing of scientific capacity; and 3.) a desire for scientific organizations to play a larger role in highlighting opportunities for early career individuals and students.

A few participants felt that their voice was not heard or listened to or silenced. Respondents described harmful acts of cultural appropriation perpetrated by a few participants. However other respondents criticized the lack of explanation about terminology being used (e.g., intersectionality, intercultural). Moreover, respondents discussed concerns over how the term “white privilege” was being used and felt it deepened the divide; for example, “I think the language around white privilege can be done better. It's important to speak about historical contexts and understand what has happened and who's been historically oppressed, but I know that many non-Indigenous/white people are going to be less willing to participate when they feel guilty.”

Respondents also provided critical feedback specific to the breakout groups and plenary sessions. For the breakout groups, respondents indicated that some voices were not heard during the sessions, with some people taking over the conversations. Additionally, respondents consistently identified that there was difficulty in moving from problems to solutions during these sessions. The comments on the plenary sessions are largely mirrored in this quote from a respondent, “I think the plenary panels provided information and perspectives related to building relationships and practices for 'intercultural' science. However, the large-group format precluded many opportunities to process, think through, and discuss the ideas -- and that this made it more difficult to actually build relationships and experience some of these practices in action.”

Change suggested

Respondents provided suggestions around three timeframes: pre-workshop, at the workshop, and for RV365. Given the breadth and depth of this data, write-ups of the suggestions are provided in Appendix F.

“There is so much potential here. For Native scholars to see an institution actually embodying what they are saying is powerful. To allow Natives to influence the directions of discussions, panels, and their voices be heard is powerful. It builds trust and ally-ship. Not only allowing Naive students to engage meaningfully, but supporting Natives with fellowships, mentoring, and support for research presentations in places normally highly populated with non-natives is powerful and necessary. To be part of what RV is doing is exciting and hopeful. The panel on mentoring and intersectionality was so deeply moving and required since being allowed to be Indian and whatever else makes us who we are in the science realm is innovative and reflective of our real lived experiences. Being allowed to bring our whole selves to science allows for academic freedom and innovation.”

Conclusion

Summary

In summary, the 7th Annual Rising Voices Workshop was successful in providing a space where the hard work of intercultural collaboration around climate change projects could be discussed and developed. Quantitative analyses of the scale questions present in the survey suggest that on average, most attendees felt that the 7th Annual Rising Voices workshop was a success. These analyses also revealed, that for a majority of the questions, there were no differences between the experiences of Indigenous and non-Indigenous, or women and men. Differences were observed between these groups on two questions. Non-Indigenous attendees and women reported higher ratings for whether their attendance to the workshop improved their understanding of intercultural collaboration. In contrast, Indigenous attendees reported higher ratings for whether their attendance to the workshop lead to the development of new relationships. Context for these differences were explored in the qualitative analyses in the full report. Qualitative analyses of the surveys provided a rich array of themes around many of the core concepts, goals, and programs of the 7th Annual Rising Voices workshop. Specifically, respondents reflected on the sense of community developed among attendees, the support and mentorship provided to Indigenous students, and challenging yet fruitful dialoging around intercultural collaborations that occurred during the workshop. However, given the difficulty of this work and the growing size of Rising Voices, the continued success of this organization will require the intentional and reciprocal cooperation among attendees, coordinators, and institutional partners.

Next Steps

Several suggestions for improving the annual Rising Voices workshop and Rising Voices 365 emerged during the evaluation process. First, similar to previous Rising Voices evaluations, attendees identified the need for more sustainable and long-term processes for the working groups. Specifically, future exploration into funding opportunities by Rising Voices should focus on including possible seed funding for specific projects developed in working groups. Not only would this provide a direct opportunity for Rising Voices to support intercultural collaborations, it would also support the longevity of these working groups into the future. Intercultural collaborations around climate adaptation and community resilience require longstanding relationships. Rising Voices should also explore alternative programming and communication infrastructure to better support continuity among working groups who may only be able to physically meet during the annual workshop.

