

Claremont Colleges

Scholarship @ Claremont

CGU Theses & Dissertations

CGU Student Scholarship

Summer 2023

Culturally Responsive Evaluation Methods in Philanthropy: Striving for Community Inclusion Amidst Power Hoarding Practices

Cristina Elena-Tangonan Whyte
Claremont Graduate University

Follow this and additional works at: https://scholarship.claremont.edu/cgu_etd



Part of the [Psychology Commons](#)

Recommended Citation

Whyte, Cristina Elena-Tangonan. (2023). *Culturally Responsive Evaluation Methods in Philanthropy: Striving for Community Inclusion Amidst Power Hoarding Practices*. CGU Theses & Dissertations, 606. https://scholarship.claremont.edu/cgu_etd/606.

This Open Access Dissertation is brought to you for free and open access by the CGU Student Scholarship at Scholarship @ Claremont. It has been accepted for inclusion in CGU Theses & Dissertations by an authorized administrator of Scholarship @ Claremont. For more information, please contact scholarship@claremont.edu.

Culturally Responsive Evaluation Methods in Philanthropy:
Striving for Community Inclusion Amidst Power Hoarding Practices

by

Cristina Elena-Tangonan Whyte

Claremont Graduate University

2023

© Copyright Cristina Elena-Tangonan Whyte, 2023
All rights reserved

APPROVAL OF THE REVIEW COMMITTEE

This dissertation has been duly read, reviewed, and critiqued by the Committee listed below, which hereby approves the manuscript of Cristina Elena-Tangonan Whyte as fulfilling the scope and quality requirements for meriting the degree of Doctor of Philosophy in psychology.

Dr. Tarek Azzam
Claremont Graduate University
Senior Visiting Fellow

Dr. Stewart Donaldson
Claremont Graduate University
Distinguished University Professor

Dr. Wanda Casillas
Claremont Graduate University
Associate Research Professor

Dr. Michael Harnar
Western Michigan University
Assistant Professor of Interdisciplinary Ph.D. in Evaluation

ABSTRACT

Culturally Responsive Evaluation Methods in Philanthropy:
Striving for Community Inclusion Amidst Power Hoarding Practices

by

Cristina Elena-Tangonan Whyte

Claremont Graduate University: 2023

The importance of culture in the field of evaluation can be observed through the advancements that culturally responsive evaluation (CRE) and culturally responsive equitable evaluation (CREE) scholars have made in this arena over the past few decades. The literature, however, still lacks close examination of how CRE approaches are applied in institutions where cultural bias exists, such as philanthropy. Few researchers have examined the biases present in partnering with funders, white dominant norms, and the extent to which these elements facilitate or inhibit community inclusion in CRE.

To address this gap, the present study utilized an exploratory sequential mixed methods design to: (1) better understand what methods were employed for CRE and CREE efforts within philanthropy, (2) identify how community is defined, (3) examine to what extent evaluators include communities served in the development and implementation of methods, (4) identify how much power or control communities served have over the process, (5) identify cultural norms and beliefs associated with community inclusion in philanthropy, and (6) explore what facilitators and barriers emerge for evaluators and foundation staff in their CRE or CREE practices. The sample consisted of evaluators and evaluation and learning staff currently working

or partnering with foundations based in the United States for a total of 59 participants across the two phases of this study.

Findings reveal that definitions of community varied based on the method, but grantees were the most represented group across methods. Interviews, evaluation advisory committees, evaluation frameworks, secondary data, focus groups, storytelling, and surveys were the most used methods. Across methods, participants indicated that stakeholders involved in CRE or CREE reported up to moderate levels of power or control in philanthropic evaluations. The study also offers evidence that the culture of community inclusion for philanthropic evaluation is rooted in white dominant norms and that pressure to comply with power hoarding practices, a type of white dominant norm that centers the funder's evaluation interests, was a barrier to community inclusion.

This study provides context about current shifts within culturally responsive evaluation and culturally responsive equitable evaluation when those at the intersection of philanthropy and evaluation are actively questioning both fields' practices and redefining what evaluation, learning, and accountability mean. Future research and implications for practice within philanthropy are provided.

DEDICATION

To my family, who nurtured my inclinations toward social justice, truth, and equity.

To my parents, Lory and Greg, who continue to support me in each chapter of my life.

To my son, Elliott, whose deep curiosity, and ability to ask great questions inspires me daily.

To my partner, Andrew, whose love provided me with the strength to persist.

ACKNOWLEDGEMENTS

There are several individuals that deserve acknowledgement and I offer my deepest gratitude for their contributions to my doctoral studies and my professional development. This acknowledgements section serves as the short list of those who provided support throughout my journey.

First, I would like to thank my advisor, Dr. Tarek Azzam, for his guidance as the chair of my dissertation committee. He also provided me the opportunity to work on evaluation projects during my master's degree at Claremont Graduate University. These formative experiences in the field helped me realize my love for the practice of evaluation and research on evaluation. His support throughout my professional career has opened doors for me in ways that I could not have imagined. His wisdom, sense of humor, kindness, helpful advice, and constant encouragement have served as models for me in my professional life.

I would also like to thank my dissertation committee, which consist of Dr. Stewart Donaldson, Dr. Wanda Casillas, and Dr. Michael Harnar. Each of my committee members expanded my thinking on culturally responsive evaluation, encouraged me to reflect on how the findings from my dissertation inform practice, and provided clear and specific feedback that improved my dissertation. I am also very grateful that they were willing to review my work within the ambitious but necessary timeline I requested. Thank you!

My former colleagues at Engage R+D were an essential part of my doctoral journey. Being a part of this evaluation firm provided me with the opportunity to learn first-hand about how evaluation is practiced in the field of philanthropy. My affiliation with this organization provided me with access to culturally responsive evaluation and culturally responsive equitable

evaluation professionals within philanthropy. These individuals kindly set aside their valuable time to share their wisdom with me through interviews and survey responses. I am sincerely grateful for the insights that each research participant shared.

My family and friends provided me with everything I needed to succeed throughout this process. Their social support, love, friendship, encouragement, and patience were invaluable. My graduate school friends and peers—Samantha Langan, Nicole Galport, Matt Galport, and Mona Farid-Nejad—deserve special acknowledgement for sharing their brilliance with me and helping me keep my eyes on the prize throughout my graduate studies.

My parents, Gloria and Greg Tangonan, and my partner, Andrew Whyte—also known as my Support Team—were constant sources of encouragement since the beginning of my doctoral program. Toward the end of my journey, they cared for my son, Elliott, while I completed the final chapters of my dissertation. I will be forever grateful for the homecooked meals, washed and folded laundry, watered plants, and childcare they provided that allowed me the space and time to focus on completing my degree.

Finally, I would like to thank all my pets that I lovingly call the Whyte Family Farm. My dog (Loaf), three cats (Mochi, Mina, and Coal), three bunnies (Yakko, Dot, and Jelly Donut), and my fish were lovable companions throughout this journey.

TABLE OF CONTENTS

ABSTRACT.....	i
DEDICATION.....	iii
ACKNOWLEDGEMENTS.....	vi
LIST OF TABLES.....	xi
LIST OF FIGURES.....	xii
CHAPTER 1.....	1
INTRODUCTION AND LITERATURE REVIEW.....	1
Cultural Competency and Cultural Responsiveness.....	7
Values and Principles for Evaluators Responding to Culture.....	12
Evaluation Approaches that Respond to Culture.....	16
Culturally Responsive Evaluation.....	17
Culturally Responsive Equitable Evaluation.....	20
Indigenous Evaluation Framework (IEF).....	23
Synthesis of Commonalities Across Evaluation Approaches to Addressing Culture.....	25
Cultural Bias, CRE Methods, and Philanthropy.....	26
Cultural Bias in Evaluation.....	27
Origins of Philanthropic Culture.....	30
White Dominance and Its Influence on Philanthropic Grantmaking and Evaluation.....	34
Reforming Approaches to Evaluation and Learning in Philanthropy.....	36
Summary.....	38
The Current Study.....	41
Research Questions and Hypotheses.....	43
Methodology.....	44
Positionality Statement.....	47
CHAPTER 2.....	49
Phase 1. Qualitative Strand.....	49
Methods.....	49
Design.....	49
Inclusion Criteria and Participants.....	51
Role of the Researcher.....	53
Materials and Procedure.....	54
Data Analysis.....	56

Results.....	67
R1. How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE methods, specifically 1) Framing Questions, 2) Designing the Evaluation, 3) Selecting and Adapting Instrumentation, and 4) collecting the data?.....	67
R2. What facilitators and challenges do evaluators face when including communities served in developing and implementing CRE methods within the culture of philanthropy and how do they address them?.....	88
R3. What challenges and facilitators do foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?	146
Synthesis of Research Question 2 and 3	170
Phase 1: Conclusion.....	182
CHAPTER 3	195
Phase 2. Quantitative Strand.....	195
Methods.....	195
Design	195
Participants.....	195
Materials and Procedures.....	200
Data Analysis	204
Phase 2 Results	206
Research Question 1: How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE methods?	207
Research Question 2: What facilitators and challenges do evaluators face when including communities served in developing and implementing CRE methods within the various cultural factors present within philanthropic initiatives and how do they address them?.....	221
Research Question 3. What facilitators and challenges do practitioners, trainers, and foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?	235
Phase 2: Conclusion.....	241
CHAPTER 4	253
DISCUSSION.....	253
Mixing Qualitative and Quantitative Strands	254
Research Question 1: How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE and CREE methods?	255

Research Question 2: What facilitators and barriers do evaluators face when including communities served in developing and implementing CRE methods within the cultural factors present in philanthropic initiatives?	264
Research Question 3. What facilitators and challenges do foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?	276
Theoretical Implications	283
Practical Implications.....	285
Limitations and Future Directions	288
Conclusion	290
REFERENCES	293
Appendix A: Recruitment for Interviews	311
Appendix B: Interview Consent.....	313
Appendix C: IRB Approval	315
Appendix D: Evaluator Interview Protocol	317
Appendix E: Foundation Staff Interview Protocol	320
Appendix F: Phase 1 and 2 Codebooks	323
Appendix G: Evaluation Advisory Committee Case Descriptions.....	336
Appendix H: Interview Case Descriptions	339
Appendix I: Storytelling Case Descriptions	340
Appendix J. Focus Groups Case Descriptions.....	341
Appendix K: Survey Case Descriptions	343
Appendix L. Local Learning Partnerships Case Descriptions.....	344
Appendix M: Secondary Data Case Descriptions.....	345
Appendix N: Evaluation Framework Development Case Descriptions	346
Appendix O: Database Development Case Descriptions.....	347
Appendix P: Observations Case Descriptions	348
Appendix Q: Stakeholder Mapping Case Descriptions	349
Appendix R: Survey Methods Descriptions and Additional Survey Insights.....	350
Appendix S: Methods Use by CRE Framework Steps	355
Appendix T: Survey Consent.....	356
Appendix U: Survey Outreach.....	358
Appendix V: Survey	361

LIST OF TABLES

Table 1. Phase 1 Participant Characteristics	54
Table 2. Definitions of Community in Philanthropic CRE by Foundation Type	68
Table 3. Reported Methods by Interviews and Coded Segments	71
Table 4. Methods Cases by CRE Steps.....	72
Table 5. Reasons for Funder’s Interest in Community Inclusion	73
Table 6. Cultural Themes of Philanthropy for Community Inclusion and CRE Code Frequencies	89
Table 7. Examples of Coded Segments for Culture of Philanthropy by Interview Type .	90
Table 8. Code Frequencies and White Supremacy Norms Examples	96
Table 9. Evaluator Themes, Codes, and Quotes for Facilitators to Community Inclusion for CRE.....	113
Table 10. Evaluator Themes, Codes, and Quotes for Barriers to Community Inclusion for CRE.....	129
Table 11. Foundation Staff Cod, and Quotes for Facilitators to Community Inclusion for CRE.....	147
Table 12. Foundation Staff Codes and Quotes: Challenges to Community Inclusion for CRE.....	157
Table 13. Phase 2 Participant Characteristics	199
Table 14. Phase 2 Participant Practice and Training	200
Table 15. Original Methods Descriptions in Survey	201
Table 16. Cultural Survey Dimensions by Evaluator and Foundation Staff.....	203
Table 17. Facilitators: Evaluator and Foundation Staff Survey Statistics	203
Table 18. Barriers: Evaluator and Foundation Staff Survey Statistics	204
Table 19. Cultural Survey Dimensions by Evaluator and Foundation Staff.....	222
Table 20. Cultural Survey Dimensions by Evaluator and Foundation Staff.....	224
Table 21. Facilitators: Evaluator and Foundation Staff Survey Statistics	225
Table 22. Facilitators: Evaluator and Foundation Staff Survey Statistics by BIPOC vs. White.....	226
Table 23. Barriers: Evaluator and Foundation Staff Survey Statistics	229
Table 24. Barriers: Evaluator and Foundation Staff Survey Statistics by BIPOC vs. White.....	230

LIST OF FIGURES

Figure 1. Study Overview	46
Figure 2. Qualitative Analysis for Research Question 1.....	62
Figure 3. Qualitative Analysis for Research Question 2 and 3.....	66
Figure 4. Definitions of Stakeholders Included in CRE or CREE by Foundation Type ..	68
Figure 5. Application of Evaluation Advisory Committees by CRE Phases.....	74
Figure 6. Facilitators to Community Inclusion in CRE and CREE	174
Figure 7. Barriers to Community Inclusion in CRE and CREE	181
Figure 8. Use of Methods in CRE or CREE in Philanthropic Evaluations.....	209
Figure 9. Level of Community Power or Control by CRE or CREE Methods	209
Figure 10. Definitions of Community Across All Methods	210
Figure 11. Level of Community Inclusion by CRE or CREE Methods	210
Figure 12. Methods Used for CRE Step 4. Framing Questions.....	212
Figure 13. Methods Used for CRE Step 5. Designing the Evaluation.....	212
Figure 14. Methods Used for CRE Step 6. Selecting and Adapting Instrumentation	213
Figure 15. Methods Used for CRE Step 7. Collecting Data	213

CHAPTER 1

INTRODUCTION AND LITERATURE REVIEW

The effects of culture are everywhere as culture is all around us. It affects all social programs, stakeholders, and communities with which evaluators work. According to Kagawa Singer et al., (2016) culture is “an internalized and shared schema or framework that is used by group (or subgroup) members as a refracted lens to ‘see’ reality, and in which both the individual and the collective experience the world” (p. 242). The series of methodological decisions evaluators make before arriving at an evaluative conclusion or judgment are also culturally embedded. The evaluator’s epistemological, ontological, and cultural perspectives can influence how these decisions are made and how they are executed within an evaluation context. Each evaluator brings different values, actions, and abilities in applying their cognitive, social, and emotional skills to navigate situations that present themselves in their professional practice, which are also related to the evaluator’s cultural experiences (McBride, 2015).

Other factors exist that can shape these decisions, such as the program stakeholders’ values, culture, and cultural context (AEA, 2003; Chouinard & Cousins, 2009; Chouinard & Cram, 2020; McBride, 2015; SenGupta, Hopson, & Thompson-Robinson, 2004). Many evaluation activities are affected by culture and issues surrounding culture, such as: hiring members of the evaluation team, developing culturally appropriate measures, choosing if and how different stakeholder groups are included, and deciding on evaluation questions and design (Chouinard & Cousins, 2009; Chouinard & Cram, 2020; McBride, 2015). Culture’s influence is tightly interwoven into the evaluation process. Several evaluation scholars note that ignoring culture is unethical and disrespectful to program stakeholders (Trimble et al., 2012; Wholey, Hatry, & Newcomer, 2010; Chouinard & Cousins, 2009; Chouinard & Cram, 2020; Samuels &

Ryan, 2010; SenGupta et al., 2004, Kirkhart, 2010). Therefore, the function of evaluation—judgment of the merit and worth or significance of programs—is not immune to the influence of culture and values (SenGupta et al., 2004).

Kagawa Singer et al. (2016) offers a definition of culture that captures its complexity and the interconnectedness to individuals' background characteristics, world views, and behaviors and how they reinforce the collective understanding of reality for a particular group.

Culture is an internalized and shared schema or framework that is used by group (or subgroup) members as a refracted lens to 'see' reality, and in which both the individual and the collective experience the world. This framework is created by, exists in, and adapts to the cognitive, emotional, and material resources and constraints of the group's ecologic system to ensure the survival and well-being of its members, and to provide individual and communal meaning for and in life. (p. 242).

This definition moves beyond abstract notions of traditions and norms and highlights how subgroups and individuals can benefit from their adherence to culture for their own survival.

Over the past few decades practitioners and scholars have published many works that highlight the importance of culture in the field of evaluation. These works have introduced many labels for evaluation approaches and practices that prioritize issues of culture. Some types are: “culturally responsive” (an evaluation approach that responds to or is sensitive to culture), “culturally competent” (the extent to which the evaluator understands a specific culture and knows how to address that culture in an evaluation), “values-based” (an evaluation approach that responds to the values that are present in the evaluation context), and “cross-cultural” (the interaction of multiple cultures) to name a few (Chouinard & Cousins, 2009).

In addition to the development of vocabulary surrounding culture, the evaluation field has highlighted the importance of culture in several ways. Some examples are the introduction of the American Evaluation Association's (AEA) Statement on Cultural Competency in Evaluation (AEA, 2011), the integration of cultural responsiveness into the revised competencies (AEA, 2018), development of culturally responsive approaches to evaluation (Hood, Hopson, & Kirkhart, 2015; Ryan, Chandler, & Samuels, 2007; Lizette, 2003; Greene, 2006; Samuels & Ryan, 2010), establishment of the Center for Culturally Responsive Evaluation and Assessment (CREA) in 2011 at University of Illinois at Urbana-Champaign (Center for Culturally Responsive Evaluation and Assessment, 2011), and the announcement of the International Year of Evaluation, which focused on exemplary evaluations that were responsive to culture (AEA, 2015). Through these efforts, those within the evaluation community are reminded and encouraged to make conscious decisions concerning culture. Furthermore, these efforts to highlight culture are evidence of the susceptibility of evaluation practice to missteps associated with culture.

According to AEA's Statement on Cultural Competence in Evaluation, the evaluator is responsible for understanding the culture of the evaluation context in which they work (AEA, 2018). AEA's (2018) statement advises that the process of gaining cultural understanding requires self-awareness and the openness to understand multiple perspectives and vantage points that may be different from the evaluator's cultural frame of reference and biases.

Many scholars have also identified that the culture of the evaluation field is distinct and that evaluators may have their own biases toward certain methods of inquiry, definitions of rigor, or ways of knowing because of their affiliation with the field (Chouinard & Cousins, 2009; Kirkhart, 2010). Some scholars have argued that the field of evaluation perpetuates a bias toward

evaluating programs with a white dominant frame instead of prioritizing the perspectives and wisdom of communities of color (Dean-Coffey, 2018; House, 2017). With the presence of different cultural biases everywhere, evaluators who strive to be culturally responsive must understand that their own biases act “as both windows and blinders, giving us different perspectives, while simultaneously obscuring our ability to perceive in terms other than our own” (Caldwell et al., 2005, p. 2).

CRE has proven to be a critical and prevalent approach to evaluation within the field of philanthropy. Over the years, foundations have commissioned handbooks and frameworks on culturally responsive evaluation approaches and provided technical assistance on culturally responsive ways for evaluators to engage specific communities. CRE, in combination with the equitable evaluation framework (CREE), meets philanthropy’s recently growing interest to understand how race and equity issues surface within their foundation’s grantmaking when investing in communities and evaluating impact (Dean-Coffey, 2018). This current preference within philanthropy for utilizing CREE is somewhat due to the recent COVID-19 global pandemic and the concurrent national moment of racial reckoning. These events have created a sense of urgency for foundations to take a critical look at how they engage in grantmaking efforts, what biases they bring to the work, and recognizing how white dominant norms may surface in philanthropic efforts (Lynn, 2021).