A second area of development for Rising Voices is around the need to more fully integrate science organizations in the programming of the workshop. Specifically, science organizations, as key stakeholders in developing intercultural collaborations, should be provided a space to engage with Indigenous and non-Indigenous community leaders, scientists, students around the resources they can provide. The addition of this type of process or activity would greatly benefit Rising Voices in achieving its goal of facilitating the development of intercultural collaboration. Additionally, this change would provide both communities and students more direct access to research and mentoring opportunities.

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Appendix A

Converging Voices: Building Relationships and Practices for Intercultural Science Rising Voices 7 Workshop Evaluation Survey

Please help us continue to improve Rising Voices' annual workshops and the Rising Voices program overall by completing this evaluation survey. We use your feedback to make Rising Voices' activities as meaningful and productive as possible. **The survey should take about 15-25 minutes to complete.** We are grateful for your time and attention.

1. Birth month (2 digits)/Birth day (2 digits)/First 2 letters of last name (e.g., 0524CA):

2. How did you find out about the Rising Voices 7 workshop? Select all that apply [Q1]:

Previous RV participant

RV website

RV listserv

Another network listserv

Colleague

Friend

Family member

3. What motivated you to attend the Rising Voices 7 workshop? Please provide a brief explanation, including if your expectations were met [Q2]:

4. How many previous Rising Voices annual workshops have you attended? Select one [Q3.A]:

0

1

2

3

4

5

6

5. If you have attended at least one Rising Voices annual workshop, please rate how much that experience has influenced your subsequent work [Q3.B]:

1

2

3

4

5

Not at all

A little

A moderate amount

A lot

A great deal

Please provide a brief explanation, including specific projects if relevant **[Q3.C]**:

6. Did attending the Rising Voices 7 workshop change your understanding about how to do intercultural science **[Q4.A]**?

1	2	3	4	5
Not at all	A little	A moderate amount	A lot	A great deal

Please provide a brief explanation **[Q4.B]**:

7. Did attending the Rising Voices 7 workshop lead to new relationships with potential collaborators **[Q5.A]**?

1	2	3	4	5
Not at all	A little	A moderate amount	A lot	A great deal

Please provide a brief explanation **[Q5.B]**:

8. What new projects or activities are you considering based on your attendance at the Rising Voices 7 workshop? Please provide a brief explanation [Q6]:

9. How can organizations such as, but not limited to, the National Center for Atmospheric Research (NCAR) best support Indigenous and Earth science collaborations? Please provide a brief explanation [Q7]:

10. How well did the Rising Voices 7 workshop achieve the following goals:

Advancing science through collaborations that bring Indigenous and Earth (e.g., atmospheric, social, biological, ecological) sciences into partnership [Q8.A]:

1	2	3	4	5
Not at all	A little	A moderate amount	A lot	A great deal

Please provide a brief explanation [Q8.B]:

Supporting adaptive and resilient communities through sharing scientific capacity [Q9.A]?

1	2	3	4	5
Not at all	A little	A moderate amount	A lot	A great deal

Please provide a brief explanation [Q9.B]:

Providing mentorship, resources, and opportunities for Indigenous youth, students, and early-career scholars to pursue scientific careers while being able to hold onto their heritage and culture [Q10.A]?

1	2	3	4	5
Not at all	A little	A moderate amount	A lot	A great deal

Please provide a brief explanation [Q10.B]:

11. How well did the plenary panels support the goal of the Rising Voices 7 workshop in building relationships and practices for intercultural science [Q11.A]?

1	2	3	4	5
Not well at all	Slightly well	Moderately well	Very well	Extremely well

Please provide a brief explanation [Q11.B]:

12. Please describe how the plenary panels could be improved [Q11.C]:

13. How well did the plenary discussion sessions support the goal of the Rising Voices 7 workshop in building relationships and practices for intercultural science [Q12.A]?

1	2	3	4	5
Not well at all	Slightly well	Moderately well	Very well	Extremely well

Please provide a brief explanation [Q12.B]:

14. Please describe how the plenary discussion sessions could be improved [Q12.C]:

15. How well did the breakout group discussions support the goal of the Rising Voices 7 workshop in building relationships and practices for intercultural science [Q13.A]?