Despite the interest from philanthropic partners to engage in culturally responsive practices, it may be difficult for evaluators to adopt a culturally responsive approach within philanthropy for many reasons. First, despite recent efforts to define culture (AEA 2018), the field of evaluation lacks an agreed upon definition of culture, which can make it challenging for evaluators to understand culture to its fullest extent (Chouinard & Cousins, 2009). Although this

gap is intentional to allow flexibility for evaluators and clients to define what culture means for a specific evaluation, this fluidity invites variability concerning the depth of how culture may be addressed in practice. Second, the evaluation literature provides many pieces of advice for evaluators on how to gain cultural understanding (AEA, 2003; Botcheva et al., 2009; Bryson & Patton, 2010; Cavino, 2013; Chouinard & Cousins, 2009; Finkelstien et al., 1998; Hood, 1998; Hopson, 2003; La France, 2004; Madison, 1992; Ryan et al., 2007; Samuel & Ryan, 2010; Samuel & Ryan, 2010; Trimble et al., 2012;). However, the advice usually lacks the level of specificity needed to understand cultures, including philanthropic culture. Third, there is no point at which an evaluator is dubbed “culturally competent” or an evaluation as “culturally responsive.” Thus, an evaluator has no way of truly assessing if they have done enough self-reflection and gained enough knowledge about a culture. Fourth, unknowing bias toward a white dominant frame that is present within philanthropy and evaluation may suppress efforts for foundation staff and evaluators to gain deeper understanding of the culture(s) within the communities they intend to serve (Dean-Coffey, 2018; Gulati-Partee & Potapchuk, 2014; House, 2017).

Currently, the field lacks an agreed upon method to assess if an evaluator’s level of cultural understanding or their evaluation approach and proposed methods sufficiently address culture in a particular context. Self-assessments, such as the Cultural Competence of Program Evaluators (CCPE) (Dunaway, Morrow, & Porter, 2012) and “Is My Evaluation Practice Culturally Responsive?” survey (MPHI, 2019), have been developed and show promise as self-assessments to guide evaluators that strive to be culturally responsive.

In most cases, evaluators must gauge their own progress toward the goal of cultural competence and use of culturally responsive evaluation approaches. In addition, it is unclear

when an evaluator has cultivated the interpersonal skills, flexibility, and nimbleness to responsibly respond to culture and implement the evaluation. Lastly, the process of “learning, unlearning, and relearning” (AEA, 2003, p. 3) about a specific cultural context can take a lifetime (Bamberger, 2006). Given this temporal limitation on obtaining an understanding of culture, the methodological choices an evaluator makes may be premature and ignore aspects of culture that are vital to include in the evaluation approach, design, instruments, or analysis.

An evaluator’s understanding of how their culturally responsive practice may need to evolve to adapt to a different community’s culture is important. However, the evaluator may encounter some challenges when the evaluative needs of community stakeholders are misaligned with the culture of the funder (Chouinard and Cram, 2020). For example, some philanthropic organizations may not recognize the importance of tailoring methods to fit a community’s culture and prefer that standardized metrics be implemented, even if they are not aligned or do not resonate with community stakeholders. The foundation’s board may not find certain evaluation results as compelling because they are unfamiliar with the context and culture of the community. The power dynamics, politics, and cultural negotiation that evaluators may encounter within philanthropy present challenges for evaluators who strive to be culturally responsive. In this way, the onus for cultural responsiveness is not just on the evaluator but also the funder.

Through this examination of the literature, we delve deeper into what it means to be culturally responsive, how cultural bias may surface in philanthropic evaluations, and what current efforts have been made to address biases. The issues identified are discussed through examination of definitions of culture and cultural competency, advice in the literature about cultural competence, current approaches to culturally responsive evaluation, and how CRE

methods within philanthropy may be susceptible to cultural bias. It should be noted that scholars within the field of evaluation have often used the terms cultural competence and cultural responsiveness interchangeably (Hall et al., 2020). The researcher will incorporate both labels for these approaches in this review to reflect the field's thinking of CRE at different points.

This chapter also describes a research effort on this topic within the philanthropic sector and details possible solutions to the field of evaluation for effectively addressing cultural bias in evaluation. Through the proposed exploratory study, we will gain a deeper understanding of how CRE methods are developed within philanthropy and what facilitators or challenges, such as cultural bias toward a white dominant frame, may surface when implementing a CRE approach within philanthropic initiatives.

Cultural Competency and Cultural Responsiveness

Defining culture is a difficult task for many disciplines. For example, anthropologists Kroeber and Kluckhohn (1952) cited 164 definitions of culture in their book on the subject. Due to the many definitions of culture that exist, it is no surprise that the field of evaluation has yet to agree upon one. Several definitions of culture have been cited in the evaluation field; some common features of these definitions include culture as values, behaviors, norms, ways of knowing, or assumptions that reflect a group of individuals who identify with that culture (AEA, 2011; Chouinard & Cousins, 2009; Clifford Geertz, 1973; Finkelstien, Picket, Mahoney & Barry, 1998; Gordon, Miller, & Rollock, 1990; Kirkhart, 2010). Culture is also described as fluid and ever changing (AEA, 2011; Botcheva et al., 2009; Chouinard & Cousins, 2009; Kirkhart, 2010; Willging, Helitzer, & Thompson, 2006).

Definitions of culture usually include a reference to traditions that are shared with and learned by newer generations of individuals who belong to that culture (AEA, 2011; Botcheva et al., 2009; Chouinard & Cousins, 2009; Finkelstien et al., 1998; Guzman, 2003; Kirkhart, 2010;

Rosaldo, 1989). This reference to tradition implies a socially constructed, historical, and spatial element to culture, effectively grounding cultural traditions to certain locations, time periods, or social contexts (Bowen, 2015; Chouinard & Cousins, 2009; Finkelstien et al., 1998). Culture is not limited to traditional social groupings such as race, ethnicity, religion, sexual orientation, class, education level, disability, age, or gender (AEA, 2011; Botcheva et al., 2009; Bowen, 2015; Kirkhart, 2010). Kirkhart (2010) refers to the *multiplicity* of culture and suggests that culture has the potential to be defined at many social levels. Other scholars note the importance of culture concerning issues of power and politics (Botcheva et al., 2009; Chouinard & Cousins, 2009; Kirkhart, 2010). These scholars discuss how a reciprocal relationship exists among power, politics, and culture, such that they each and all can shape one another.

Kagawa Singer et al. (2016) offers a definition of culture that captures its complexity and interconnectedness to background characteristics, world views, and behaviors at the individual level as well as how these factors reinforce the collective understanding of reality for a particular group.

Culture is an internalized and shared schema or framework that is used by group (or subgroup) members as a refracted lens to ‘see’ reality, and in which both the individual and the collective experience the world. This framework is created by, exists in, and adapts to the cognitive, emotional, and material resources and constraints of the group’s ecologic system to ensure the survival and well-being of its members, and to provide individual and communal meaning for and in life. (p. 242)

This definition ventures beyond abstract notions of traditions and norms, and highlights how subgroups and individuals can benefit from their adherence to culture for their own survival.

The common elements of definitions of culture illustrate that gaining an understanding of a specific culture can be complex, especially if an individual seeking comprehension resides outside of that culture. Some scholars imagine culture as an iceberg, with most of the iceberg elusive and hidden from view. However, critics of this imagery explain that the image of culture as an iceberg does not completely capture its fluidity and ever-changing nature (Finkelstein et al., 1998). Wholey, Hatry, and Newcomer (2010) recognize challenges that evaluators face when practicing cultural competence, especially in multicultural programmatic contexts.

The daunting challenge of fully understanding the culture and the experiences of particular social groups may leave evaluators wondering what it means to be culturally competent or culturally responsive. Some evaluation scholars have hesitated to define cultural competence at all (Joh, Endo, & Yu, 2003). Others describe cultural competence and responsiveness as stances (AEA, 2011), skill sets (Yarbrough et al., 2010), or processes (SenGupta et al., 2004).

As a stance, cultural competence is a value-laden, paradigm-shifting approach for evaluators to use that requires constant learning and self-reflection (AEA, 2011). It is more of an ideal rather than an objective since it can never be fully realized. AEA's (2011) *Public Statement on Cultural Competence in Evaluation* advises evaluators to consciously strive for this stance through modifying their practice by responding to culture. At the same time, the statement suggests that evaluators understand that the fluid nature of culture means that the journey to building the skills to be culturally responsive have no endpoint. The ever-changing nature of culture may make it challenging for evaluators to know how to gain an understanding of a culture, especially in a cultural context that is new to them.

Other scholars, such as Yarbrough et al. (2010), refer to cultural competence as a necessary skill set for evaluators to understand different perspectives that may be present in the evaluation contexts in which they work. Use of the skill set can facilitate “the most useful, feasible, proper, accurate, and accountable evaluations possible” for the specific evaluation context (Yarbrough et al., 2010, p. 286). Referring to cultural competence as a “skill set” may imply to some that cultural competence can be learned and that expertise is achievable. Unlike the AEA’s statement on cultural competence (2011), Yarbrough et al. (2010) does not mention if such a skill set can be fully obtained.

SenGupta et al. (2004) describes cultural competence as a process of “systematic, responsive inquiry that is actively cognizant, understanding, and appreciative of the cultural context in which the evaluation takes place” (p. 13). SenGupta et al. (2004) continues to assert that the cultural context molds the epistemology of the evaluation, the evaluation methods, and how stakeholders are included in the dissemination and use of the results. Similar to SenGupta et al., Frierson et al. (2002) describe CRE as an evaluation that “is based on an examination of impacts through lenses in which the culture of the participants is considered an important factor, thus rejecting the notion that assessments must be objective and culture free, if they are to be unbiased” (p.63).

Common themes across these definitions suggest that culturally responsive evaluation recognizes the cultural context of the evaluation and responds to it by implementing inclusive and culturally appropriate evaluation approaches and methods (AEA, 2011; SenGupta et al., 2004; Yarbrough et al., 2010). However, these definitions provide limited prescriptive information for an evaluator to follow, thus, making it difficult for evaluators to know if their efforts toward cultural competence are sufficient.

Some scholars within the evaluation field, such as Skanker (2020), argue that the emphasis on culture instead of specifically naming traditional social or racial groupings does a disservice to the field of evaluation and the findings that evaluators produce. In her recent dissertation, she asks the question, “Why is the field of evaluation so white?” and encourages evaluators to examine findings based on specific social groupings, particularly race, in evaluations. She explains that the field’s inclination toward focusing on culture instead of social groupings related to race, “... may represent a well-intentioned attempt to avoid prioritizing race among dimensions of difference and social group identification, which also include, but are not limited to, gender, sexuality, class, and ability status.” She also posits that evaluators have yet to, “connect the salience of these dimensions of difference and social group identification to the interlocking forms of systemic oppression that include and extend beyond white supremacy, such as cis-hetero-patriarchy, capitalism, ableism, and the intersections therein” (p. 28).

Shanker’s (2019) work suggests that by conceptualizing the unit of analysis in CRE evaluations as culture and not other social groups, evaluators are missing an opportunity to better understand how their methods, findings, and practice are situated within a racially stratified structure of the industries, in which institutionalized systemic oppression exists. This is similar to current definitions of CRE that acknowledge evaluation is practiced within historical, economic, social, cultural, political contexts that must be acknowledged and considered (Chouinard and Cram, 2020; Thomas & Parsons, 2017).

These issues may be particularly of interest to evaluators of color that belong to historically oppressed social groups. In addition, many institutionalized practices, norms, and processes within the business side of evaluation, such as requests for proposals and forming evaluation teams, have the potential to further oppress or tokenize evaluators of color and reduce

cultural relevancy to skin color, “leaving out nuanced indicators like lived experience or inclusionary practices...” as ways of selecting evaluators (p. 7, Lo & Espiritu, 2021). According to Lo and Espiritu (2021), evaluators of color may also feel the burden of racialized representation and “carry the weight of communities of color on their shoulders,” during the evaluation process. In addition, evaluators of color may experience pressure to know how to be culturally responsive in all situations or how to connect to communities that have similar physical characteristics, such as skin color. These are examples of common missteps in addressing issues of cultural relevance and cultural responsiveness. They also highlight why understanding the complexities of navigating cultural issues is relevant to the field of evaluation.

Values and Principles for Evaluators Responding to Culture

The definitions of culture and culturally competent or culturally responsive evaluation, although limited in prescription, can serve as a useful starting point when attempting to understand what it means to utilize a culturally responsive approach to evaluation. Descriptions of the characteristics, behaviors, and activities of culturally responsive evaluation, however, do not specifically explain how to gauge if the evaluator has responded enough to culture.

Scholars explain that evaluators striving toward cultural competence gain an understanding of the attitudes, behaviors, values, assumptions, and perceptions that are present in the evaluand’s context (AEA, 2003; Bryson & Patton, 2010; Finkelstien et al., 1998; La France, 2004). These evaluators also engage with multiple, culturally diverse groups of stakeholders (AEA, 2003) and respect different cultures (AEA, 2003). They are flexible when working in the evaluation context (Trimble et al., 2012), understand how culture can shape someone’s world view (Hopson, 2003), and gain assistance from those familiar with the culture present (Cavino, 2013). In addition, evaluators that strive to be culturally responsive stop the reinforcement of cultural stereotypes through their evaluation practice (AEA, 2003). By outlining these practices

at a high-level, scholars assume that evaluators know how to effectively gain knowledge about the evaluand's context and respectfully engage with and learn from stakeholders about the evaluation context.

Several scholars have provided values and principles for evaluators that subscribe to culturally responsive approaches that include more detail than the field's present, existing descriptions. Specifically, these scholars discuss the importance of evaluators having shared experiences with stakeholders, understanding power dynamics, choosing appropriate methods, interacting with stakeholders, addressing the culture of evaluation, and practicing self-reflection. The following paragraphs provide more information about each of these topics.

Some scholars advise that evaluators have shared experiences with stakeholders (Hood, 1998; AEA, 2003) or must be part of the target population (Cavino, 2013; Hopson, 2003). If this is not possible for the evaluator due to differences in background from stakeholders or program participants then scholars suggest the evaluator involve people of color in the evaluation process (Madison, 1992) or seek out and embrace multiple perspectives to garner evaluation results (AEA, 2003; Botcheva et al., 2009; Bryson & Patton, 2010; Hopson, 2003). Evaluation scholars also recommend that evaluators learn about the relevant power dynamics that are present in the evaluation context and address them (AEA, 2003; Hopson, 2003; Ryan et al., 2007; SenGupta et al., 2004; Trimble et al., 2012). This is vital for understanding the politics within the evaluation context and the motives of decision-makers (Finkelstien et al., 1998; Trimble et al., 2012).

In terms of methods, evaluators are guided by principles of being thoughtful about the chosen evaluation methodology and select methods that are appropriate for the context (AEA, 2003; Chouinard and Cram, 2020; La France, 2004; SenGupta et al., 2004). Suggestions include minimizing error in evaluative conclusions by acknowledging the evaluator's cultural bias(es),

fairly assessing issues of culture (AEA, 2018), identifying appropriate program outcomes and outcome measures for the evaluation context (Trimble et al, 2012), and utilizing culturally relevant theories (Chouinard and Cram, 2020; AEA, 2018).

Scholars have also highlighted the importance of addressing the culture of evaluation as a field of study when implementing a culturally competent evaluation. Chouinard and Cousins (2009) recognize that evaluation has its own values that it brings into an evaluative context. Scholars explain that the profession of evaluation has been dominated by an academic, white, male perspective and that this perspective may alienate outsiders (Chouinard & Cousins, 2009). In contrast, some paradigms state that science has no culture while others state that evaluators must consider culture to ensure ethical and culturally relevant evaluation practices (Trimble et al., 2012). In addition, scholars challenge evaluation practitioners to bring the cultural knowledge gained from past work into an academic space so that others in the field of evaluation may learn from their experiences on how to respond to various cultures (La France, 2004).

In addition, evaluators do not work in a cultural vacuum. They work within institutions, organizations, and systems that have their own cultures about methods, data, and evidence. CRE practiced within philanthropic institutions may reinforce a white dominant frame due to a long history of white dominance within philanthropy (Dean-Coffey, 2018). The result of this may produce unintentional prioritization of certain evaluation activities over others or lowered prioritization of gaining an in-depth understanding of the target population's context and culture in preference for designing and implementing evaluation methods, analyzing data, and developing evaluative conclusions.

At the core, these CRE principles and values for evaluators contribute to the process of self-reflection in cultivating response to culture in their work. Scholars suggest that evaluators

reflect on their own culture(s), attitudes, behaviors, values, assumptions, and perceptions of the target population's culture (AEA, 2003; Botcheva et al., 2009; Bowen & Tillman, 2015; Chouinard & Cousins, 2009; Samuel & Ryan, 2010; SenGupta et al., 2004; Ryan et al., 2007). This deep understanding of one's own beliefs also requires evaluators to reflect on their personal lived experiences, power, position, privileges, and biases (Botcheva et al., 2009; Chouinard & Cram, 2020; Fierro, 2019; Hopson, 2003) and how all these factors may affect how they relate to others. However, the specific aspects included in an evaluator's self-reflection may vary.

The advised level of self-reflection, according to evaluation literature, also requires some humility on the evaluator's part because they must understand the limits of their expertise (Cavino, 2013). For example, there may be certain subjects, such as historical events that shaped the culture in a community, or certain individual or collective experiences, such as identifying with specific social or ethnic groups, that are important to understand when working in a particular cultural context. In addition, an evaluator that does not reflect on their cultural knowledge may assume that their past efforts at responding to culture in one evaluative context applies to all cultures (AEA, 2003). If an evaluator cannot admit when they do not understand something it may be harder for them to reach a responsible level of cultural competence to proceed (Fierro, 2019).

In his discussion of the white racial frame in the field of evaluation and the social sector, House (2017) shares multiple examples of how unchecked racist biases and ideas can become incorporated into programs and evaluations and wield detrimental effects on the target groups that they are designed to serve. The essay also explains how a white racial frame can compromise the quality of evaluations and the field's ability to serve the greater public. The white racial frame is related to white supremacy culture, which is defined as "the idea (ideology)

that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions” (Dismantling Racism Works, 2021).

To counter the white racial frame or white supremacy culture in evaluation, some evaluators, such as Hall (2018), advocate for an African American racial frame and other racial frames to be incorporated into evaluation. With most evaluators and foundation staff within the philanthropic sector identifying as white, it is likely that the practitioners in these fields work within or focus on serving communities and cultures of which they may lack familiarity or understanding (Lo & Espiritu, 2020). Therefore, it is imperative for their own professional reputations and for practitioners in the fields of evaluation and philanthropy to learn how to respectfully respond to communities and the cultures within them.

There are no set standards for cultural responsiveness due to differences in context and individual evaluators’ cultural experiences. The evaluator is advised to continually strive for cultural responsiveness as culture is ever-shifting and changing. In addition, interpretations from evaluators diverge about how to approach suggested culturally responsive evaluation tasks. However, the extent to which the evaluator is rooted in the culture and addresses their own cultural bias is related to the extent to which they can implement methods and approaches that respond to context and draw sound evaluative conclusions that most accurately represent and serve the communities of interest.

Evaluation Approaches that Respond to Culture

Given the lack of clarity in the existing literature on how to specifically respond to culture in evaluation, evaluators may face many challenges when trying to improve their personal level of cultural responsiveness concerning a particular target population. These

challenges and ambiguities carry over when the evaluator is forced to consider different approaches (of which several exist) to addressing cultural competence. The most heavily cited culturally responsive approaches within the field of philanthropy are Culturally Responsive Evaluation (CRE), Culturally Responsive Equitable Evaluation (CREE), and the Indigenous Evaluation Framework (IEF). These approaches are addressed in this section. Other approaches, such as the process-oriented approach to cultural competence (Botcheva et al., 2009), cross-cultural evaluation (Chouinard & Cousins, 2009), Cultural Democratic Inquiry (CDI) (Samuels & Ryan, 2011), and Transformative Evaluation (Mertens, 2008) are outside the scope of this review.

The next sections detail evaluation approaches that prescribe culturally responsive processes and highlight what elements an evaluator may have to emphasize during an evaluation to execute each approach. The challenges associated with implementing each approach are explicated. Examples of how these approaches have been applied to philanthropy are also included at the end of each subsection.

Culturally Responsive Evaluation

One of the most cited approaches to culture in evaluation is Culturally Responsive Evaluation (CRE) (Hood et al., 2015a; Hood et al., 2015b; Lizette, 2003; Greene, 2006; Ryan et al., 2007; Samuels & Ryan, 2010). CRE draws upon critical theory, naturalistic inquiry, anthropology, ethnolinguistics, bilingual advocacy, and multicultural education—substantive disciplines that existed prior to the discussion of culture in evaluation (Lizette, 2003). Borrowing from Stake (2004), this approach advocates that the evaluator experiences the evaluation context firsthand in order to gain a deep understanding of the political landscape and stakeholders' values. In addition, the evaluator is urged to recognize the shared program insights, values, and

experiences that are held across program stakeholders at all levels of power while accounting for culture and context. This approach shares similarities with Values-Engaged Evaluation and Empowerment Evaluation in that it is highly participatory (Greene, DeStefano, Gurgin, & Hall, 2005; Fetterman, 1994).