1	2	3	4	5
Not well at all	Slightly well	Moderately well	Very well	Extremely well

Please provide a brief explanation [Q13.B]:

16. Please describe how the breakout group sessions could be improved [Q13.C]:

17. Which breakout group theme did you participate in at the Rising Voices 7 workshop?

Breakout Group Theme [Q13.D]: _____

18. Why did you select to participate in this breakout group theme [Q13.E]?

19. Please rate your overall experience at the Rising Voices workshop [Q14]:

1	2	3	4	5
Extremely bad	Somewhat bad	Neither good or bad	Somewhat good	Extremely good

20. How well did the workshop organizers support the logistics of your attendance at the Rising Voices 7 workshop [Q15.A]?

1	2	3	4	5
Not well at all	Slightly well	Moderately well	Very well	Extremely well

Please provide a brief explanation [Q15.B]:

21. Are there topics you would like to see included in future Rising Voices workshops?

Please provide a brief explanation [Q16]:

22. How can we help to better prepare participants for future Rising Voices workshops?

Please provide a brief explanation [Q17].

23. Additional comments about the Rising Voices 7 workshop that you wish to share [Q18]:

It is important for us to know who attends our workshops. Please provide the following information about yourself:

24. Age range [Q19]:

< 18 19-29 30-39 40-49 50-59 60-69 70-79 80 <

25. Gender identification [Q20]: _____

26. Do you identify as Indigenous [Q21.A]?

Yes

No

If you selected "yes", please note your ancestry or affiliation [Q21.B]:

27. Were you, or are you, a first-generation college student [Q22]?

Yes

No

28. Professional status (Researcher, Community Member, Student, etc.) [Q23]:

29. Which groups describe your employment or other primary affiliations? Select all that apply [Q24].

Tribal government Federal government State government Local government

Indigenous NGO/Non-profit Non-Indigenous NGO/Non-Profit Tribal College/University

Non-Tribal College/University Other Educators (K-12) Student Group

Youth Group Tribal Private Company Non-Tribal Private Company Activist Group

Appendix B

AIHEC Indigenous Evaluation Framework (AIHEC, 2015)

Beliefs-Values	Indigenous Evaluation Practice
Indigenous Knowledge Creation	<p>Context is Critical</p> <ul style="list-style-type: none"> • Evaluation itself becomes part of the program and its implementation, it is not an "external" function. • Evaluation needs to be holistic and attend to relationships between the program and community. • Evaluators must ensure that variables are to be analyzed without ignoring the entire program context. • Evaluation knowledge honors multiple ways of knowing. • Evaluation recognizes our moral responsibility to reflect on what we are learning and use knowledge to improve our programs and community.
People of a Place	<p>Respect Place-based Programs</p> <ul style="list-style-type: none"> • Honor the place-based nature of many of our programs by acknowledging its relationship to the community, including its history, current situation, and the individuals affected. • Respect that what occurs in one place may not be easily transferred to other situations or places.
Centrality of Community and Family	<p>Connect Evaluation to Community</p> <ul style="list-style-type: none"> • Engage community when planning and implementing an evaluation. • Use participatory practices that engage stakeholders. • Make evaluation processes transparent. • Understand that programs may not focus only on individual achievement, but also on restoring community health and well being.
Recognizing our Gifts—Personal Sovereignty	<p>Consider the Whole Person when Assessing Merit</p> <ul style="list-style-type: none"> • Allow for creativity and self-expression. • Use multiple ways to measure accomplishment. • Recognize that people enter programs at different places and with different skills and experience. • Make connections to accomplishment and responsibility.
Tribal Sovereignty	<p>Create Ownership and Build Capacity</p> <ul style="list-style-type: none"> • Ensure tribal ownership and control of data. • Follow tribal Institutional Review Board processes. • Build capacity in the community. • Secure proper permission if future publishing is done. • Report in ways meaningful to tribal audiences as well as to funders.