The CRE approach deviates from traditional, reductionist evaluation approaches that prioritize quantitative methods and strive to obtain “value-free” objectivity and ultimate truth (Lizette, 2003). Greene (2006) explains that CRE is not as deficit-focused as traditional evaluation because it identifies and celebrates the strengths of the program context. In addition, CRE allows the community in which the program is placed to define the social problem that the program seeks to solve. Samuels & Ryan (2010) add to the discussion on CRE by highlighting that evaluation is placed within a social structure or institution that cannot be ignored when assessing program elements and social impact. Thus, with roots in Responsive Evaluation, CRE also identifies issues of decolonization, critical theory, and race that are present in the social and institutional structures in which the evaluand is situated.

Some of the challenges associated with this approach are that these CRE-advised activities all take time and resources that most evaluations usually lack. In addition, the evaluator must be able engage stakeholders effectively. To implement CRE, the evaluator also must be aware of her own biases, position, culture, values, and life experiences and reflect on how they may affect how the evaluator assesses and navigates the social and political issues and values relevant to the evaluation context. Such acknowledgement of bias allows the evaluator an opportunity to understand what methods or evaluation design would be most appropriate for the context.

One example of the application of CRE in a larger philanthropic endeavor is the evaluation of the Community Leadership Project (CPL) (Henderson-Frakes, et al., 2015). This capacity building initiative for community organizations serving low-income communities of color in California's Bay Area, Central Coast, and the Central Valley was a partnership of the James Irvine, William and Flora Hewlett, and David and Lucile Packard foundations. Evaluating capacity building efforts within underserved, low-income target communities is common in philanthropic evaluation. However, balancing the needs of three different funders and three large regions is less common. For this effort, funders specifically requested that Social Policy Research Associates (SPRA), the consulting firm chosen for this contract, utilize a CRE approach to evaluate capacity building efforts of more than 500 organizations across three regions of California.

To accompany the final evaluation report, PEAK Grantmaking and Grantmakers for Effective Organizations worked with SPRA to share lessons learned about implementing CRE at this scale in diverse communities (Chang, 2015). SPRA shared that embedding evaluation from the beginning is beneficial for implementing a CRE approach. Having realistic expectations about the type and depth of participation of evaluation stakeholders and how much time evaluation activities will take is also helpful. The CPL initiative was unique in that resources were built into the grant for grantees to fully engage in evaluation activities and provide the necessary evaluation information. This allowed for the evaluation team to engage grantees between in-person visits through an online management system to which reports, data, and files could be uploaded. The evaluation team shared that the coordination of data collection through this cloud-based system was transparent and inclusive and met the needs of grantees and the three funders. SPRA also shared about the importance of visiting the communities in-person to

fully understand their respective cultural contexts and ensuring that evaluators and funders are genuinely listening to communities throughout the process.

Culturally Responsive Equitable Evaluation

Over the past decade, the philanthropic sector has expressed interest in applying a racial equity lens to CRE (Dean-Coffey, Casey, & Caldwell, 2014). Evaluation that incorporates CRE and equitable evaluation principles is an emerging form of evaluation called Culturally Responsive Equitable Evaluation (CREE). Evaluators that incorporate these principles into their practice understand that examination of white dominant norms and privilege within philanthropic organizations and evaluation of philanthropic investments is critical to furthering racial equity efforts in this sector (Gulati-Partee & Potapchuk, 2014).

One example of a framework that applies a CREE in philanthropy was developed by Public Policy Associates, Incorporated (2012) and was funded by the W.K. Kellogg Foundation. This framework provides examples of steps that evaluators, foundation staff, and grantees can take to ensure that historical institutional racism and inequities are addressed within any given philanthropic initiative. The evaluation process is like that of CRE as it prioritizes an understanding of the context, awareness of cultural differences, and attention to cultural frameworks, assumptions, and biases, as well as development of culturally appropriate instruments and methods. The distinction of this framework is that racial equity concerns are prioritized over other aspects of culture. For example, a particular focus on issues pertaining to the inequitable distribution of wealth may be incorporated into the evaluation questions posed and the recommendations provided.

The W.K. Kellogg Foundation also applied CRE to one of their racial equity initiatives called Truth, Racial Healing and Transformation (TRHT). With CREA-BECOME providing

technical assistance, the national initiative developed a community of practice for evaluators that provided a space for them to explore CRE and how it could be applied to evaluations across fourteen states. Discussions included how to address power and privilege, how to respond to culture, and unpacking the contextual factors, such as relationships and politics, that are present across program sites.

The Equitable Evaluation Initiative, led by Jara Dean-Coffey, was also developed to make evaluation a tool for equity. This five-year initiative is supported by partners in philanthropy, evaluation, and nonprofits and is guided by the three principles of the Equitable Evaluation Framework™ (EEF) (Equitable Evaluation Initiative, 2017). First, the entire evaluation process should be in service of equity. This includes the development, management, and dissemination of the evaluation. Second, evaluation efforts should answer questions about how historical and structural inequities have contributed to the current condition of a community or evaluand, how a particular strategy affects different populations or works to eradicate inequitable systemic issues, and the roles that culture and context play in structural conditions and the initiative for social change. Third, the evaluation should be aligned with equitable values that recognize multicultural validity and participant ownership.

One criticism of EEF is its multiple similarities to CRE, particularly its foundations in multicultural validity and advocacy of participatory approaches. Most recent definitions of CRE acknowledge that evaluation is practiced within systems, institutions, organizations, communities, and structures in which many inequities exist, especially racial inequities (Chouinard & Cram, 2020). Despite the criticism, interest within the philanthropic community for CREE has grown.

As EEI shares EEFTM with the field, discussions within philanthropy have taken place about what CRE practice might look like when evaluation efforts are in the service of equity. For example, in 2018 the ;Milwaukee Evaluation! Inc. and the Greater Milwaukee Foundation held a convening titled *Achieving Racial Equity by Changing the Dynamic Between Residents and Decision-makers: A Look at Culturally Responsive Grantmaking Practice and Evaluation*. This convening featured a panel that included a youth nonprofit grantee, a program officer, and a research and evaluation consultant. They were asked to be “truthtellers and agitators” and to hold nothing back about how grantmaking strategy decisions could be community-led, how CRE could be in the service of equity, and how to build relationships with community. Large-scale CRE expert, Paul Elam, shared the importance of understanding the privilege that evaluators hold when working with communities on CRE efforts and encouraged attendees to be courageous in their evaluation designs and address the power imbalances that are present in this work.

In addition, several large foundations have internal evaluation teams that hire external consultants who specialize in CRE and equity-based approaches, also called CREE. Evaluator networks, such as Expanding the Bench’s Advancing Culturally-responsive and Equitable (ACE) Evaluation Network (2020), support the development of a diverse group of evaluators within philanthropy that are committed utilizing CREE. Also, in 2021, the Funder & Evaluator Affinity Network (Equal Measure, 2021), consisting of more than 300 philanthropic evaluation professionals, shared five “Call to Action products” that “address urgent issues in the philanthropic sector and provide actionable recommendations to achieving a stronger and more equitable field of practice.” These publications sought to address the changes they identified as

needing to be made within the philanthropic evaluation sector and highlight how evaluation can be a vehicle for equitable change within the sector.

As the equity focus within the philanthropic sector is still evolving, we have yet to see the extent to which CREE differs from CRE in practice or how this equity-centered approaches may shift how CRE is practiced within the sector.

Indigenous Evaluation Framework (IEF)

Another evaluation approach that accounts for culture is the Indigenous Evaluation Framework (IEF). Several IEFs have been developed for different populations including the Māori people (Cram et al., 2004; Cavino, 2013), American Indians, and Alaska Natives (LaFrance & Nichols, 2008). The guiding principles of IEF are personal merit, care values, community, ownership, sovereignty, and learning (Kirkhart, 2010). For this evaluation approach, the evaluator works closely with stakeholders in the context to develop an evaluation framework that fits the values of their tribe or group, defines the evaluation in tribal terms, and frames the evaluation as a beneficial learning tool for the tribe. For this approach to be successful, it is critical that the tribe take ownership of the evaluation and the evaluation framework. This requires the evaluator to relinquish control of several aspects of the evaluation.

The evaluator that adopts this approach must know that unless they are part of the tribe, being considered an outsider is inevitable. As with the previous detailed approaches, it may take time and resources to build rapport with the participants, in these cases the tribal populations, especially those that have felt disrespected by researchers or the research process in the past. The evaluator largely plays the role of facilitator rather than expert for the tribe to take ownership of the evaluation. This requires the evaluator to understand when to allow the tribe to take control of certain elements of the evaluation process.

This approach also requires the evaluator to have a high level of self-awareness for their own culture and understanding of the culture of evaluation. For example, due to cultural and methodological values and biases, the evaluator may ignore ways of knowing that are seen as credible to the Indigenous context. Stakeholders may view this as disrespectful, thus, tainting their perception of the evaluator, the evaluation, or the evaluation field.

One example of CRE's application to Indigenous philanthropic endeavors is the "Evaluation with Aloha" framework geared toward evaluators and foundations working with Native Hawaiian populations (Lili 'Uokalani Trust and CREA, 2019). Philanthropic organizations within Hawaii have used this to guide evaluation design and implementation, especially when working with evaluators outside of Hawaii. The framework translates and adapts evaluation concepts to Hawaiian culture and introduces evaluators unfamiliar to the culture to the essential elements of aloha, which are *Akahai* (kindness), *Lōkahi* (unity), *'Olu'olu* (agreeableness), *Ha'aha'a* (humility), and *Ahomui* (patience).

Evaluation that employs the Aloha framework includes four main steps to the evaluation process. The first is *Pilina Ho'ohana a me ka Hana Hilina'i*, which means to enter the evaluation context from a place of cultural humility and seek to build authentic relationships and trust overtime. This step also includes the evaluator identifying and "unpack[ing] colonial assumptions of dominance" (p. 12, Lili 'Uokalani Trust and CREA, 2019), understanding their own biases, and leading with their values, relationships, and experiences rather than their credentials and professional expertise. The second step is *Ho'okahua* or "setting the foundation." This occurs in the design and instrumentation phase. Scholars of the framework advocate for the use of mixed methods or qualitative methods in evaluations with Native Hawaiian populations to reflect the "inherently holistic" (p.13) Native Hawaiian worldview and cultural emphasis of

storytelling. The framework's third step is *Mo'olelo* or data collection and analysis. Scholars stress the importance of including community stakeholders in the data collection and analysis process to build trust in, local capacity for, and credibility of the evaluation. Including the Native Hawaiian community in these activities can also assist in ensuring that the interpretations of the data are understood through a Native Hawaiian lens. *Hō'ike*, reporting and use, is the final step in the framework and includes insights into how and when to gain permission from the community to share evaluation findings.

Synthesis of Commonalities Across Evaluation Approaches to Addressing Culture

Some common issues emerge when considering the adoption and implementation of each of the evaluation approaches discussed. The main issue is that the evaluator's understanding of the evaluand's cultural context must first be cultivated before they can make informed decisions about how to implement the evaluation. This crucial part of the culturally competent evaluator's process helps them tailor the evaluation outcomes and methods. How they go about gaining such knowledge, however, varies by evaluation approach.

All the evaluation approaches encourage evaluators to collaborate with program stakeholders. Stakeholders are viewed as experts in their own cultural contexts, but it is unclear which program stakeholders to include in gaining an understanding of the evaluand's culture. This would most likely vary with each approach and how each program or initiative defines "community." For example, Culturally Responsive Equitable Evaluation (CREE) charges the evaluator with the task of identifying those within the context who can speak to the racial, social, institutional, economical, and systemic inequities within the evaluand's context. By giving these individuals a voice, the evaluator can help communities heal from past historical harm and begin to shed light on social inequalities. This differs from Indigenous Evaluation Framework (IEF), in

which it is recognized that tribes may have a social hierarchy or chain of command that must be respected for the evaluator to navigate the cultural context successfully.

The responsibility of knowing whom to include in important conversations that define the evaluation's scope, approach, methods, and instruments rests on the evaluator who is often considered an outsider to the evaluation context. The evaluator may not be alone in this effort; they may have a team to work with or could consult cultural experts. How the evaluator utilizes the team's input to understand the evaluand's culture may differ based on the extent to which the evaluator feels culturally competent to work in the evaluation context.

Overall, the evaluation approaches and philanthropic examples discussed above provide a basic guide for how to implement a culturally competent evaluation with varying lenses. These approaches, however, fail to provide detailed information for evaluators working closely with foundations about how to implement culturally responsive approaches within the culture of philanthropy and what facilitators, tensions, or challenges might become and remain present throughout that process. Understanding how the presence of a funder or the culture of the philanthropic sector itself might help or hinder the process of CRE could be useful for evaluators that navigate these spaces and have the capacity to shape the validity of evaluative conclusions that are drawn.

Cultural Bias, CRE Methods, and Philanthropy

As evaluators work across different sectors, they encounter varying cultures, ways of knowing, norms, and methodological preferences. In this section, we identify the challenges with addressing cultural biases in evaluation. We also explore cultural biases within philanthropy and their possible implications for evaluators practicing CRE in this sector. Specifically, we discuss the source codes of philanthropy and what sectors influence its culture. The cultural biases we

examine are: 1) white dominant culture and its influence on grantmaking and evaluation, and 2) reforming evaluation and learning approaches in philanthropy.

Cultural Bias in Evaluation

Successfully developing evaluation methods and results that sufficiently consider context and culture can be a challenging task. In Chouinard and Cousins' (2009) review of fifty-two evaluation articles, two of seven themes that emerged from the data pertained specifically to the difficulty with properly addressing cultural bias in methods and results. One theme, present in four of the fifty-two articles, was the development of culturally specific measures. The scholars mentioned that the methods for developing culturally valid measures are often absent in articles. However, these articles did include the challenge of analyzing data from measurement tools that were not validated for the population being studied (Alkon, Tschann, Ruane, Wolff, & Hittner, 2001; Butty et al., 2004; Coppens, Page, & Chan Thou, 2006; Small, Tiwari, & Huser, 2006). In addition, the scholars noted that interpreting the data for certain ethnic groups was especially difficult.

To minimize cultural bias and inaccurate results due to poor measurement and interpretation of the data, the articles include a few suggestions (Alkon et al., 2001; Butty et al., 2004; Coppens et al., 2006; Small et al., 2006). The first is to hire consultants familiar with the context or culture of the evaluand or population. Another suggestion is to develop completely new instruments to reflect stakeholders' styles of communication that were present within the context. The last is to modify the instrument to include culturally suitable content and language.

Some scholars advise that the process of adapting instruments for a different culture include, not only language translation, but also the consideration of other factors present in the local context, such as methods of communication and social norms (Chouinard & Cousins,

2009). These scholars urge that the inclusion of key contextual factors within a culture is a more holistic approach to adapting instruments. This also ensures that stakeholders universally understand the instrument's items (Coppens et al., 2006) and increases the chance that the data and results are perceived as valid by stakeholders in the local context. In addition, utilizing a holistic approach to adapting instruments assists with protecting the evaluator-stakeholder relationships that have previously been established and promotes stakeholders' ownership of the evaluation findings (Small et al., 2006).

A consensus in the evaluation literature as to what types of methods and measurement are more susceptible to cultural bias has yet to be reached. However, there is some level of agreement that the use of standardized measures could potentially limit the extent to which the evaluator can detect the program's true impact on its stakeholders if the evaluative measures are not adapted to the cultural context (Chouinard and Cram, 2020).

Chouinard and Cousins (2009) describe this as “methodological dissonance”—methods that are used to assess the context do not match the context and the norms, practices, and behaviors within. This means that evaluators who use standardized surveys, program indicators, and protocols for multiethnic contexts may end up with data that are more susceptible to cultural bias and inaccurate findings. For example, the information collected with a standardized survey may not accurately capture a program's impact or stakeholders' attitude or behavior changes associated with the program's efforts (Clayson et al., 2002; Coppens et al., 2006).

Despite the known importance of making cultural considerations when choosing methods and measurement tools, Small et al. (2006) note that evaluators often encounter pressure from certain stakeholders, such as funding agencies, to use standardized forms of measurement. Many of the studies in the review conducted with Aboriginal or Indigenous populations noted the

importance of incorporating local ways of knowing, values, methods of inquiry, and constructs that resonate with the target population (Caldwell et al., 2005) even if they challenge Western evaluation concepts of accuracy, and reliability.

Unfortunately, in many cases the evaluator that hires the translator or cultural informant may not know if data collected from the target population is being translated fairly or accurately (Smith & Martinez-Rubin, 2015). For example, certain words or constructs may be used and understood differently across local dialects or social classes. These differences can create invisible barriers that allow for cultural bias to obscure the data and their interpretation. There are also instances in which translators or cultural informants fall victim to social desirability and feel pressured to tell the evaluator what they want to hear. This can have detrimental effects on the validity of the data and the credibility of the overall findings of an evaluation. However, the issue of social desirability, along with other threats to validity—particularly history, selection bias, social interaction, and attrition, which can also surface in applied research—may have cultural underpinnings. For example, history may account for why different groups may experience different outcomes within the same program. Further exploring cultural considerations, particularly concerning understanding the history, language, power, and social interactions within communities can ensure that evaluation findings are culturally valid to their target communities.

Evaluators who strive for cultural responsiveness must constantly question their own level of cultural understanding and entertain the possibility that their personal cultural bias is affecting the conclusions that they draw. At the analysis and report writing phase of an evaluation, interpretation of data may be difficult, especially when the measures used were not culturally validated (Kirkhart, 1995). When interpreting the findings from qualitative data, the

evaluator runs the risk of losing the original meaning in a stakeholder's quote when the phrase is translated into English (Smith & Martinez-Rubin, 2015). For this reason, some evaluators choose to keep interview responses in non-English-speaking participants' native language and not translate anything for fear of losing the original richness and culture embedded within the responses.

Decisions at each step of a culturally responsive evaluation require a deep understanding of the evaluation's limitations and a constant examination of the evaluator's own strengths and limitations in their ability to adequately interpret the cultural context. However, evaluations that lack adequate funding, are held by pressure from funders, or limited or insufficient time may force evaluators to focus fewer resources on thoughtfully considering which evaluation methods, analysis, and reporting approaches best suit the context and how cultural bias can be minimized.

Origins of Philanthropic Culture

Traditionally, according to Grantmakers for Effective Organizations (GEO), the philanthropic sector considered good stewardship of its resources to be "preserving capital and growing assets for the benefit of future generations" (2015; p. 3). Lately, philanthropic issue areas, such as poverty and climate change, have increased in complexity. The field has also learned more about how to collaborate with and support nonprofits and communities to yield positive social impact. A recent paper by GEO, an organization that strives to transform philanthropic culture and practice, urges foundations to work systematically, include many people with diverse perspectives, lived experiences, and talents in strategy and grantmaking decisions, and remain emergent and flexible to match the ever-changing context and issues areas on which they are focused. These suggested shifts in strategy, however, may be challenging

considering the culture of philanthropy and the sectors that have historically influenced its culture.

GEO identifies the following three primary source codes for foundation culture: 1) banks, 2) universities, and 3) for-profit corporations (2015). The affiliation to banking is present in the cultural norms of language used within philanthropy. For example, foundations use the following banking words to a habitual and prevalent degree: program officer, portfolio, due diligence, and docket. The origins of philanthropy also stem from trust departments. Foundations carefully assess the risk of their investments due to their fiduciary responsibilities to donors and board members may assess the impact of a particular initiative based on the growth of funds or return on investment.

Grant applications and approval procedures are also often based on timelines that align with internal operations and are not assigned based on grantee timelines. An investment from a foundation may also seem inaccessible for some. Often, invitations to foundation events, networking, or meetings excludes certain groups, communities, or organizations. These decisions of who to fund and who to include by invitation often lack transparency. These inequitable practices concerning investment decisions and inclusion are essentially the banking equivalent of redlining.

Foundations require credible sources of information and knowledge to inform their grantmaking and programmatic decisions and increase the social impact of their investments (Grantmakers for Effective Organizations, 2015). Knowledge can help foundation staff and board members understand how to respond to the complexity that they encounter in their work. This knowledge can be the form of background research on an investment area or findings from an initiative's evaluation.

Like universities, foundations gauge the quality of the information or research they receive based on its rigor and in-depth analysis of the subject matter and struggle to reconceptualize “credibility” as something owned by the communities served. Foundations are also often divided by departments and different areas of work. These divisions of program staff can lead to departments working in silos and a lack of coordination across similar grantmaking efforts. Many foundation staff also gravitate towards certain evaluative activities that are rooted in academia, such as theory of change development, logic model creation, and the implementation of summative evaluations.

Foundation staff who value experimental and social science research may frame their grantmaking programs as experiments and seek information about a program’s promise of scalability (Grantmakers for Effective Organizations, 2015). However, experimental efforts to assess programs are often underfunded, under-resourced, or incompatible with grantee partners’ interests. As in universities, wisdom is often ranked with expert or academic researcher perspectives being deemed most valuable and community perspectives being less valuable. This form of elitism or exclusivity is present in foundations and is similar to banking and university settings. It should be noted that there are several foundations that have made or are currently making internal changes to raise the perceived value of community wisdom, particularly with their board.

The culture of for-profit corporations has also influenced the culture of philanthropy. Many foundations are created by large, for-profit corporations (Grantmakers for Effective Organizations, 2015). They are also run by boards who approve budgets that limit the organization’s, program’s, or initiative’s amount of staff and expenses to maximize their social return on investment. Foundation staff and board members may spend an extensive amount of

time and resources monitoring their funds or hiring external staff to inform their grantmaking decisions. What's more, board members and foundation staff who have a background in for-profit corporations may also be particularly interested in quantitative metrics or dashboards that assess the impact of an initiative. However, when not developed with care, these metrics may oversimplify the complexity of the issue area. Another similarity is CEOs within corporations and foundations are both revered and are viewed as the lead decision-makers and drivers of strategy and organizational culture.

More recent types of for-profit corporations, such as tech entrepreneurs, have also influenced philanthropic culture (Grantmakers for Effective Organizations, 2015). These CEOs are accustomed to real-time data, real-time learning, and quick adaptation—values they directly translate to their philanthropic pursuits. Shifts in strategy to fix short-term problems can be made quickly. There is less of an emphasis on investing in longer-term solutions that may alleviate root causes of social issues or inequities.

With its cultural roots in banking, universities, and for-profit companies, contemporary philanthropic organizations must make choices about the extent to which they will shift their practices and culture to align with their stated values, particularly those foundations focused on alleviating social inequities. Grantmakers for Effective Organizations (2015) encourages foundation staff and leaders to internally ask questions about their foundation's purpose, values, cultural assumptions, and the power dynamics and take steps to make changes to their internal culture if necessary.

The cultural roots present within the fields of philanthropy shape how evaluators may approach evaluations within this space. For example, they may prioritize academic definitions of rigor over community developed ideas. Evaluators may also experience pressure to implement

traditional evaluation approaches to appease a funder’s demand for “credible evidence” rather than employ inclusive, participatory approaches, such as CRE, that may be viewed as less conventional. This is a prime example of how our perceptions about culture have the potential to shape what is prioritized or deprioritized, what is shared or silenced, and what questions are asked or ignored.

White Dominance and Its Influence on Philanthropic Grantmaking and Evaluation

Like evaluation, philanthropy is another field with a long history of dominance by white leaders and white practitioners (Dean-Coffey, 2018). In 2015, a study conducted by the Council on Foundations found that 76 percent of full-time foundation staff were white (Council on Foundations, 2015). At the executive level, nearly 90 percent were white. Another recent study conducted by leading philanthropic institutions suggests that the networks of white people within philanthropy often have close ties with other white leaders in the philanthropic and nonprofit sectors. Research findings on the impact of these white dominant networks within the social sector suggest that race is a leading indicator of which organizations get funded with white-led organizations receiving funding more often than Black-led organizations (Dorsey, Bradach, & Kim, 2020). Specifically, average revenues for Black-led organizations were lower than white-led organizations by 24 percent and 76 percent lower when unrestricted net access was compared.

Philanthropic leaders recognize that the practices that reinforce white dominance in grantmaking need to change. In the Council on Foundations study, the co-founder of the Raikes Foundation noted, “There is groundbreaking work happening in organizations led by people of color, but white people’s networks are also largely white, so we fund people we know, or who know people we know. It means philanthropy is overlooking leaders of color who have the most

lived experience with and understanding of the problems we are trying to solve” (p.4) (Dorsey, Bradach, and Kim, 2020).

Scans within both the fields of philanthropy and evaluation indicate that about 66 percent of AEA (2018) members and 60 percent of evaluation and learning staff in philanthropy identify as white. Even though graduate program and fellowship efforts have been underway for years to remedy that lack of racial and other types of diversity within both sectors (Luminare Group, 2020), the fact remains that most practitioners in philanthropy and evaluation identify as white. House (2017) recognized that there may be potential issues with this. He acknowledged that evaluators that identify as white produce the majority of evaluation studies and discussed the negative implications of the white racial frame on the field of evaluation and the social sector.

Practitioners within philanthropy and evaluation have also voiced their concerns about the lack of diversity in both fields. For the last 10 years, evaluators working within philanthropy have advocated for increasing diversity in the pool of evaluators within the sector (Dean-Coffey, Casey & Caldwell, 2014). According to Lo and Espiritu (October, 2021), even if evaluators of color are present on evaluation teams, it is often the role of senior consultants, who tend to identify as white, to lead client engagement for larger philanthropic projects. These practices, tokenize evaluators of color within these sectors (Engage R+D, 2020; Lo & Espiritu, October 2021). Some practitioners in the field note that issues of white dominant norms and implicit bias limit the ability of evaluators of color working at the intersection of evaluation and philanthropy to be viewed as bringing valuable skills, expert, and talent (Lo & Espiritu, October 2021; Nolan, June 2020). In addition, in response to the racial justice awakening of 2020, hashtags on Twitter such as “#philanthropysowhite” and “#evalsowhite” circulated among white and BIPOC “Twitizens” to highlight issues and potential ignorance that practitioners in both fields may hold.

In should be noted that the practitioner composition for philanthropic evaluators is shifting in raising issues of diversity, equity, and inclusion topics of interest for philanthropic evaluation (Engage R+D & Equal Measure, 2021). Due to the majority of white practitioners in both fields, however, evaluators who work within philanthropy may be susceptible to including a white racial frame (without recognizing or identifying it as such) in the methods they develop even if they are utilizing a CRE approach.

Reforming Approaches to Evaluation and Learning in Philanthropy

Whether evaluators are working as learning and evaluation staff members within a foundation or external evaluation consultants supporting foundations, challenges may arise when executing their duties within the philanthropic sector. Foundations are always changing on multiple levels; their strategies are often not fully developed to a level of clarity that is helpful for evaluators. In addition, strategies usually change every couple of years (Luminare Group, 2020). These aspects make it challenging for evaluators, both internal and external, to understand the purpose of evaluation within a foundation and how evaluation efforts might influence or support strategy efforts. Issues of turnover within foundations is sometimes quite high given the shifting of the foundation's priorities. These strategy changes and issues with turnover can make it challenging for evaluators to build lasting relationships with a foundation's internal staff and externally with grantees and community members across the span of an initiative. This may create challenges to evaluators that strive for cultural responsiveness given the emphasis on relationship building in CRE.

Despite these ongoing challenges, evaluators within philanthropy have advocated for the use of CRE, highlighting the importance of including more community voices in data collection (Dean-Coffey, Casey & Caldwell, 2014). However, findings from Greenwald (2013) suggest that

evaluators within philanthropy reported that they were encouraged by foundations to collect data from stakeholders who were most accessible as opposed to those on the ground that might be most impacted by the foundation's efforts in a particular region or community. This evidence suggests that there are inconsistencies in the field of philanthropy with how evaluation, especially CRE, might be practiced and the extent to which community voices are included in the evaluation process.

The urgency to listen to community voices heightened after national news had circulated about the disproportionate impact the pandemic had on BIPOC (Black, Indigenous, and people of and color) communities. The philanthropic sector responded swiftly to educate themselves through webinars, articles, research, and blogs to better understand issues of race and racial equity. Some webinars that were geared toward evaluators showcased topics such as “How to Not Use Data Like a Racist” by Krause (2020) and “Why is Evaluation So White?” by Shanker (2020) hosted by the Center for Evaluation Innovation.

During this time, many foundations publicly announced their commitment to diversity, equity, and inclusion and introduced the idea (and sometimes the promise) of implementing future efforts toward refining their practices as they relate to racial equity. These statements often included a commitment to refining and rethinking how they measure success and work with communities.

However, evidence of limited insight in philanthropy were also present in foundation's public responses to recent social injustices. A new study conducted by Jung et al. in 2022 analyzed philanthropy's online activity in response to the murder of George Floyd and Black Lives Matter movement. According to the researchers, half of foundations shared racist content on their public pages that did not include concepts concerning systemic racism, but instead

included messages of assimilation and non-racism. The study also found that philanthropic online content differed based on the type of foundation, such that corporate foundations shared more racist content and announced the allocation of funds to this effort rather than amplifying any internal efforts within foundations to tackle issues of racial equity. These findings suggest white dominant culture and issues of racism stem beyond evaluation practice and grantmaking and are deeply rooted within the sector due to the culture of those employed in it.

The full effects of philanthropic commitments to reform practices have yet to be seen. However, the promise of shifts in practice to center the community and prioritize equitable values could bode well for the future of CRE in philanthropy.

Summary

This review highlights issues concerning the utilization of culturally responsive evaluation approaches and cultural biases within the philanthropic sector. Currently, advice and guiding principles may assist evaluators with honing in on elements, such as including communities in evaluative decisions. Yet novice evaluators may be discouraged or confused by the intentional ambiguity that is present in the majority of culturally responsive evaluation literature in respect to the complexity of different cultures embedded within communities. Evaluators who want to work toward cultural responsiveness encounter an extensive list of characteristics, qualities, and skills they should exhibit (AEA, 2003; Botcheva et al., 2009; Bryson & Patton, 2010; Cavino, 2013; Chouinard & Cousins, 2009; Finkelstien et al., 1998; Hood, 1998; Hopson, 2003; La France, 2004; Madison, 1992; Ryan et al., 2007; Samuel & Ryan, 2010; SenGupta et al., 2004; Trimble et al., 2012). However, limited understanding exists concerning how an evaluator can implement a culturally responsive evaluation when their funder's cultural biases toward a white racial frame and methodological preferences are in opposition to the community's culture and evaluative needs.

When we think about cultural bias in evaluation, each of these ambiguities has the potential to build with every decision the evaluator makes. This can either enhance or minimize the cultural bias of the evaluation. McBride (2015) discusses these issues in an examination of the effects of cultural reactivity in evaluation. Specifically, the scholar discusses how evaluators' psychology and brain functioning can affect values, decisions, and relationships—three main factors which McBride argues have implications for both the process and outcome of an evaluation. McBride describes how stereotyping, empathy, and attribution/interpretation can affect how evaluators implement CRE approaches and identify how specific issues could shape an evaluation. In addition, evaluators are not alone in their struggle with bias, racism, and classism. Recent research within the philanthropic sector indicates that those who work within foundations also have their own biases when making grantmaking decisions (Dorsey, Bradach, & Kim, 2020). Therefore, it is possible that these biases could extend to evaluation as well. Failure to recognize and address culture and cultural biases can generate detrimental consequences for the credibility of the evaluative conclusions that are drawn.

The lack of variety of racialized lived experiences or present cultural biases of those who work within philanthropy may also be barriers to the extent to which those who work in philanthropy identify with the vulnerable or at-risk populations that they serve. With 60 percent of evaluation and learning staff within foundations identifying as white and networks of white people within philanthropy fostering close ties with other white leaders in the philanthropic and nonprofit sectors (Dorsey, Bradach, & Kim, 2020), there is a high likelihood that a white dominant frame persists in this historically white dominated field (Dean-Coffey, 2018). This suggests that those in philanthropy, especially board members, may bring with them different cultural experiences, values, biases, and perspectives that misalign with that of community

stakeholders' and that reinforce white dominant norms, culture, and frame. The funder's views may be the most influential of all stakeholders, particularly when it comes to choice(s) of evaluation methodology and the extent to which evaluators can implement culturally responsive practices.

Over the years, the media has heightened nationwide awareness of racial tensions and institutional discrimination through coverage of topics such as police shootings of African American civilians and the Black Lives Matter movement (Chughtai, 2020). To some, these specific examples may seem as if they only apply to the police and African American communities, though these incidents and media coverage have brought issues of racism, discrimination, abuse of power, and inequality to the forefront of the American psyche. However, House (1999) notes that issues of racism are so ingrained in American society that the history of racism should be included in training for all evaluators; his observations still hold true today.

Since culture is ever changing and fluid (AEA, 2003), the nationwide coverage of these incidents have the capacity to influence the cultural spaces in which evaluators work and how stakeholders perceive evaluators when they enter their communities. In addition, issues such as racism, discrimination, abuse of power, and inequality pertain to social justice, an ideal that some scholars view as being at the core of evaluation practice (House, 1999; Mertens, 2008). Evaluators who work in settings in which unjust racial situations occur are urged to understand the community history, social context, and racial power dynamics that are present (House, 1999). Understanding these elements through the eyes of stakeholders or cultural informants is a necessity for the evaluator to respond to culture and assess cultural bias in their evaluation.

Evaluators of color who work within the intersection of white dominant fields of evaluation and philanthropy often encounter many challenges. In a 2020 study conducted by Engage R+D, evaluators of color who work within and for philanthropy were interviewed about what it would take to advance diversity, equity, and inclusion principles within the fields of evaluation and philanthropy. The findings suggest that evaluators of color working within the philanthropic sector experience tokenism and imposter syndrome or feeling inadequate even though their level of achievement is high. The study also mentions that evaluators of color feel burdened and isolated by being asked to take on diversity, equity, and inclusion efforts within their institutions and urges foundations and firms to demonstrate a commitment to supporting people of color in the workplace (Engage R+D, 2020). These findings relate to CRE since the approach requires the evaluator to reflect on, examine, and have the space to bring their full selves into their professional work to build authentic relationships with stakeholders and explore personal and cultural biases (Fierro, 2019).

For CRE to continue advancing within the intersection of evaluation and philanthropy, the both fields need to understand the barriers and facilitators that evaluators identifying as Black, Indigenous, and people of color (BIPOC) or white, encounter when partnering with foundations to develop and implement CRE methods for philanthropic initiatives within the culture of philanthropy. This would lay the foundation for future research seeking to develop prescriptive information for foundations or empirical research on evaluation studies of the best practices for minimizing cultural bias when responding to culture in the evaluation of philanthropic initiatives.

The Current Study

Limited empirical efforts have explored the barriers and facilitators that evaluators encounter when partnering with foundations to develop and implement CRE methods for

philanthropic initiatives within the culture of philanthropy. To address this gap in the literature, the present study aimed to examine: 1) the extent to which evaluators working within the culture of philanthropy include communities served in the development of evaluation methods to respond to culture; and 2) identify facilitators or challenges that emerge throughout the process of community inclusion in philanthropic evaluations for evaluators and foundation staff. CRE and CREE were chosen as specific approaches under the larger umbrella of culturally centered approaches because of CRE's rise in popularity in the field of evaluation over the past two decades (Hood et al., 2015a) and the recent focus on equity within philanthropic evaluation (Dean-Coffey, 2018). In addition, culturally centered approaches have been highlighted as models for how to conduct evaluation in today's world in which issues of position, privilege, race, equity, social justice, values, culture, and diversity are very important.

Through this study, the researcher collected information from evaluators practicing CRE and CREE in philanthropy and foundation staff to:

1. Identify what methods are employed for CRE and CREE efforts within philanthropy.
2. Identify how community is defined for philanthropic CRE and CREE efforts.
3. Examine to what extent evaluators include communities served in the development and implementation these methods and how much power or control they have over the process.
4. Identify cultural norms and beliefs associated with community inclusion in philanthropy, including the presence of white dominant norms within the sector.
5. Explore what facilitators and barriers emerge for evaluators and foundation staff in their philanthropic CRE or CREE practice.

For Item 1, the researcher utilized components of the Culturally Responsive Evaluation Framework by Frierson, Hood, & Hughes (2002) as categories to examine the types of methods used throughout the four CRE framework steps focused on the development and implementation of CRE: 4) Framing Questions; 5) Designing the Evaluation; 6) Selecting and Adapting Instrumentation; and 7) Collecting the data.

By including multiple perspectives, the researcher aimed to empirically examine these topics to gain a holistic perspective using an exploratory mixed methods design. The following section outlines the specific research questions and hypotheses related to this study.

Research Questions and Hypotheses

Research Question 1: How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE and CREE methods?

Hypothesis 1a: It is predicted that the type of evaluation methods utilized for CRE and CREE will differ based on the steps in the CRE process for which they are used (i.e., 4. Framing Questions, 5. Designing the Evaluation, 6. Selecting and Adapting Instrumentation, and 7. Collecting the data). In addition, CRE methods utilized will differ in how community is defined (i.e., as implementers or recipients) and how much control or power community has over the development or implementation of methods.

Hypothesis 1b: It is predicted that evaluators' philanthropic methodological choices will reflect current CRE perspectives on rigor and validity, prioritize building relationships with stakeholders and communities with which they work, and focus on developing methods for a particular ethnic group or validating methods for a specific context.

Research Question 2: What facilitators and challenges do evaluators face when including communities served in developing and implementing CRE methods within the cultural factors present in philanthropic initiatives?

Hypothesis 2a: For the dimension of culture, it is predicted that the culture of whiteness that dominates the philanthropic sector will likely be a barrier to community inclusion.

Hypothesis 2b: It is expected that evaluators will identify tensions associated with academic values of rigor and validity when practicing CRE and CREE within a philanthropic context.

Hypothesis 2c: It is expected that the evaluator's perceptions of facilitators or barriers will depend on their individual characteristics, such as racial or ethnic identity (White vs. non-White BIPOC)

Hypothesis 2d: In addition, it is predicted that a facilitator to community inclusion in CRE and CREE for evaluators will be the extent of resources that are allocated to building rapport with community.

Research Question 3: What challenges and facilitators do practitioners, trainers, and foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?

Hypothesis 3a: It is predicted that, for foundation staff, greater resource investment in CRE (e.g., time and budget) and closer relationships with community will be identified as facilitators to community inclusion.

Hypothesis 3b: It is also expected that balancing the methodological needs of the community and the funder will be identified as a challenge.

Methodology

An exploratory sequential mixed methods design was employed for this study (see Figure 1). The purpose of the use of mixed methods approach is to use both qualitative and quantitative methodologies to gain a deeper understanding of inherently complex issues (Greene, Benjamin, & Goodyear, 2001). For exploratory sequential mixed methods designs, an exploratory

qualitative stage focused on a phenomenon that warrants deeper examination precedes a quantitative phase that builds on the qualitative findings (Creswell & Creswell, 2018). Application of an exploratory sequential mixed methods design, in which the qualitative is prioritized over the quantitative, was chosen due to limited empirical investigation of how evaluators respond to culture when developing evaluation methods for philanthropic initiatives, how community are included, what constitutes the culture of community inclusion within philanthropy, and what facilitators or barriers are present during this process.