Appendix C

College of Menominee Nation Sustainable Development Institute Model (Dockry et al., 2015)

Table 2 The Sustainable Development Institute Model can be used by communities, planners, educators, and researchers to create a complex narrative to understand the past and present and create visions and solutions for the future

SDI model dimension	Possible questions to develop narrative
Land and sovereignty	Does the community have control over their resources? In the past? In the future? Who makes decisions? How does this affect the other model elements?
Natural environment	How has the natural environment changed over time? How do people interact with the natural environment? In the past? In the future? How do these changes affect institutions, perceptions...?
Institutions	How are community institutions organized? In the past? In the future? How have institutions changed over time? How do the institutions affect human perceptions, natural environment...?
Technology	How is technology used to influence natural environment, perceptions, institutions? In the past? In the future? How is technology used in a community? How has technology changed over time?
Economy	How does the local economy work? In the past? In the future? How does the global economy influence the local economy? How does the economy affect the other model elements?
Human perception, activity, and behavior	How do individuals perceive forest management? The community? How have perceptions and behaviors changed over time? How does this affect institutions, natural environment...?
Menominee autochthony (profound sense of place/tie to the land)	How does the community perceive their sense of place? What values frame community decisions? How does sense of place affect other model elements? What are other community values that influence decisions?

The table lists some questions that can be used for creating the narrative



Appendix D

Demographic Frequencies Across Level of Indigeneity.

	Indigenous <i>n</i> = 60	Non-indigenous <i>n</i> = 48	No Response <i>n</i> = 36	Total <i>N</i> = 144
How did you hear about RV7 ^a	<i>N/A</i>	<i>N/A</i>	<i>N/A</i>	<i>N/A</i>
Previous RV participant	32	22	17	71
RV Website	4	5	4	13
RV Listserv	6	4	6	16
Another network listserv	3	5	3	11
Colleague	21	27	15	63
Friend	10	7	5	22
Family Member	5	1	1	7
Other	2	--	3	5
Number of previous workshops	(60)	(46)	(36)	(144)
0	33	31	19	83
1	11	9	3	23
2	2	2	3	7
3	6	1	3	10
4	3	1	4	8
5	3	--	4	7
6	2	2	--	4
Gender	(56)	(47)	(20)	(123)
Woman	40	29	16	85
Man	15	16	4	35
Other	1	2	--	3
Age range	(30)	(48)	(0)	(78)
19-29	8	12	--	20
30-39	11	15	--	26
40-49	6	12	--	18
50-59	2	6	--	8
60-69	3	3	--	6
First-generation college student	(32)	(48)	(0)	(80)
Yes	15	4	--	19
No	17	44	--	61
Institutional Affiliation ^a	<i>N/A</i>	<i>N/A</i>	<i>N/A</i>	<i>N/A</i>
Tribal government	14	5	6	25
Federal government	6	8	2	16
State government	4	3	--	7
Local government	2	--	1	3
Indigenous NGO	7	2	--	9
Non-indigenous NGO	6	13	4	23
Tribal College/University	14	1	--	15
Non-Tribal College/University	21	22	11	54
Other Educator (K-12)	1	2	--	3

Student Group	7	3	4	14
Youth Group	2	1	--	3
Tribal Private Company	3	--	--	3
Non-Tribal Private Company	1	5	1	7
Activist Group	9	6	3	18

Note. ^aRespondents could list any number of the categories for each of these questions.

Appendix E

Means and Standard Deviations for Each Survey Question and Scale Across Indigeneity and Gender.