Figure 1

Study Overview

<p>Research Questions</p> <p>1. How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE methods?</p> <p>2. What facilitators and challenges do evaluators face when including communities served in developing and implementing CRE methods within the various cultural factors present within philanthropic initiatives?</p> <p>3. What facilitators and challenges do practitioners, trainers, and foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?</p>

Phase 1: QUALITATIVE	INFORMS ➔	Phase 2: quantitative
<p>Provide a description of the methods and the evaluation process that evaluators practicing CRE in philanthropy use to develop culturally responsive methods.</p> <p>Identify how community is defined, the cultural norms and beliefs of community inclusion, and the facilitators and barriers evaluators and foundation staff encounter in their CRE or CREE practice.</p>		<p>Focus on the extent to which CRE methods are used and cultural norms and beliefs, facilitators, and barriers identified in Phase 1 are present in a broader sample of evaluators and evaluation and learning staff working with and in philanthropy.</p> <p>Examine methods by how community is defined and how much power stakeholders have when each method is used.</p> <p>Conduct exploratory analyses to examine the differences in responses for BIPOC and White survey participants for cultural norms, barriers, and facilitators.</p>
Methods and Sample		Methods and Sample
<p>13 semi-structured interviews with Evaluators: Identified through a purposive snowball sample.</p> <p>Criteria: Those with at least 3 years of experience working with philanthropy that have experience implementing CRE or CREE, or inclusive approaches to evaluation within the philanthropic sector.</p> <p>7 semi-structured interviews with Foundation staff Identified through a purposive snowball sample.</p> <p>Criteria: Those with at least 3 years who currently hold an evaluation and learning role within philanthropy and have experience with CRE, CREE, and inclusive approaches within the philanthropic sector.</p>		<p>Survey with 26 evaluators and 13 foundation staff (n=39): identified through purposive sampling</p> <p>Criteria: Those identified with experience practicing CRE or CREE, or inclusive approaches who currently work as evaluation consultants (within firms or independently) that partner with US- based foundations and foundation staff working within evaluation and learning departments</p>

Phase 1 includes the collection of qualitative data via interviews with evaluators and foundation staff practicing CRE or CREE in philanthropy. Chapter 2 describes this first phase, including descriptions of methods, analysis, participants, and results. Phase 1 findings provide a

rich description of the methods and the evaluation process that evaluators practicing CRE in philanthropy use to develop culturally responsive methods, how community is defined, the cultural norms and beliefs of community inclusion, and the facilitators and barriers evaluators and foundation staff encounter in their CRE or CREE practice.

Phase 2 includes the collection of quantitative data via a survey with a broader sample of evaluators and foundation staff practicing CRE or CREE in philanthropy. Chapter 3 describes Phase 2 and includes descriptions of methods, analysis, participants, and results for the survey. Phase 2 focuses on the extent to which CRE methods are used and cultural norms and beliefs, facilitators, and barriers identified in Phase 1 are present in a broader sample of evaluators and evaluation and learning staff working with and in philanthropy. This phase also examines methods by how community is defined and how much power stakeholders have when each method is used. For cultural norms, barriers, and facilitators, exploratory analyses are included to examine differences in responses for BIPOC and White survey participants.

Positionality Statement

My name is Cristina Elena-Tangonan Whyte (*she, her, hers, siya*) and I am the principal researcher for this dissertation. I am Filipino-American and grew up navigating and codeswitching between two cultures. I grew up in Oxnard, California and was brought up in a middle-class, liberal home. I am a native English speaker and understand conversational Tagalog and have some ability to communicate in Italian. Regular visits to the Philippines to spend time with my extended family shaped my appreciation for understanding multiple truths and instilled a deep curiosity about how culture shapes our actions. I graduated from University of California, Irvine with a Bachelor's degree in Psychology and Social Behavior, and then pursued a Master's degree in Positive Organizational Psychology at Claremont Graduate University. This

dissertation research was conducted to complete my doctoral studies in Evaluation and Applied Research Methods at Claremont Graduate University.

Throughout the duration of data collection, I was employed as a Research Consultant at Engage R+D, an evaluation firm that specializes in culturally responsive equitable evaluations and contracts with US-based foundations. I leveraged my network to reach out to evaluators, practitioners, trainers, and foundation staff within the sector. This positionality and insider perspective was critical to securing participants for both phases of the study. Another asset of my insider perspective was that it shortened the period needed to develop an understanding of the nuances within philanthropy concerning CRE and community inclusion.

It should be noted that some foundation staff members, particularly in the qualitative phase of this study, may have been less inclined to speak to me candidly given my role at an evaluation and learning firm that contracted regularly with foundations. My current profession seemed less of an issue in the anonymous survey in the second phase of this study. Despite this, my lived experience as an evaluator and practitioner at the intersection of evaluation and philanthropy is viewed, overall, as an asset for this dissertation that examines the how culture and cultural norms shape the culturally responsive evaluation process.

CHAPTER 2

Phase 1. Qualitative Strand

Phase 1 of this two-part study includes an examination of what methods evaluators practicing culturally responsive evaluation (CRE) or culturally responsive equitable evaluation (CREE) in philanthropy employ in their practice and the definition of communities served when methods are used. Brief case descriptions were developed for each method, which include information on the CRE phase, how the method was used, the definition of the community, and the purpose of community inclusion. Also included in this phase are descriptions of themes concerning the cultural norms and beliefs of community inclusion in philanthropy and the facilitators and barriers evaluators and foundation staff encounter throughout the CRE or CREE process.

Methods

Design

This exploratory, qualitative strand of the research includes in-depth semi-structured interviews with evaluators who practice culturally responsive evaluation (CRE) and culturally responsive equitable evaluation (CREE) approaches with philanthropy and foundation evaluation and learning staff that have experience practicing and applying CRE and CREE to their work. Individual semi-structured interviews were conducted for this portion of the study to collect examples of the application of CRE within the philanthropic sector. The semi-structured approach allowed the researcher to adapt the protocol as needed and delve deeper into critical topics that may be unique to the philanthropic sector (Campbell et al., 2013; Patton, 2002).

The aim of the 60-minute interviews with evaluators was to examine how evaluators include communities served throughout the development and implementation of CRE and CREE methodology, how community is defined in the philanthropic context, what cultural norms and

beliefs are present concerning community inclusion in CRE, and what challenges and facilitators evaluators and foundation staff encounter and navigate when incorporating community inclusion into the evaluation of philanthropic initiatives. (See Appendix A).

Foundation staff, specifically those in an evaluation and learning role, were asked the same set of questions during hour-long interviews. Inclusion foundation staff in Phase 1 interviews allowed the researcher to gain a broader perspective on cultural norms and beliefs present about community inclusion in philanthropic evaluation and the development of CRE methods within philanthropy. This also ensured the findings were framed in an applicable way to those working at the intersection of philanthropy and evaluation.

Several scholars across different sectors note the popularity of interviews as a qualitative method (Bloomberg & Volpe, 2019; Charmaz, 2015; Foley & Timonen, 2015). Semi-structured interviews are useful for obtaining rich descriptions on complex interactions, dynamics, processes, and cultural nuances about a specific topic (Campbell et al., 2013; Patton, 2002). To utilize this method well, interviewers require some level of skill to gather high quality information from interviewees. Interviewees may range in their willingness to fully engage in the dialogue with the interviewer. The interview itself is based on and thus determined by the interaction between two people, and is not immune to issues related to power (Bloomberg & Volpe, 2019).

In the case of this dissertation, the researcher has extensive training and experience conducting semi-structured interviews across mediums (e.g., in-person, over the phone, via video conference) and multiple contexts within philanthropy. Due to the use of a semi-structured approach, not all interviews equally covered the same topics. The researcher incorporated standard practices for each interview, such as providing brief verbal member checks throughout

the interview and recapping what the participant shared throughout the engagement to ensure that the researcher's interpretation of the insights resonated with the participant. The researcher also provided opportunities for each participant's clarification throughout the interview.

Brinkmann (2018) noted that the research interview is not a "dominance-free dialogue between two equal partners" (p.588). Interviews conducted for this dissertation were no exception. The researcher was the sole developer of the interview questions and steered the conversations in specific ways to focus on certain issues needed to answer the research questions. The researcher attended to issues of power asymmetry by providing participants with the interview questions ahead of the conversation and offering to skip any questions that participants did not want to answer. It is worth noting that none of the interviewees requested to skip any questions. Even those focused on sensitive topics, such as racial equity or White dominant norms, were answered by all interview participants. In addition, most of the interviewees were highly seasoned professionals and more influential in the sectors of evaluation and philanthropy than the researcher, which may have leveled some of the power dynamics in these conversations.

Inclusion Criteria and Participants

Interview participants included 13 evaluators who practice culturally responsive evaluation (CRE) and culturally responsive equitable evaluation (CREE) approaches with philanthropy and seven foundation evaluation and learning staff that have experience practicing and applying CRE to their work (see Appendix A for recruitment letter and Appendix B for consent form).

Evaluator interview participants consisted of evaluators with at least three years of professional experience working in and with foundations, who have knowledge or training in

CRE and CREE or have experience applying CRE and CREE to the evaluation of philanthropic initiatives. With these criteria, the researcher assumed that CRE and CREE evaluators would default to community inclusion in practice. This level of training and experience ensured that all evaluators in the sample have a working understanding of evaluation within philanthropy and experience with applying CRE approaches.

Practitioners and foundation evaluation and learning staff had at least three years of experience working within the philanthropic sector to ensure that everyone in the study has a working understanding of the philanthropic sector. To reach the desired number of interviews, foundation staff were initially recruited from larger US-based foundations with multiple evaluation and learning staff members. However, three participants who were affiliated with community foundations at the time of the interview were recommended for the interviews via snowball sample. This slight shift in sampling was due to recommendations by those interviewed and in response to insights that were shared during the interviews pertaining to the reported relationship between place-based philanthropic efforts and increased levels of community inclusion.

Due to the exclusive, relationship-based nature of the philanthropic sector, participants for these interviews were identified through a purposive snowball sample. Snowball sampling have been recognized as an effective method of accessing ‘difficult to reach’ groups (Atkinson & Flint, 2001). Also, CRE and CREE is not practiced by all evaluators or foundations within philanthropy. Therefore, those practicing these specific evaluation approaches were assumed to be a smaller subset of the larger pool of evaluators, practitioners, and foundation evaluation and learning staff within philanthropy.

By the fifteenth interview in mid-May 2022, participants started to share names of people that the researcher had either previously interviewed or was scheduled to interview. Around this same time, the researcher encountered similar insights shared in the interviews concerning cultural norms and beliefs about community inclusion in philanthropy, applied CRE methods, and facilitators and barriers to community inclusion. The researcher identified this as data redundancy (Guest, Bunce, & Johnson, 2006; Sandelowski, 2008), a signal that the sample was approaching saturation. The researcher continued to conduct five more interviews into the month of July 2022 for a total of 20 interviews. The researcher did not encounter new insights or potential themes throughout these last five interviews. Thus, the researcher concluded that data collection reached research saturation.

Role of the Researcher

Throughout the duration of the interviews, the researcher was employed as Research Consultant at Engage R+D, an evaluation firm that specializes in culturally responsive equitable evaluations and contracts with US-based foundations. The researcher leveraged her network to reach out to evaluators, practitioners, trainers, and foundation staff within the sector. The researcher's positionality and insider perspective were critical to securing interviews with participants for this phase of the study. Another asset of the researcher's insider perspective was that it shortened the period needed to develop an understanding of the nuances within philanthropy concerning CRE and community inclusion. The researcher was also familiar with the jargon, frameworks, language, methods, and acronyms shared by interview participants. According to Brannick and Coghlan (2007), ability to understand these aspects within the research context is an asset to the research as it minimizes the chance of participant responses

being misinterpreted by the researcher. Similarly, the researcher’s lived experience is viewed as an asset for this dissertation.

Table 1

Phase I Participant Characteristics

		Percentage	<i>N</i>
Occupation (<i>N</i> = 20)*	Researcher/evaluator working with foundations grantees, partners, and nonprofits	65%	13
	Practitioner or trainer focusing on culturally responsive evaluation or equitable evaluation	45%	9
	Foundation staff working on program-/project-based or internal organizational evaluation and learning efforts	35%	7
	Other	5%	1
Background (<i>n</i> = 20)	Black, Indigenous, People of Color (BIPOC)	50%	10
	White	50%	10
Years of Experience (<i>n</i> = 18)	Less than 3 years	0%	0
	3-5 years	33.3%	6
	6 to 10 years	33.3%	6
	11 to 15 years	0%	0
	More than 15 years	33.3%	6
Frequency of CRE in practice (<i>n</i> = 16)	Almost always	40%	8
	Often	35%	7
	Sometimes	5%	1
	Seldom	0%	0
	Never	0%	0

Note: Multiple participants within the sample reported having multiple roles within the sector (e.g., evaluator and CRE trainer).

Materials and Procedure

The researcher gained IRB approval to conduct the qualitative portion of this study on January 12, 2022 (see Appendix C). Email outreach to potential interviewees started in February

2022, utilizing an online consent form and the scheduling program Calendly to schedule interviews (see Appendix B). Sixty-minute interviews with evaluators, practitioners, and foundation evaluation and learning staff were conducted via Zoom, a web conference application, between March to July 2022 (See Appendix D for interview protocol for evaluators and Appendix E for the foundation staff protocol).

The audio recordings from the evaluator and foundation staff interviews were transcribed using Go-Transcript, a secure, online transcription service. Interview transcripts included participants' responses to questions about experience within philanthropy, experience with CRE, specific descriptions of past or present programs within philanthropy in which evaluators and foundation staff applied CRE, their experience with including communities served in the development and implementation of CRE methods, their understanding of the cultures of sectoral or institutional biases about community inclusion, and how these factors may facilitate or hinder the development and implementation of CRE methods in partnership with communities served. Personal identifiers were removed from transcripts to protect the confidentiality of interview participants. In addition, pauses and linguistic fillers such as "uhmm" were removed from transcripts for the purpose of readability and clarity. All transcripts and recordings were stored within a password-protected computer as well as a password-protected, cloud-based storage application.

All interviewees were also asked questions about their personal background (e.g., ethnicity or race). Most of those who identify as Black, Indigenous, People of Color (BIPOC) were asked specific questions about their personal experiences working within or for philanthropy. These questions were not asked of all BIPOC interviewees due to time and the

researcher's understanding of the interviewee's likely comfort with responding to questions about the sensitive topic of race.

It should be noted that White interview participants were not asked directly about their experiences based on race. As a researcher of color working within philanthropy in a less senior role, the choice to refrain from asking highly seasoned White professionals to acknowledge their Whiteness and how it may shape their experiences with CRE and CREE within philanthropy was a decision based on the researcher's personal comfort and safety. Despite not asking White professionals directly about their experience as White people within the sector, eight out of the nine White participants identified their racial background and positionality within the sector and spoke to CRE and CREE from their perspectives.

Data Analysis

The primary focus of the study's qualitative analysis was to examine how and to what extent evaluators include communities served in the development and implementation of CRE methods in philanthropic initiatives. An important sub-focus of this analysis was to examine how evaluators and foundation staff define community in philanthropic CRE and CREE evaluations.

The second focus of this analysis was to identify philanthropic cultural norms and beliefs about community inclusion in CRE and CREE, including an examination of White dominant norms in philanthropy using Tema Okun's (2021) definitions of White dominant norms. The third focus was to identify facilitators or challenges evaluators encounter when including communities served in developing and implementing CRE methods and understand how they address them. Finally, the fourth focus was to understand foundation staff's perceptions of facilitators and challenges to developing and implementing CRE approaches when communities served are included in the process. The researcher aimed to produce study findings that present

contextual insights about how CRE and CREE are currently practiced at this critical time in which the intersection of evaluation and philanthropy is actively redefining itself through deep reflections about diversity, equity, and inclusion and evaluation practice.

Preparing for Coding. In preparation for analysis, all interview transcripts were cleaned and all identifying information was removed, such as specific details about participants' racial backgrounds, the organizations in which they work, and any references to the name of philanthropic initiatives or locations for philanthropic efforts. After interview transcripts were cleaned, all transcripts were uploaded to MAXQDA to then analyze and organize.

Prior to starting the coding process, the researcher listened to all interview recordings. The researcher reviewed the handwritten notes taken during interviews and the transcripts to develop an overall sense of the data that had been collected. During this pre-coding process (Saldaña, 2021), the researcher identified code-worthy passages, concepts, and insightful quotes. The researcher noted these insights in a journal. This precoding phase informed the development of the approach to coding interviews.

Analysis Overview. Due to the exploratory nature of this study, the approach to analysis and coding for all research questions was inductive. Saldaña (2021) describes inductive approaches to coding as “learn as you go” when exploring a particular social phenomenon (p.41). Overall, the researcher first closely reviewed the transcripts and split the data into “smaller codable moments” (Saldaña 2021, p.34). According to Charmaz (2015), this approach to coding has the potential to enhance the trustworthiness of qualitative analysis and “reduces the likelihood of inputting your motives, fears, or unresolved personal issues to your respondents and to your collected data.” (p.68). The researcher deemed this approach to analysis particularly fitting for this study due to the researcher’s proximity to the research context.

A generic approach to analysis was used. Saldaña (2021) suggests utilizing a combination of generic coding methods when beginning the qualitative analysis. According to Kahlke (2014), generic qualitative research studies provide the researcher with flexibility to borrow from and blend different philosophical assumptions and methodological approaches of qualitative analysis to address the research questions. The following subsections describe the specific analysis approaches used for all three research questions. The inductive approach about how and the extent to which evaluators include communities served in the development and implementation of CRE methods in philanthropy was used for the first research question (R1) and is detailed below in a subsection entitled Analysis for R1. The inductive approach for Research Question 2 and 3 (R2 and R3), which focused on identifying cultural norms and beliefs as well as facilitators and challenges to including communities served in the CRE process for both evaluators and foundation staff, is described in the subsection entitled Analysis for R2 and R3.

Analysis for R1. After an initial review of the transcripts, the researcher implemented a two-cycle coding process described in Saldaña (2021). For the first cycle, the exploratory process coding that was applied involved using gerunds to identify actions, both observable and conceptual, that participants made during the CRE implementation process. This method of coding, described by Saldaña (2021), comes from grounded theory, and is applied to examine actions taken over time. This coding method was implemented to understand how the development or implementation of methods described by interview participants changed throughout the CRE process.

Process coding was chosen instead of other grounded theory coding procedures, such as in vivo coding, because it allowed the researcher to assign commonly used names for particular

CRE methods or evaluation activities that are reflected in the broader evaluation literature rather than using the exact words that participants utilized during the interview (e.g., a participant may call something a Learning Group rather than an Evaluation Advisory Committee.) This process yielded 20 codes that detailed different steps of the CRE process that evaluators utilized; these varied from the application of specific methodologies, to understanding more about the context, to different interpersonal skills that were used in the field.

After developing these codes, each one was reviewed again to understand the context of its use and assess the extent to which it was unique. Two codes were merged into existing codes after this review. One merged code concerned centering community and the other was about engaging an advisory committee. This left 18 distinct codes detailing different process steps that evaluators reported when applying CRE in philanthropy.

Since the primary focus of R1 analysis was about the development and implementation of methodology, the researcher utilized the second cycle of coding to categorize the data segments within the 18 process codes by the American Evaluation Association (AEA) competencies categories (2018): 1) Profession practice, 2) Methodology, 3) Context, 4) Planning and Management, and 5) Interpersonal. This coding procedure (focused coding) was utilized to further refine the process codes into more salient categories shared by interview participants about the CRE process (Saldaña, 2021) which were solely focused on methodology, methodological choices. This set of competencies was chosen to further refine the codes because it was the most recent set of published evaluation competencies that embeds CRE into the evaluation approach (AEA, 2018). This helped the researcher further collapse coding categories into 11 methodological codes.

The researcher included another focused coding process (Saldaña, 2021) to categorize the 11 methodological codes based on their application within the distinct phases of the CRE process based on the framework by Frierson, Hood, & Hughes (2002). All nine steps in the CRE framework were included as codes to understand how each identified CRE method was used in the philanthropic context. Special attention was given to steps four through seven of the CRE framework since these are the focus of this study (4. Framing Questions, 5. Designing the Evaluation, 6. Selecting and Adapting Instrumentation, and 7. Collecting data). Only data from these four steps are reported on for this dissertation. Utilizing the CRE steps as a framework for coding allowed the researcher to assign codes to larger passages, aiding in the examination of how the 11 methods were applied across different phases of the CRE process.

After coding, the researcher utilized the code matrix browser in MAXQDA to identify how many times a method was reported and at what stage in the evaluation process the method was applied. An Excel sheet was downloaded from MAXQDA and the researcher developed a methods case for each methods described. Each methods case summary included a three- to four-sentence paragraph with information on how the method was used, the phase of CRE process, a definition of community, a definition of community inclusion, why the method was applied, and what type of foundation was involved in the process (e.g., community foundation, state foundation, or national foundation).

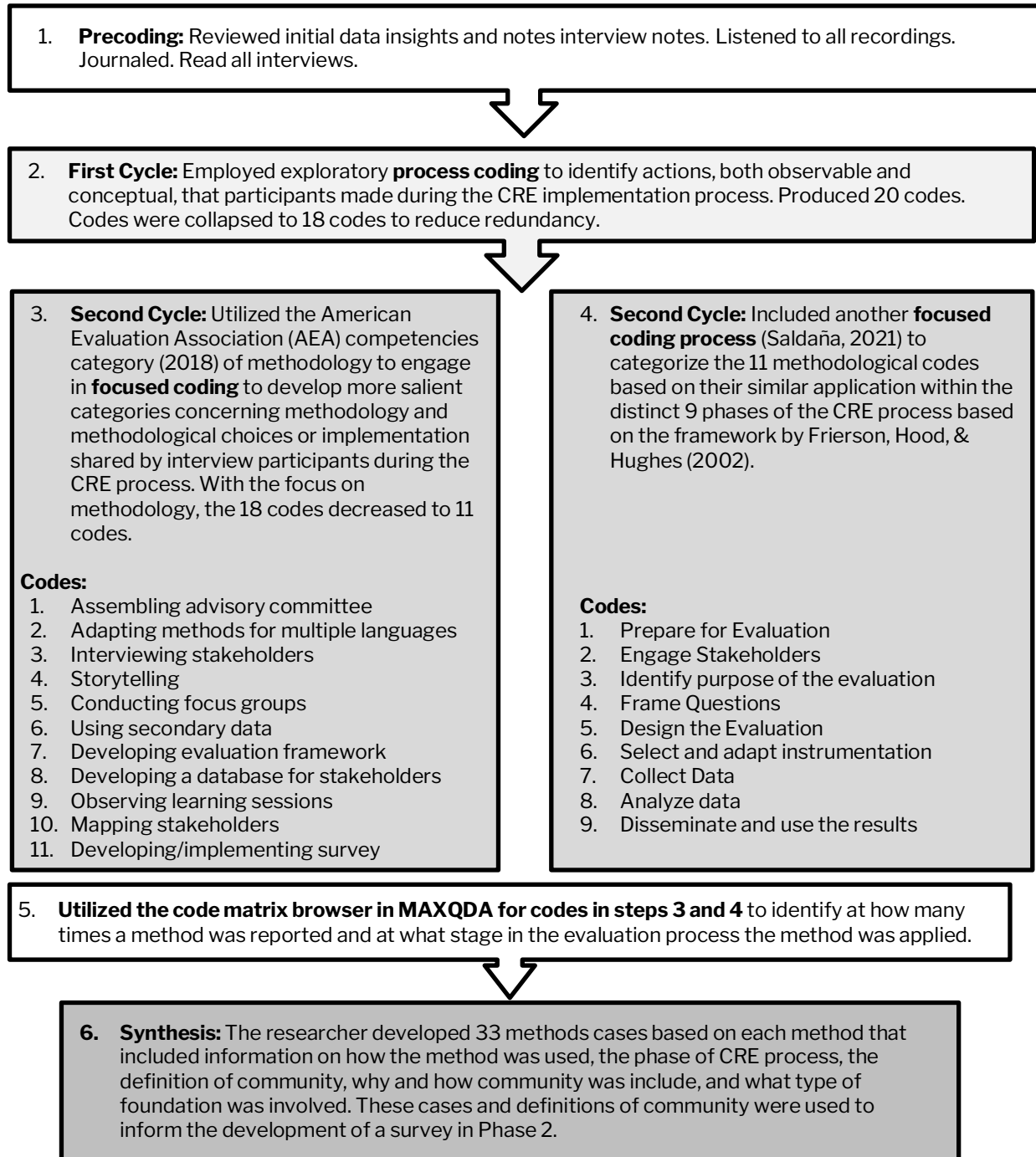
The researcher did not prescribe a definition of community as inclusion criteria for CRE cases in this study. Instead, the researcher asked interview participants to define what they meant by community in each of the methods cases they shared as way to examine which groups of stakeholders were considered as community members in the context of the philanthropic evaluation cases shared via interviews. The researcher then categorized the cases developed

based on definitions of stakeholders in past evaluation research conducted by Azzam (2010), as either implementers (e.g., grantees or intermediaries) or recipients (e.g., community residents).

The researcher chose to quantify the qualitative data to understand the frequency with which these methods were utilized within the sample. Therefore, percentages or number of participants are reported throughout the results section. Findings from this part of the qualitative analysis were used to create survey items for the quantitative portion of Phase 2 about descriptions of CRE methods, definitions of community, and the extent to which community members were included the development and implementation of the 11 CRE methods. Figure 2 below displays the steps of this analysis process (see Appendix F for codebook for Research Question 1, 2, and 3 for Phase 1).

Figure 2

Qualitative Analysis for Research Question 1



Analysis for R2 and R3. Analysis for Research Question 2 and 3 started with the same precoding procedure as R1. After this precoding process was complete, a two-cycle coding process described by Saldaña (2021) was utilized to understand the cultural norms present within the philanthropic context and the facilitators and barriers to community inclusion in the CRE process.

For the first cycle, a values coding procedure was employed. This affective coding method (Saldaña 2021) was applied to understand the individual values, opinions, biases, assumptions, and interpretive perceptions of cultural norms in philanthropy concerning community inclusion, why or why not certain groups were included in CRE methodology, how activities were received, and what facilitators and challenges to inclusion are present within philanthropy. According to Saldaña (2021), this coding procedure is particularly useful for examining cultural values, which was an objective for Research Question 2.

This process generated 59 value codes, not including sub-codes that the researcher continued to refine. At this stage, portions of the data were coded into larger chunks of text. This process consolidated and refined the original values codes into broader categories. During this time, the researcher developed several journal entries to document early thinking about the possible relationships among codes and possibilities for further refinement.

Focused coding was used to develop higher level categories through identification of categories with significant or frequent codes (Saldaña, 2021). This round of coding reduced the original 59 codes to 21, excluding subcodes. These codes were nested under larger categories for 1) cultural norms and beliefs in philanthropy concerning community inclusion in CRE and CREE, 2) facilitators to inclusion in CRE and CREE, and 3) barriers to inclusion in CRE and CREE to answer RQ 2 and RQ 3.

Specifically for cultural dimensions, Kagawa Singer et al.'s (2016) definition of culture was used to identify which codes were used for culture and which may be facilitators or barriers. This definition was chosen because it captures the complexity and interconnectedness of culture to background characteristics, world views, and behaviors at the individual level and how they reinforce collective understanding of reality for a particular group.

Culture is an internalized and shared schema or framework that is used by group (or subgroup) members as a refracted lens to 'see' reality, and in which both the individual and the collective experience the world. This framework is created by, exists in, and adapts to the cognitive, emotional, and material resources and constraints of the group's ecologic system to ensure the survival and well-being of its members, and to provide individual and communal meaning for and in life. (p. 242)

Codes for culture were also identified based on whether the interview participant labelled them as an aspect of culture, a facilitator, or a barrier, thus honoring the perspectives and reality constructed by participations.

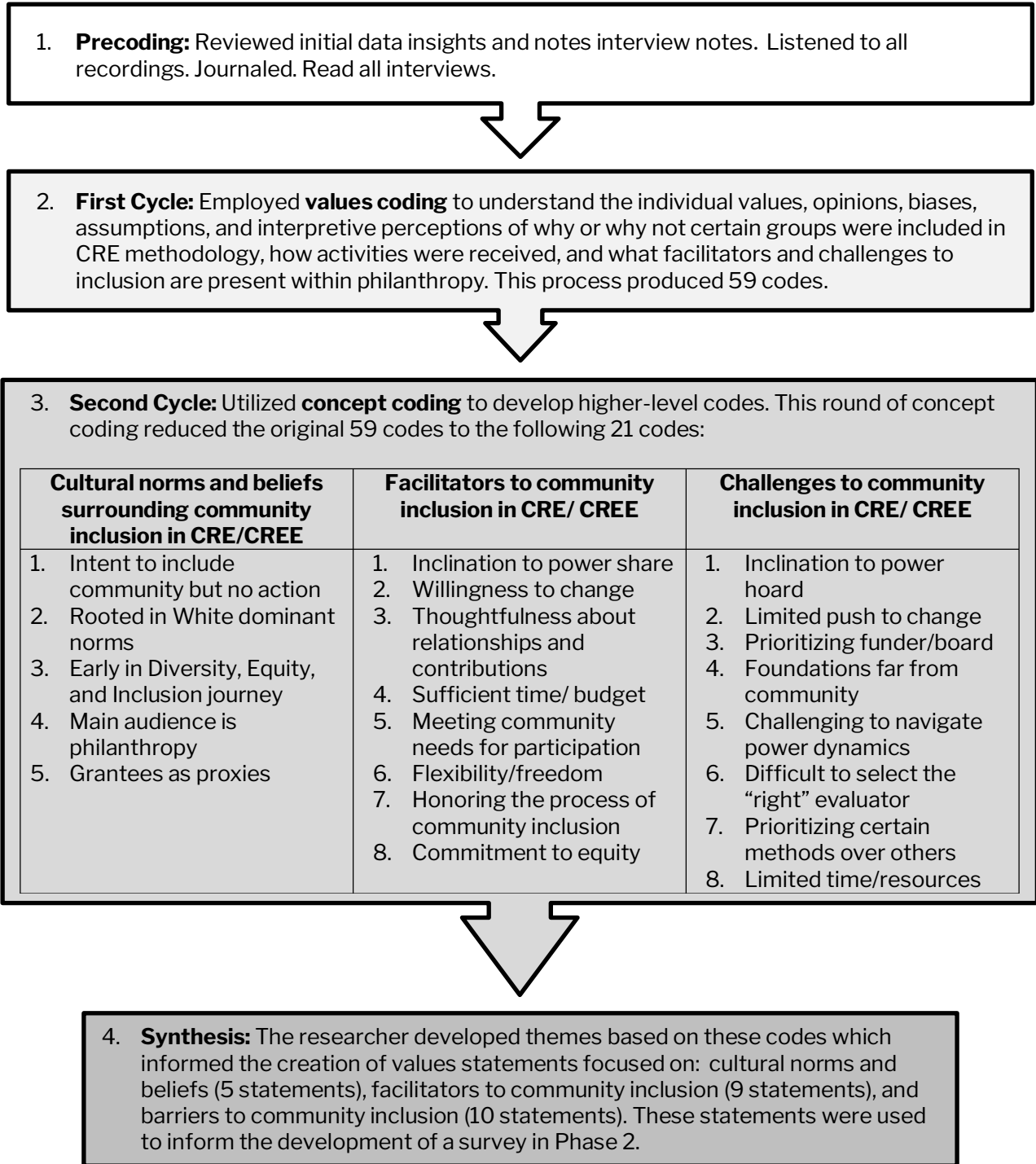
For culture, the first and most reported theme was the (1) presence of White dominant norms in philanthropic evaluation. Since this category was quite large, the researcher utilized subcodes to further understand the nuance within this code. The researcher identified several sub-themes pertaining to Tema Okun's (2021) list of White dominant norms within this larger theme of White dominant norms in philanthropy. The researcher selected these definitions for White dominant norms because they are well known within philanthropy and have been cited in publications on culturally informed community engagement (Hood et al., 2023).

After insights and themes were developed, the researcher reached out to interview participants to share specific findings via email and asked participants if they had any questions

as a member check. This outreach was well received by participants and the researcher answered any follow-up questions they had about the findings. Two interview participants, who were willing to continue to be engaged about this study, were asked to review the themes and findings present in this phase of the survey form developed for Phase 2. Participants emailed their questions and feedback to the researcher and these insights were used to inform Phase 2 of the study.

Figure 3

Qualitative Analysis for Research Question 2 and 3



Results

The findings from Phase 1 were used to explore all the research questions and inform Phase 2 of the study. The following subsections describe the results for each questions.

R1. How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE methods, specifically 1) Framing Questions, 2) Designing the Evaluation, 3) Selecting and Adapting Instrumentation, and 4) collecting the data?

Definition of Community. Across the 20 interviews with evaluators and foundation staff, the researcher identified 33 reported methods cases. Two methods cases did not include definitions of community. Definitions of stakeholders were categorized using definitions specified by Azzam (2010) and were divided into implementers and recipients of the program. Methods cases that only included implementers were observed 38% (12 out of 31) of the time. Of these cases, implementers consisted of foundation grantees in 83% of cases (10 out of 12) and community organizations and nonprofits in 25% of cases (3 out of 12).

Responses only concerning the inclusion of recipients in CRE were observed in 35% of cases (11 out of 31). Of these cases, community residents were represented the most (82%, 9 out of 11), followed by individuals belonging to similar racial or ethnic groups (27%, 3 out of 11), individuals belonging to similar age groups (e.g., youth who constituted 9%, 1 out of 11), and individuals experiencing similar socioeconomic status (e.g., “low income”) (9%, 1 out of 11).

Approximately 26% of methods cases had a combination of implementers and recipients represented in CRE (8 out of 31). Of these cases, community organizations and nonprofits were represented the most (88%, 7 out of 8), followed by community residents (63%, 5 out of 8), individuals belonging to similar age groups (25%, 2 out of 8), grantees (13%, 1 out of 8), and local experts (13%, 1 out of 8).

Figure 4

Definitions of Stakeholders Included in CRE or CREE by Foundation Type

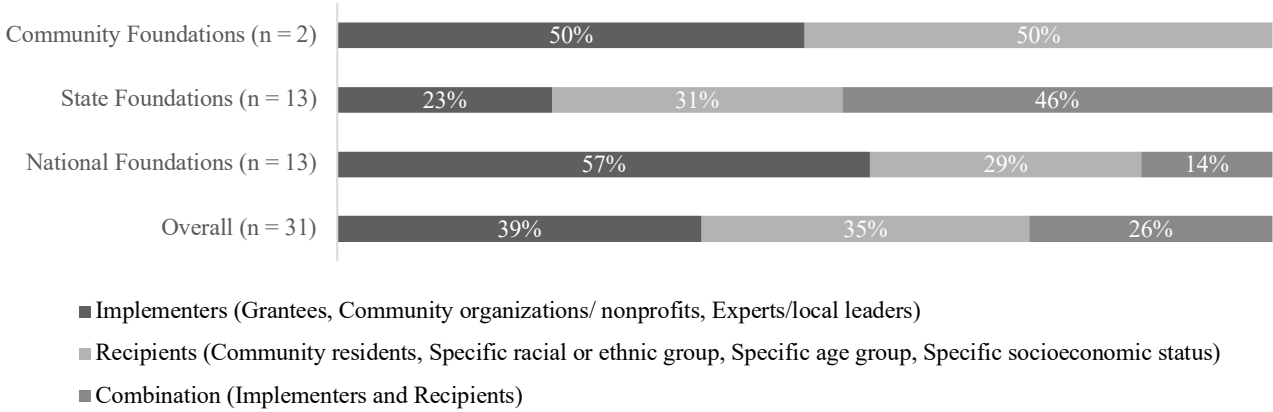


Table 2

Definitions of Community in Philanthropic CRE by Foundation Type

Categories of Evaluation Stakeholders	Total Methods cases* (n = 31)	National Foundations (n = 14)	State Foundations (n = 13)	Community Foundations (n = 2)
Implementers				
Grantees	12	6	2	1
Community-based organizations and nonprofits	9	1	7	0
Experts	2	2	0	0
Recipients				
Individuals living in a specific location	13	3	7	1
Similar racial or ethnic background	4	2	2	1
Similar age or stage of life (e.g., youth)	3	1	2	0
Similar SES	1	0	0	1

Note: Total includes all cases. When examining national, state and community foundations, three cases were removed due to lack of information about foundation type. Frequencies do not sum to totals because several cases included multiple definitions of community.

Stakeholder Inclusion by Foundation Type. Further examination of stakeholders and by foundation type suggests that implementers alone were included in CRE in 57% of national foundation cases (8 out of 14). The inclusion of grantees, with no other groups included in the evaluation, was associated with 46% of methods cases for national foundations (6 out of 14) (see Figure 4 and Table 2 for stakeholder inclusion by foundation type).

This differed from state foundations in which 23% of cases included implementers (3 out of 13), with eight percent of cases including grantees without other stakeholders (1 out of 13). Although the data suggests that 50% of community foundations cases included only implementers (1 out of 13), this sample size is only two cases.

The recipients-only inclusion was similar across state (31%, 4 out of 13) and national foundations (29%, 4 out of 14). Residents were the most represented group within the recipients' category for both state foundations (23%, 3 out of 13) and national foundations (14%, 2 out of 14) cases. Recipients were represented in 50% of community foundation cases (1 out of 2), however, this subgroup consisted of only two cases.

State foundations included both recipients and implementers in almost half of the cases represented in the interview data (46%, 6 out of 13). This combination of stakeholder groups was represented in only 14% of cases for national level foundations (2 out of 14) and was not represented in community level foundations.

Methods Cases. The researcher identified 31 reported methods cases with 11 different methods (see Table 3 for code and methods case frequencies, Table 4 for methods by CRE steps, and Table 5 for summaries of the purpose of community inclusion). Overall, evaluation advisory committees were reported most frequently across interview participants resulting in nine cases

detailing this specific method (29%). The second most represented method was interviews (13%, 4 cases) followed by storytelling, focus groups, and surveys (10%, 3 cases each).

When analyzed by foundation type and CRE phase, the data suggests that state foundations include a greater mix of recipients and providers than national foundations. As mentioned in the previous section, national foundations included grantees more than any other group (46%, 6 out of 13). This difference in stakeholder diversity by role in the evaluation ecosystem warrants further investigation to fully understand this trend.

In addition, based on the interview data, recipients and providers were included most often in the data collection phase with their insights utilized as data points (55%, 17 out of 31 cases). More exploration is needed to understand why recipients and providers were included in this phase the most rather than in other steps of the CRE process, such as Framing Questions (45%, 14 out of 31 cases), Designing the Evaluation (45%, 14 out of 31 cases), or adapting instrumentation (23%, 7 out of 31 cases), or if these differences are meaningful.

When examining reasons for community inclusion across different methods, the interview data suggests that community inclusion was mostly based on the interest and intention of funders to include grantees and community members in the evaluation process (See Table 5 and Appendix G through Q for further information about reasons for community inclusion). Primarily reasons for inclusion concerned funders' desire to understand the philanthropic initiative through the perspectives of grantees or community members (e.g., what learning questions they had, how they thought change happened, how they measured their impact or progress, what they were learning through the initiative). Other purposes for inclusion were honoring community wisdom, building data capacity, and fostering grantee ownership and use grantee data.

The following subsections describe the overall use of each of the 11 methods reported in Phase 1 and how community was defined and included within each phase of the CRE process.