Questions	Indigenous				Non-Indigenous				No Response	
	Women <i>M(SD)</i>	Men <i>M(SD)</i>	Other ^a <i>M(SD)</i>	Women <i>M(SD)</i>	Men <i>M(SD)</i>	Other ^a <i>M(SD)</i>	Women <i>M(SD)</i>	Men <i>M(SD)</i>	Other ^a <i>M(SD)</i>	Other ^a <i>M(SD)</i>
Q3.B	2.31(2.40)	2.00(2.42)	--	1.68(2.31)	2.00(2.26)	--	1.75(2.22)	--	--	--
Q4.A ^b	3.78(1.21)	2.71(1.20)	--	3.79(1.03)	3.50(0.80)	3.00(1.41)	3.58(0.90)	--	--	--
Q5.A ^c	4.22(0.79)	4.00(1.11)	--	3.63(1.34)	3.17(0.84)	4.50(0.71)	3.58(1.00)	--	--	--
Q8.A	4.28(0.81)	3.43(0.94)	--	3.63(1.07)	3.50(1.24)	4.00(1.41)	3.58(1.17)	--	--	--
Q9.A	4.13(1.01)	3.50(1.16)	--	3.84(1.02)	3.08(1.08)	4.50(0.71)	3.83(1.12)	--	--	--
Q10.A	4.31(0.90)	3.79(0.98)	--	4.16(0.69)	4.08(1.17)	3.00(1.41)	4.00(0.74)	--	--	--
Q11.A	4.41(0.76)	3.93(0.83)	--	4.21(0.86)	4.17(0.58)	4.00(1.41)	4.33(0.65)	--	--	--
Q12.A	4.31(1.00)	3.71(0.73)	--	3.89(0.88)	4.08(0.67)	4.00(1.41)	4.00(0.74)	--	--	--
Q13.A	4.34(0.87)	3.86(1.17)	--	3.79(0.86)	4.17(0.72)	4.50(0.71)	4.42(0.79)	--	--	--
Q14	4.84(0.37)	4.57(0.51)	--	4.63(0.50)	4.92(0.29)	5.00(0.00)	4.83(0.39)	--	--	--
Q15.A	4.91(0.30)	4.71(0.47)	--	4.68(0.78)	4.83(0.39)	4.00(1.41)	4.75(0.45)	--	--	--
RV7 ^d	4.22(0.66)	3.62(0.77)	--	3.87(0.71)	3.72(0.56)	3.94(1.15)	3.92(0.66)	--	--	--

Note.^aOther represents all identifications of gender outside the gender binary.^bA factorial ANOVA revealed significant main effects of gender and indigeneity between Indigenous and non-Indigenous attendees.^cA factorial ANOVA revealed a significant main effect of indigeneity between Indigenous and non-Indigenous attendees.^dRV7 = a composite score of all other survey questions on workshop efficacy and participant satisfaction

Appendix F

List of Changes Suggested by Attendees

1. Pre-workshop, provide cultural/intersectional sensitivity training; ask tribal community members ahead of time to come with an idea of something that their tribe needs in terms of research or support; develop and share a glossary of key terms, resources and background, recommended reading (e.g., on Indigenous methodology, intersectionality, decolonization) to get everyone on the same page; provide 1-2 page summary documents of previous years reports and activities, and a history of RV projects and collaborations that were successful; provide an opportunity for networking before the workshop, so people can come with familiar faces or names.
2. At the workshop, suggestions were made to include music, an interactive map showing participants' locations/work, start the day and sessions with a story, art, and/or poetry, have a short journaling exercise at the beginning, provide more break time to share and reflect, have everyone bring an item to share or trade, or could contribute wisdom or traditional blessing or advice to share at the workshop or ahead of time. Produce or find a short video that can be shown at the beginning, with time to debrief and ask questions afterwards that complement the materials/readings sent ahead of time. Improve the accessibility of language and consider accessibility overall, such as people who are sensitive to scent, sound, light, etc. For those who rely on visualizations, capture takeaway messages and what's being said on simple slides. Have gender-neutral bathrooms that are accessible. Suggestions were made for including more tribal leaders and community members, earth scientists/organizations, and people from funding agencies, coupled with presentations on projects, collaborations, and funding discussion in plenary.
3. At the workshop, suggestions were made to include music, an interactive map showing participants' locations/work, start the day and sessions with a story, art, and/or poetry, have a short journaling exercise at the beginning, provide more break time to share and reflect, have everyone bring an item to share or trade, or could contribute wisdom or traditional blessing or advice to share at the workshop or ahead of time. Produce or find a short video that can be shown at the beginning, with time to debrief and ask questions afterwards that complement the materials/readings sent ahead of time. Improve the accessibility of language and consider accessibility overall, such as people who are sensitive to scent, sound, light, etc. For those who rely on visualizations, capture takeaway messages and what's being said on simple slides. Have gender-neutral bathrooms that are accessible. Suggestions were made for including more tribal leaders and community members, earth scientists/organizations, and people from funding agencies, coupled with presentations on projects, collaborations, and funding discussion in plenary.
4. A number of respondents articulated having more diversity in activities each day (mixing up panels, discussions, time spent outside), with activities/breakout sessions that get people up and moving around and include other ways of sharing knowledge (hands on,