Table 3

Reported Methods by Interviews and Coded Segments

Methods Code	N Coded Segments	Number of Interviews		
		N of Interviews (<i>n</i> = 20)	N of Evaluators (<i>n</i> = 13)	N of Foundation Staff (<i>n</i> = 7)
Evaluation Advisory Committee	30	9	7	2
Interview	6	4	3	1
Local Learning Partnership	5	2	2	0
Secondary Data	4	2	2	0
Storytelling	3	3	2	1
Focus Group	3	3	3	0
Survey	3	2	2	0
Evaluation Framework Development	2	2	1	0
Database Development	1	1	1	0
Observation	1	1	1	0
Stakeholder Mapping	1	1	1	0

Table 4*Methods Cases by CRE Steps*

Methods Cases	Phases of CRE				
	N Methods Cases	Framing Questions	Designing the Evaluation	Selecting and Adapting Instrumentation	Collecting Data
Evaluation Advisory Committee	9	6	8	4	2
Interview	4	2	1	0	1
Storytelling	3	0	0	0	3
Focus Group	3	0	0	0	3
Survey	3	0	0	1	3
Local Learning Partnership	2	2	2	2	2
Secondary Data	2	1	1	0	0
Evaluation Framework Development	2	1	2	0	0
Database Development	1	1	1	1	1
Observations	2	0	0	0	1
Stakeholder Mapping	1	0	1	0	0
Total	31	13	16	4	13

Table 5*Reasons for Funder's Interest in Community Inclusion*

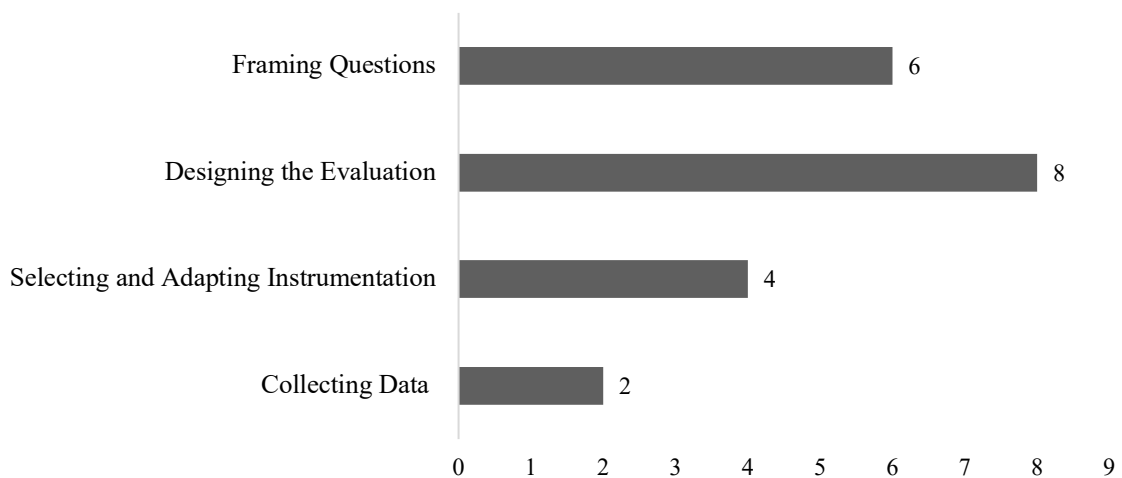
Methods	N Methods Cases	Purpose of Community Inclusion
Eval Advisory Committee	9	<ul style="list-style-type: none"> • Funder wanted to build stronger relationships with participants and communities • Funder wanted to address the difference in power among different stakeholder groups • Funder wanted honor community wisdom and the evaluation priorities of stakeholders
Interview	4	<ul style="list-style-type: none"> • Funder wanted to understand grantees' learning interests and work • Funder wanted to understand grantee's perspectives on how change would happen and how they were measuring and learning about the impact of their efforts. • Funder wanted to learn how they could better support organizations
Storytelling	3	<ul style="list-style-type: none"> • Funder wanted to learn from the insights and wisdom of community members • Funder wanted to understand community needs and learning questions
Focus Group	3	<ul style="list-style-type: none"> • Funder wanted to learn about perspectives of different groups as sources of data collection
Survey	3	<ul style="list-style-type: none"> • Community organization wanted to tell the story of this effort in their community through data collection from community • Funder wanted to collect data from community to build local data capacity and foster community ownership of data
Local learning partnership	2	<ul style="list-style-type: none"> • Funder wanted to build local data capacity and foster community ownership of data
Secondary Data	2	<ul style="list-style-type: none"> • Funder wanted to learn from past work via grantee reports
Evaluation Framework Development	2	<ul style="list-style-type: none"> • Community organization wanted to better understand their success and the story of their progress • Funder wanted to build local data capacity and foster community ownership of data
Database Development	1	<ul style="list-style-type: none"> • Funder wanted to foster grantee ownership and use their own data in whatever manner they see fit
Observations	2	<ul style="list-style-type: none"> • Funder wanted to understand what and how grantees are learning from each other.
Stakeholder Mapping	1	<ul style="list-style-type: none"> • <i>No information provided</i>

Evaluation Advisory Committees. Almost half of the interview participants mentioned the inclusion of evaluation advisory committees as a method used when practicing CRE in philanthropy (45%, 9 out of 20 interviews). Nine cases were developed based on descriptions from these interviews (see Appendix G for case descriptions). Of the nine evaluation advisory committees mentioned, four were associated with national foundations (44%) and five with state foundations (56%). Almost half of the advisory committees included a combination of implementers and recipients (44%, 4 out 9 cases). One-third only included implementers (33%) and two cases mentioned only recipients (22%).

Across the nine evaluation advisory committee cases described by interview participants, all four of the CRE steps of interest for this study were represented: Step 5) Designing the Evaluation was reported the most (88%, $n = 8$), followed by Step 4) Framing Questions (66%, $n = 6$), Step 6) Selecting and Adapting Instrumentation (44%, $n = 4$), and lastly, Step 7) Collecting Data (22% $n = 2$).

Figure 5

Application of Evaluation Advisory Committees by CRE Phases



Regarding community inclusion in evaluation advisory committees, almost all the interview participants who described this method noted reasons for intentional effort from foundations to engage in this method, such as building stronger relationships with participants and communities, addressing the variance in power among different stakeholder groups, and honoring community wisdom and priorities that stakeholders bring (88%, 8 out of 9 interviews). Participants mentioned that these efforts ranged in the level of control or decisional power that they granted implementers or recipients.

Out of the nine evaluation advisory committees, two evaluation advisory committee efforts (22%), according to interview participants, exhibited intentional engagement from the onset of the evaluations to actively shift power to stakeholders outside of the foundation. One example of this is a youth advisory committee shared by foundation staff from a national foundation that provided youth organizers the opportunity to lead this evaluation effort by centering their priorities. This participant explained:

The evaluation is being completely co-created with youth. The evaluators are working directly with the youth to figure out what's important to them, what do they want to answer, what would the evaluation look like, what role would the youth have in it. That is a much more power-sharing example.

Another example that, according to an evaluator within the sample, fully centered community evaluation priorities was a description of a neighborhood evaluation advisory committee supported by a state foundation.

[The neighborhood advisory committee] had a long in-depth conversation about evaluation and what evaluation means and why they were always being evaluated, but also why what they wanted to know was never on the list, kind of a thing. Anyway, they continue to have those conversations with their neighborhood.

According to participants, both efforts were examples in which foundation staff wanted to explore the possibilities of different types of relationships with stakeholders.

Despite some foundations' inclinations to invest in their relationships with stakeholders and shift power dynamics, not all evaluation advisory committees described were granted the opportunity to center their priorities in the evaluation process. For example, one national foundation staff interviewee mentioned that an advisory committee she witnessed oversaw "vetting the questions, vetting the frame, vetting the tools" but "they didn't have a ton of decisional power." Two of the nine evaluation advisory committees engaged stakeholders in this way (22%).

Relatedly, the importance of transparency about how and why stakeholders are included in evaluation advisory committees and the extent to which their contributions had influence over the evaluation was mentioned by several evaluators and foundation staff (77%, 7 out of 9). One foundation staff interviewee remarked, "...the challenge there is making sure that it's not an advisory group in name only but where they can actually have a say in the decisions that are being made."

A few evaluators mentioned the potential for evaluation advisory committees to act as opportunities to bridge direct relationships among foundations, implementers, and recipients (33%, 3 out of 9). However, one evaluator raised concerns about evaluation consultants' role in the process.

The foundation has a relationship with the consultants, and then the [stakeholders] have a relationship with a consultant, so the consultant ends up being the intermediary. While that's good and necessary, it sometimes also creates gaps and spaces in relationship that actually could shift the learning and the knowing and the opportunities.

This caution implies that there may be missed opportunities, due to the presence of evaluation consultants, for the foundation and stakeholders to find a path forward, co-learn together, and deepen their relationships with a third party present. More information is needed to understand this phenomenon.

One third of evaluators (33%, 3 out of 9) described cases in which the successful management of relationships across evaluation consultants, foundations, and implementers and recipients involved with an evaluator advisory committee opened possibilities of producing new opportunities for co-learning across all groups. For example, one evaluator noted they experienced hesitancy from a statewide foundation to form an evaluation advisory committee due to the foundation's historical lack of engaging grantees in this way. The evaluator explained, "the foundation hasn't built in a lot of these touchpoints for people to just share and learn from each other." The evaluator noted that after forming the evaluation advisory committee, they received feedback that "...it's really helped [grantees] take a bird's eye view of their work and really reminds them this work is working towards something larger and they're part of this community." Grantees also shared with the evaluator that how the evaluation team is "...summarizing things at a high level and making connections between [their] work is helping to legitimize the work."

In sum, these findings suggest that evaluation advisory committees are a frequently applied participatory method of stakeholder inclusion for recipients and implementers'

philanthropic CRE efforts. Interview participants shared that the formation of an evaluation advisory committee may be useful for improving relationships across foundation staff, evaluators, implementers, and recipients. Implementation of this method, however, varies across cases. Evaluators and foundation staff highlighted that transparency about the management of power dynamics, relationships, and the anticipated purpose and outcomes of the engagement are important factors to consider throughout the duration of implementation.

Interviews. One fifth of participants noted interviews as a method they have applied when practicing CRE in philanthropy (20%, 4 out of 20 interviews) producing four methods cases (see Appendix H for case descriptions). Of these, 75% of the interview cases mentioned were conducted for evaluations associated with national foundations (3 out 4 cases) and one case did not include information on the type of foundation (25%, 1 out of 4). All the interview methods described by participants included implementers (100%, 4 out 4 cases). Two of the interview cases mentioned that the interview findings were used to inform Step 4) Framing Questions of the CRE process (50%, 2 out of 4), one case was used for Step 5) Designing the Evaluation (25%, 1 out of 4), and one case was used for Step 7) Collecting Data (25%, 1 out of 4).

Based on the interview data, the method of the interview was the second most popular inquiry type shared by participants. This method was applied in several phases of the CRE process and mainly utilized to engage grantees and community organization staff in the development of foundational CRE process steps. For example, in three cases, interview participants mentioned that the method was applied to frame questions or design the evaluation and focused on understanding grantees' learning interests, work, ideas about how change would happen, and how they were measuring and learning about the impact of their efforts. In another

case, grantees were included in interviews to understand how the funder could better support organizations. Overall, the data suggests the interviews were a versatile method that could be used to engage evaluation stakeholders at several steps in the evaluation process. More information is needed to know the extent to which this method may be utilized to engage recipients by a broader sample of CRE evaluators and foundation staff.

Storytelling. One fifth of the interview participants reported the method of storytelling (20%, 4 out of 20 interviews) producing three methods cases (see Appendix I for case descriptions). Of these three cases, 66% of the storytelling cases were associated with state foundations (2 out of 3 cases) and one case was associated with a national foundation effort (33%, 1 out of 3). All the storytelling cases included recipients—such as community residents or members of Indigenous communities—and all storytelling efforts were used for Step 7) Collecting Data of the CRE process (100%, 3 out of 3).

Overall, interview participants shared that they employed storytelling efforts to learn about the experiences of community members. Two foundation staff interviewees mentioned that recipients were recruited from community-based organizations affiliated with the foundation. One evaluator interviewee noted that residents from a neighborhood evaluation advisory group recruited other residents to tell their stories via video. In another example, one evaluation recalled the application of a storytelling method called grandmother's pedagogy with their work with Indigenous populations. In all cases, participants noted that foundations were specifically interested in inclusion of recipients to learn from the insights and wisdom from community members (100%, 3 out of 3).

Focus Groups. Three interview participants (2 evaluators and 1 founder staff) reported focus groups as a method associated with CRE in philanthropy (15%; 3 out of 20 interviews).

Based on the interviews, three methods cases were produced (see Appendix J for case descriptions) for focus groups, with 66% of cases associated with state foundations (2 out of 3 cases) and one case associated with a community foundation (33%, 1 out of 3).

All the focus group cases included recipients (100%, 3 out of 3), such as community residents chosen by a community organization, parents and guardians, rural community members, members of communities of color, and members of lower socioeconomic communities. All recipients (100%, 3 out of 3) were included as participants in data collection (Step 7).

Every interview participant mentioned considerations about focus group facilitation that would ensure cultural responsiveness and accessibility of data collection. Two out of the three interview participants noted that they offered focus groups in different languages. One evaluator shared that being “culturally grounded in the meanings behind the questions and the appropriateness of how you facilitate a group” is equally important with speaking and understanding the language of the focus group. Another evaluator noted that they often utilize community liaisons to introduce focus group facilitators.

We have sometimes not us facilitating, but somebody from the community as a partner facilitating, because that's more helpful. They speak their language, the language of the community. We prep beforehand with them and then work with them if we do that.

One evaluator mentioned that they attended data collection to observe participant body language and social interactions even though they did not understand the language of the focus group. After the focus group, the evaluator met with the facilitator to debrief on the overall impression of the focus group. The data suggests that these responses to the language and cultural needs of

participants ensure that the focus group is “speaking the same language in terms of the cultural dynamics” that is present in the evaluation context.

Focus group logistics, such as timing and providing refreshments and childcare, were also noteworthy facilitation factors that interview participants mentioned regarding in-person focus groups. One foundation staff interviewee noted that they also had service providers present at the focus group that participants knew so that participants “saw familiar faces” and felt comfortable enough to engage. Though two of the focus groups described were conducted via video conference, limited logistical considerations were shared (66%, 2 out of 3 cases). Overall, interview participants emphasized the importance of ensuring that all evaluation participants were comfortable during the focus group engagement.

Surveys. Two interview participants mentioned implementing surveys in CRE efforts with philanthropy (10%, 2 out of 20 interviews) producing three methods cases for this method (see Appendix K for case descriptions). Of these cases, 66% associate with state foundations (2 out of 3 cases) and one case associates with a national foundation (33%, 1 out of 3). All the survey efforts included recipients (100%, 3 out of 3) with one including providers as well (33%, 1 out of 3). All survey efforts were implemented to collect data, Step 7 of the CRE process (100%, 3 out of 3), and one was also utilized to select and adapt instrumentation, Step 6 of the CRE process.

Overall, the evaluators that described this method mentioned that they included recipients (community residents, youth organizers, older adults, and members of community organizations) as participants in data collection efforts (100%, 3 out of 3). Community nonprofit staff were included in the survey process to develop an evaluation tool with high utility. One evaluator noted, “If you can't create useful processes and methods and tools, it's just not going to be

sustainable for learning at the community level.” The same evaluator also collaborated with the nonprofit staff to embed a survey into existing program efforts.

The concern of implementing surveys in highly diverse communities with shifting demographics was raised by one evaluator with survey implementation (5%, 1 out of 20 interviews). This evaluator expressed feeling “unprepared” to apply the principles of CRE to survey efforts for a national funder initiative when they implemented surveys in localized communities that consisted of multiple racial identities. Gender identities, immigration statuses, citizenship statuses, power issues, and safety concerns were also topics that emerged in this case. It should be noted that the case this evaluator shared occurred about 20 years ago when CRE was not as infused into the evaluation field as it is today. More information is needed to understand the extent to which these issues remain present in the field.

Local Learning Partnerships. Two interview participants described the development of local learning partnerships for the same national foundation initiative (10%, 2 out of 20 interviews). From these descriptions, the researcher developed one case (see Appendix L for case descriptions). This case included a combination of recipients and implementers that consisted of residents, experts from universities, and community data partners.

All four of the CRE steps of interest for this study were represented in this case: Step 4) Framing questions, Step 5) Designing the Evaluation, Step 6) Selecting and Adapting Instrumentation, and Step 7) Collecting Data. Interview participants explained that this diverse array of stakeholders was included in these local learning partnerships because the funder developed a model for building local data capacity to democratizing data for communities that prioritized community engagement.

Both evaluators described the importance of education and openness to shifting evaluation practice for the application of this method. One evaluator noted that this example was from the early 2000s and the evaluators involved, “were leaning into fairly traditional methods and bringing community along to fairly traditional methods.” This evaluator went on to note that, “education and skill-building of community residents to engage those [data] conversations and education and capacity building of evaluators to open themselves up to newer ways to thinking” were critical for this initiative. Another important element associated with the successful implementation of this method was centering the evaluation interests of the community. One evaluator shared, “These residents had a lot of power. They helped develop the theory of change. We did a lot of capacity building. It was really all about their questions, their data.” In addition, those in leadership roles received stipends and computers to honor their contributions to this effort. Both evaluators noted that this approach to evaluation was considered “trailblazing” at the time and that the funder received praise for their community-centered efforts.

Overall, the data suggests that the example of local learning partnerships shared was an early attempt at community-rooted, participatory evaluation practice within philanthropy. However, this case happened about 20 years ago, and more investigation is needed to understand the extent to which this method is currently applied in the field.

Secondary Data. Two interview participants reported utilizing secondary data in their CRE efforts (10%, 2 out of 20 interviews). Two methods cases were developed based on these descriptions (see Appendix M for case descriptions). One case was associated with the evaluation of a national foundation effort (50%, 1 out 2 cases) and the other did not have information about the foundation type. Both secondary data examples included providers (100%,

2 out of 2). Specifically, grantees were asked to identify grantee reports, social media, and websites that would provide context about their efforts. As one evaluator explained:

We try to do our best at making use of secondary data as much as we can to think about what data already exists what kinds of questions we might be able to ask to support folks.

Future data we could collect if there's systems and processes already in place.

For both secondary data cases, this information was used to frame questions (Step 4) and design the evaluation (Step 5).

Altogether, the data suggests that inclusion of secondary data is a method utilized by evaluators to conduct their due diligence and gain deeper contextual understanding to inform their work. More information is needed to understand the extent to which this method is applied more widely in the field.

Evaluation Framework Development. Two interview participants mentioned developing evaluation frameworks in their work with philanthropy (10%, 2 out of 20 interviews) producing two methods cases (see Appendix N for case descriptions). Evaluation frameworks development consisted of identifying indicators, outcomes, or measures to answer the evaluation questions.

The evaluation framework development process associated with the state foundation (50%, 1 out 2 cases) started out with understanding the context of the nonprofit's past and present work in community, how the nonprofit currently collected data to learn about their work, and what information would be most helpful for nonprofit staff to tell their story of progress and that of their community. Data collection efforts at the time mostly focused on "funder numbers and widgets." "It was more about numbers rather than the story," the evaluator explained.

Through a series of meetings facilitated in English and Spanish with program staff, the evaluator

developed learning questions with implementers as well as an evaluation framework that centered the nonprofit and community's priorities and learning needs. This framework was used to construct questions (Step 4) and design the evaluation (Step 5).

The second example of evaluation framework development was part of a national initiative to develop local learning partnerships to democratize data for communities (50%, 1 out of 2 cases). The evaluator mentioned that the data offered to residents to inform the process of developing this framework was informed by recent local data on academic performance, suspensions, and expulsions, and pre-post intervention scores. However, residents, parents, and guardians involved in the initiative pushed back on the framing of this data and requested the inclusion of information on positive indicators of social-emotional behavior, teacher training, teacher diversity, and school resources as well. Retrieval of these data offered a more holistic snapshot of the current educational outcomes for children in this community and better informed the design of the evaluation (Step 5).

In both cases, evaluators noted important ways that they shifted their practice to make the evaluation framework development successful. Both evaluators described how they shifted the focus and framing of the evaluation framework to incorporate learning questions that centered the interests of communities. One evaluator recalled telling program staff, "It's not what the funder wants to learn. It's really about what will help you all better understand your work and better understand the success and the progress." The other evaluator mentioned that by listening to how community residents wanted to frame the indicators for the evaluation framework, they were able to "put some humanity into how we were just so blindly talking about closing the gap [in educational outcomes]." Another important shift in practice was presenting the evaluation framework process in an accessible, non-academic way to stakeholders. The evaluator explained,

“I had to retrain myself from pushing against these very jargony academic frameworks to one that is really speaking the language that resonates with [the recipients’] community and culture.”

Overall, these two cases suggest that how the evaluation framework development process is facilitated and evaluator’s openness to shifting their practice and framing of the evaluation questions is important. However, given the small number of cases for this method, further information is needed.

Database Development. One interview participant described the development of a database for grantees of a community foundation (10%, 1 out of 20 interviews). The researcher developed one case based on this description (see Appendix O for case descriptions). The evaluator who mentioned this method noted that grantees were asked about their evaluation and learning interests and what information would be most useful to inform their efforts. The evaluator shared the emerging outcomes of this engagement:

...They are developing a system whereby the grant partner can pull the evaluation data out of the system and put it into a template. An infographic, so that they can own and use their data however they want to own and use their data.

This idea to provide the opportunity for grantees to own their data and use it to explore their own learning questions came from the foundation staff’s realization. The evaluator explained, “There are certain things they have to ask just to get the data back to the federal government, but they realized that they could actually be more of service to their grant partners by doing this.” The funder developed of an online database for grantees and provided interpretation support from foundation staff. The evaluator noted, “They also sit down with the data with them and walk them through it so that they understand what’s in the data, what the data tells them, let them ask questions, and then dig through the data with them.”

All four of the CRE steps of interest for this study were represented in this case: Step 4) Framing Questions, Step 5) Designing the Evaluation, Step 6) Selecting and Adapting Instrumentation, and Step 7) Collecting Data. It should be noted that this case is unique. Further investigation is warranted to understand if this method is present in the field.