creative activities). “Making things closer to the Earth will always bring us closer to how we influence the land we are on.”

5. Several suggestions were made for inclusivity and considerations of safety. Emphasize the code of conduct more and remind people to be aware of it. First time attendees mixer/dinner beforehand to talk about identities. Create ways to ensure everyone feels listened to and cared for; consider designing some activities to promote and encourage one-on-one conversations across cultures and between indigenous and non-indigenous participants and to make sure more introverted participants feel welcome. E.g., identify a dedicated multi-cultural group of participants who are available throughout the workshop to provide support to those who are in any type of emotional or mental distress. Improvements in helping people to meet and talk, especially if shy. Including more opportunities for small panels and small group discussions or small introductions, or more ways of meeting and exchanging and talking with people you might not know through outdoor activities or seating arrangements could be more communal, like the round tables at RV6. “Provide an external support person who can serve as security and safety enforcement. This person would be available for attendees to report complaints and safety issues. They would be empowered to remove individuals who are an issue and provide a safe place for attendees who feel endangered--possibly through providing access to a hotel room off site.
6. For the breakout groups, several respondents suggested smaller groups that are possibly geographically related; agreement in the groups so that space is made for all, rather than any individuals dominating the group; more time in the groups (rather than the panels) with initial meeting on Day 1 to do introductions, leaving all the time on Day 2 for engaged discussion; more ways of expression to share report out such as through storytelling, song or visuals; having some activities of service to community related to the topic to participate in while discussing (e.g., gardening, testing water, observing local plant phenology, making/preserving food).
7. For the panels, space panels out so they are not back to back, with fewer panels that run for longer; more time for audience Q&A and discussion; more concrete examples and case studies of intercultural/collaborative science in action, “could still describe individuals' personal experience, but on a particular site with a particular project”; possibly a panel session with short videos produced to tell a story from home (with the panelist there to add further context), and a panel on funding sources and internship/employment opportunities; include a storyteller, more traditional and spiritual leaders, elders, cultural and language educators, students and youth into the panel discussion; have breakouts after each panel, to focus on ideas shared in the panel, then report out to the group.
8. A number of respondents suggested changes specific for students, including setting aside times and spaces during the workshop for student/youth-focused/led activities to establish mentorships (e.g., during lunch), match “meeting mentors” to each student, career corner or networking event highlighting potential career paths and educational programs for youth and students; student panel with projects they are working on, “and with their

guidance, help us determine how we can assist them in their efforts of climate/environmental justice.” Student involvement could be bolstered by reaching out to organizations like the American Indian College Fund. “There were so many young people that could have facilitated excellent discussions among youth about topics of interest to them, to be reported out to the main group or to raise questions that would be asked of the main group. There also were so many Elders in the room that could have engaged with youth in meaningful, small-group conversations about how the past, present, and future converge.”

9. In terms of the year-round RV program (RV365), suggestions were made to hold quarterly training webinars to talk about things like privilege, fragility, and/or a meeting (in-person or virtual) between each annual RV to check in on the action items discussed at the prior RV meeting to increase accountability on moving forward with collaborations and projects; curate a reference list/library to share readings or thoughts and ways to connect and follow up, maybe a RV member portal with all of these resources (online guidelines, reports, etc.) & discussion board for people to connect on specific issues/projects; more intentional outreach to the scientific community and agreements on sharing scientific capacity in a way that’s helpful to Indigenous communities.

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