Observations. One interview participant described the use of observations in their CRE work with philanthropy (10%, 1 out of 20 interviews). The case was produced from this description (see Appendix P for case descriptions). The evaluator that shared this method reported their observation of a funder-sponsored, peer-learning space hosted by a learning partner as a method of data collection (Step 7) for a national foundation's initiative. The evaluator described the implementation of this method as, "showing up in those spaces to observe and listen and take notes about what's coming up for folks."

Overall, the evaluator described this method as a low-burden approach to leveraging learnings and insights from grantees to inform the evaluation. Since this case is unique, more information is needed to understand the prevalence of this method in philanthropy and how community is included in this process.

Stakeholder Mapping. One interview participant described facilitating a stakeholder mapping process with community residents (recipients) and community organization leaders (implementers) (10%, 1 out of 20 interviews), producing a single case from this description (see Appendix Q for case descriptions). The evaluator who reported this method's use emphasized the importance of addressing power dynamics during this process given the inclusion of communities residents and community leaders. This evaluator mentioned:

...It's about engaging the community members, so they don't feel like they're different or any less than anybody else in the room. That sometimes happens, and that's why they're

quiet. They feel like, "Oh, these people all have so much power and influence. I'm just here and I'm different.

Information gleaned from this process was utilized to design the evaluation (Step 5) for this initiative. Unfortunately, information about the type of foundation this effort was associated with and the purpose for stakeholder inclusion was not shared during the interview. In addition, this method was described in only one case and further information is needed to understand how stakeholder mapping is applied in the field.

R2. What facilitators and challenges do evaluators face when including communities served in developing and implementing CRE methods within the culture of philanthropy and how do they address them?

A description of philanthropic culture is critical context-setting for examination of this research question. Therefore, this results section first features Phase 1 insights concerning the culture of philanthropy that interview participants described regarding community inclusion in CRE or CREE methods. The results for facilitators and barriers are described after the section on culture.

Culture of Philanthropy Concerning Community Inclusion in CRE and CREE.

During interviews, participants were asked to describe the culture of philanthropy concerning community inclusion in CRE or CREE methods. Analysis of the interview participant responses produced five themes. The first and most reported theme was the (1) presence of White dominant norms or norms of White supremacy culture within philanthropy and philanthropic evaluation. Within this larger theme of White dominant norms in philanthropy, the researcher identified several sub-themes from Tema Okun's (2021) list of White dominant norms that pertain to philanthropic evaluation. Other themes for philanthropic culture included: (2) the connections

between a funder’s diversity, equity, and inclusion (DEI) work and the inclusion of communities served in the evaluation process, (3) disconnect between a funder’s inclination to include community members and action, (4) philanthropy as the primary audience for evaluation, and (5) inclusion of grantees in CRE efforts as proxies for the communities they serve.

The following sections summarize the findings for each theme in Phase 1 concerning the cultural norms and beliefs within philanthropy about community inclusion and CRE. Themes associated with philanthropic culture and the frequency of these themes within the interview data are listed in Table 6. Quotes exemplifying each theme are included Table 7.

Table 6

Cultural Themes of Philanthropy for Community Inclusion and CRE Code Frequencies

Thematic Code	N Coded Segments	N of Interviews (n = 20)	N of Evaluators (n = 13)	N of Foundation Staff (n = 7)
1. Philanthropic evaluation practices are rooted in White dominant norms	34	19	13	6
2. Philanthropy is currently in the early stages of exploring its role in advancing equity	27	15	8	7
3. The inclusion of communities served is not an essential component for philanthropic evaluations	26	14	9	5
4. The main audience for evaluation is philanthropy	13	9	5	4
5. Philanthropic evaluations often engage grantees as proxies for the communities they serve	12	8	4	4

Table 7

Examples of Coded Segments for Culture of Philanthropy by Interview Type

Thematic Code	Example Interview Quotes from Evaluators	Example Interview Quotes from Foundation Staff
Philanthropic evaluation practices are rooted in White dominant norms	Philanthropy should not exist as it currently does. It should not enjoy the tax shelter and sit on 95% of their wealth. All that to me is ridiculous. All that represents White supremacy, dominant culture, and therefore, every aspect of their culture reflects it from hierarchy to patriarchy to either-or thinking to perfectionism.	I think first off, historically, philanthropy is rooted in White supremacy and White dominant ways of knowing. That in itself creates a lot of cultural norms that are rooted in those values of efficiency, those values of having one right answer, values of there being only one knowledge system that is valid and true.
Philanthropy is currently in the early stages of exploring its role in advancing equity	Culturally, foundations as a whole, I think they recognize the historical evil that they have brought. I think they're really trying to flip the mirror onto themselves, and changing their own internal practices and culture.	There's so much coming to common definitions and baseline setting or just foundation setting to even have the conversation and then the willingness to have the conversation. It is a very tall hill to climb. The fact that many foundations are hiring DEI consultants to help them through that journey is helpful, but there's a lot, lot, lot of work to do.
The inclusion of communities served is not an essential component for philanthropic evaluations	My impressions with philanthropy concerning evaluation and community inclusion is that they talk a good talk like they're trying, or at least giving off the impression that they want to include community, but my impression is that there's so many practices that are firmly in place that go against community inclusion.	I think historically, philanthropy has done evaluation without much inclusion of community in any way, not in the process, not in the conceptualization. It's been very much about the foundation and usually, the foundation trying to prove that its strategies are effective.
Philanthropy is the primary audience for evaluation	I don't know that any of these products that we've developed get back to the voices that we're trying to center. Maybe they don't care. Maybe they don't want to read our reports... I feel there's something there around who is this for. Who, and how are we centering the communities that we say are supposed to be at the center?	Oftentimes, evaluations are still with the foundation as the primary audience, so I think that there's that aspect of it.
Philanthropic evaluations often engage grantees as proxies for the communities they serve	I think the word community is used very loosely or very broadly. In the philanthropic context, when we're talking about, "Oh, let's get community voices," really, I'm talking to community-based organizations who are speaking on behalf of actual community members in most instances.	We just use that one word and encapsulate and obfuscate who we're actually talking about. We have tried to get much more nuanced because there's communities within communities within communities.

Theme 1: White Supremacy and the CRE Process in Philanthropic Evaluations.

A prominent theme across interviews with evaluators and foundation staff was the presence of White supremacy culture within philanthropy (19 out of 20 interviews). Since this theme was quite large and complex, description of the results for this section are divided into two sub-themes: a) White supremacy characteristics in philanthropic evaluation practice based on Tema Okun's (2021) list of White dominant norms and b) the relationship between race and the experience of White dominant norms in philanthropic evaluation practice.

Several interviewees noted that philanthropy has been historically "rooted" or "entrenched" in White supremacy and mostly consists of individuals who identify as White (8 evaluators, 5 foundation staff). As one evaluator shared, "White privileged male-dominated philanthropy is 95% of the philanthropic sector who holds the money."

Several participants noted that the concept and purpose of philanthropy also stem from White supremacy (12 out of 20 interviews; 7 evaluators; 5 foundation staff). One evaluator reported, "just the idea of a large pot of money being distributed can be seen as White savior-y." Interview participants explained that philanthropy is "a display of power, of class, privilege" and "an outlet for capitalism." One evaluator described philanthropy's capitalistic ties as "rich people making a lot of money and having a tax shelter to do what they want with it."

A few participants mentioned the relationship between the concept of charity and White supremacy culture in philanthropy (5 out of 20 interviews; 3 evaluators; 2 foundation staff). One foundation staff member explained:

... it's basically built on the notion of charity which, in itself, I think it's a little perverse.

I'm going to sit with my position of privilege and I'm going to look at this person who's

not doing as well as I do and I'm going to do what I can to help them as opposed to really recognizing and understanding people in an equal frame.

One evaluator echoed this perspective on the charitable nature of philanthropy and noted that in these “institution[s] of privilege” the “charitable mindset is a trap” and is a “dangerous part of where philanthropy is at.” One foundation staff member who identified as a person of color noted, “We cannot continue this assumption that we are over here in this philanthropic bubble, solving the problems for the poor Black and Brown folks over there.”

A. White Supremacy Characteristics in Philanthropic Evaluation Practice. When asked to further define White dominant practices and how they pertain to philanthropic evaluation, the researcher offered Tema Okun's (2021) list of White supremacy culture as common definitions to guide the conversation. This is a widely known resource in the nonprofit and philanthropy worlds and most participants mentioned their familiarity with this source.

From Tema Okun's (2021) list of 18 White supremacy culture characteristics, eight were named by interview participants: 1) Sense of urgency, 2) Binary/either or thinking, 3) Worship of the written word, 4) Conflict avoidance, 5) Risk or failure avoidance, 6) Perfection vs. progress, 7) Right to comfort, and 8) Power hoarding. It should be noted that power hoarding was a larger theme in terms of challenges toward including communities served in CRE. Thus, this theme is not included in this section and is described in greater detail in the following section on barriers to community inclusion in development and implementation of CRE methods.

Seven evaluators reported that sense of urgency was a White supremacy norm that they have witnessed in philanthropy (35%, 7 out of 20 interviews). One evaluator noted, “Definitely funders want to see outcomes now. There's that sense of urgency that it's just so hard to fight

against.” The combined pressure of producing results in a short timespan was echoed by another evaluator:

...whatever constraints they're feeling like, everything we do has to be so impactful and immediate, and urgent, that we lose—everything has to be just packed into a much tighter space timeframe that we lose that longevity.

It is worth noting that only evaluators mentioned urgency as a White supremacy norm in philanthropic evaluations. Foundation staff within the interview sample did not mention this White dominant norm.

Both foundation staff and evaluators noted philanthropy's inclination toward written documentation and reporting. This characteristic, referred to by Tema Okun as worship of the written word, was mentioned in 25% of interviews (5 out of 20 interviews). An evaluator explained, “The written word is definitely still a characteristic. Everything needs to be documented.” Similarly, one foundation staff member reported, “After the research was done, a foundation loves a white paper, loves, loves, loves a white paper.”

Conflict avoidant behavior (20%, 4 out of 20 interviews) was mentioned by both evaluators and foundation staff. Some participants mentioned that fear of conflict often hindered foundation staff's “ability to respectfully disagree and have a conversation that comes to a better resolution.” One foundation staff member explained that this inability for “real talk” was widespread within foundations. Participants noted that conflict avoidant behavior often counters the development of valuable organizational qualities like creativity. For example, as one evaluator noted, “Without conflict, creativity is shut down.” The behavior also impacts internal advancement of diversity, equity and inclusion efforts in the foundation as well as in their staff's evaluation work. One foundation staff member explained, “Having real conversations is a real

challenge. I mentioned that because that's clearly a challenge if you're trying to think about CRE and trying to rethink accountability."

Another top-ranking characteristic was either-or thinking (25%, 5 out of 20 interviews). This was mentioned in three different ways. The first and simplest way that either-or thinking is applied occurs when funders asked if a philanthropic initiative made "progress or not" (5%, 1 out of 20 interviews). The second concerned the value judgements attached to philanthropic practices to advance equity (10%, 2 out of 20 interviews). One foundation staff member explained that the belief that it is "always better to do it this way" does not honor the complexity of situations, especially since "it's extremely contextual as to what is actually the most valuable way to advance equity within a particular context." One evaluator further explained that this "black and white" way of thinking "excludes other ways of doing things or people who are thinking different things" concerning evaluation. Participants also noted that this characteristic pertained to funder preferences for straightforward evaluation methods that lack ambiguity rather than methods that honor the complexities inherent with the inclusion of community (10%, 2 out of 20 interviews). For example, one evaluator explained:

I think if you're truly trying to be inclusive of community, there's a lot of messiness, and you have to embrace. We might not follow, it might just not be like A, B, C, D, there might be some messiness as we work through this, but I think that norm of just wanting things to be linear in more black and white can sometimes get in the way too.

The other three characteristics included fear of risk or failure, perfectionism, and right to comfort. The white supremacy characteristic of fear of risk or failure was noted four times by participants (20%, 4 out of 20 interviews; 3 evaluators; 1 foundation staff). According to interview participants, fear of risk or failure was present in evaluation concerning the ambiguity

associated with CRE and approaches that promote community inclusion. One evaluator explained:

What gets sticky is that it's all emergent. There's no one way to do it and there is no toolkit to do it and that's where they get a little scared and so want to go to default practices. The unknown, the uncertainty.

The characteristic of perfectionism was also mentioned in 15% of interviews (3 out of 20 interviews; 2 evaluators; 1 foundation staff). Interview participants noted that this was related to the research process and pressures for consultants to “say the right things” to foundation clients. Lastly, the characteristic of right to comfort was mentioned twice in interviews (10%, 2 out of 20 interviews). This characteristic, which Tema Okun (2021) notes is related to fear of conflict, was mentioned in the philanthropic context as funders perceived their right to only hear “safe solutions” from consultants or praise for the positive impacts of their philanthropic efforts. One evaluator explained:

I think the right to be comfortable that they're doing a good thing and not have to self-reflect on the historical harm that they have caused in how they have funded before or how they have engaged before.

See Table 8 to view code frequencies and example quotes for each characteristic.

Table 8*Code Frequencies and Examples for Tema Okun's White Supremacy Norms*

White Supremacy Codes	Code Frequencies			Example Interview Quotes
	N of Coded Segments	N of Evaluators (<i>n</i> = 13)	N of Foundation Staff (<i>n</i> = 7)	
Urgency	9	7	0	I do think the norm of time is there. You have to rush. There's no time for this. (Evaluator)
Binary/Either-or Thinking	5	3	1	I think in the field there can be a lot of value judgments attached to like this is good. This is not as good. This is always better to do it this way and this is always forced to do it this way. I think there's actually a lot of either-or-binary thinking. (Foundation Staff)
Worship of the Written Word	5	2	3	After the research was done, a foundation loves a white paper, loves, loves, loves a white paper. (Foundation Staff)
Conflict Avoidance	5	2	2	We should all be in this together a little bit more of like everybody asking each other tough questions. I think those white supremacy culture norms about like, don't upset anybody too much. (Foundation Staff)
Fear of Risk or Failure	4	3	1	Our leadership is trying to hedge and minimize risk of what they think our board wants to see. (Foundation Staff)
Perfectionism	3	2	1	There's a perfectionism issue too, in the research culture. (Evaluator)
Right to Comfort	2	2	0	I think the right to be comfortable that they're doing a good thing and not have to self-reflect on the historical harm that they have caused in how they have funded before or how they have engaged before. (Evaluator)

B. Race and Experience of White Dominant Norms in Philanthropic Evaluation

Practice. A few interview participants (15%, 3 out of 20 interviews; 1 foundation staff member and 2 evaluators) who identified as White also raised the issue of “norming Whiteness” and “centering of Whiteness” in philanthropic evaluation practices. This foundation staff member explained their struggle with utilizing White-centered, evidence-based evaluation practices and incorporating practices that center communities of color:

...because so much of evaluation is White normed to like, think about with evidence-based practices. How do we think about focusing on evaluations that are not norming Whiteness and also speaking to specifically the context and the situations of different communities of color also, right?

Interview participants who identified as White evaluators also focused on the balance of power in the evaluation context and how that may shift depending on evaluator characteristics (15%, 3 out of 20 interviews; 3 evaluators). One evaluator shared that the mere presence of White evaluators has the potential to change grantees’ and community members’ perceptions of the evaluation.

Definitely, if a White person is at the table, then that can create an immediate perception and dynamic around evaluation, lived experience, being on the same plane. I think this continued role of what is an evaluation, it could be extractive. What are you going to do with my information? You’re wasting my time. Why do I have to engage with you? Why do I have all these strings attached for my funding? That is very White dominated.

BIPOC professionals within philanthropy shared several ways that the entrenched nature of White dominant norms within philanthropic evaluation shape their experiences in the sector. Two foundation staff members of color explained that they reference their background,

viewpoint, experiences, and values with their peers (10%, 2 out of 20 interviews). One foundation staff member detailed how they define their lens with philanthropic colleagues:

I often remind my colleagues that I do not navigate the world as a [Foundation] staff member. I navigate the world in a Brown body. I navigate the world as a [gender identity]. I navigate the world as an abled body person, those are the ways that I navigate the world and the way that I experience the world.

According to BIPOC interview participants, defining their unique lens as BIPOC professionals has the capacity to be an asset within philanthropic spaces (30%, 6 out of 20 interviews; 4 evaluators and 2 foundation staff). One BIPOC foundation staff member shared, “I think asking for the creation of [equitable] practices definitely sounds different if you’re a person of color versus not.” One evaluator also shared, “Because funders are now also understanding the importance of the EEI [Equitable Evaluation Initiative] and centering equity, I think maybe they’re more open to listening to evaluators of color.”

However, some BIPOC interview participants also noted the challenges of having their voice heard within philanthropy (30%, 6 out of 20 interviews; 4 evaluators and 2 foundation staff). An evaluator of color shared, “I think being a Brown female is one of the hardest. The browner you are, and the more physically, visibly, ethnic you are, the harder it is.” A foundation staff member shared, “I think even despite an attention to not practice them [White supremacy culture] or to unlearn them, those notions of expertise of whose voice matters show up so deeply that it’s really hard.”

Concerning voice and being heard, a few BIPOC interview participants mentioned that their contributions to their work are often made invisible in the philanthropic context (15%, 3 out of 20 interviews; 2 evaluators and 1 foundation staff). A foundation staff member explained, “I

came to the realization that I can do 90% of the work and still not be seen as the person doing the work. I would show up in rooms and say things, and they're always attributed to someone else, all the things." Similarly, one evaluator noted that these issues pertaining to invisible contributions or minimization of BIPOC voices in philanthropic spaces impact the design and implementation of evaluation. The evaluator explained, "I experience spaces where I am the only one talking about things like power implications. Or asking questions about why is it that we're only talking to this group of people. What about this group of people? Or that kind of thing. It's just it can get exhausting."

Despite feelings of invisibility and lack of voice, a few BIPOC evaluators shared that they feel a sense of responsibility to bring issues of equity and community inclusion related to evaluation to the forefront (15%, 3 out of 20 interviews; 3 evaluators). One evaluator responded, "...other folks wouldn't recognize it, so I bear the responsibility of having to do that... Who else would do the work? Who else would say these things if I'm not in the room? I need to say them." Another BIPOC evaluator mentioned they carefully navigate sharing concerns about equity and community inclusion.

I think depending on who I'm working with in this context, they may be more or less open to hearing that perspective. I feel like it's always just navigating, who is my audience? How much can I share? How much do I feel comfortable speaking from that place of maybe bringing a sharper critique or just speaking more candidly when it comes to race?

Evaluators and foundation staff noted that a cultural shift in philanthropy regarding the recognition of White dominant norms and harm has emerged within the sector. A few respondents noted that funders are recognizing "the historical evil that they have brought" and

explained that many foundations are “trying to flip the mirror onto themselves and changing their own internal practices and culture” (40%, 8 out of 20 interviews; 6 evaluators and 2 foundation staff). This topic is further explored in the next section on Diversity, Equity, and Inclusion (DEI) efforts in philanthropy.

Theme 2: Philanthropy is currently in the early stages of exploring its role in advancing equity. Another prominent theme across interviews with evaluators and foundation staff was philanthropy’s current effort to understand their role in advancing equity through diversity, equity, and inclusion (DEI) work (75%, 15 out of 20 interviews). Interview participants noted that DEI efforts connected with the inclusion of communities served in the evaluation process (75%, 15 out of 20 interviews). This section describes: a) DEI efforts within foundations, b) DEI’s connection to community inclusion in evaluation, and c) potential roles for evaluators and learning and evaluation staff members in foundations concerning CRE and community inclusion.

A) DEI Efforts in Foundations. Several interview participants shared their perceptions and experiences with diversity, equity, and inclusion (DEI) efforts within foundations (65%, 13 out of 20 interviews). Foundation staff members described various efforts within their foundations to advance DEI, such as organizational trainings (20%, 4 out of 20 interviews; 4 staff members), interrogating assumptions during program development (10%, 2 out of 20 interviews; 2 foundation staff members), tracking for equity in grantmaking efforts (10%, 2 out of 20 interviews; 2 staff members), and examining internal evaluation practices with an equity lens (20%, 4 out of 20 interviews; 4 staff members).

Overall, foundation staff noted that even with these efforts in place, there is always work to do concerning equity. One staff member shared about their experiences discussing equity topics with their fellow foundation colleagues:

How do you have those conversations? There's so much coming to common definitions and baseline setting or just foundation setting to even have the conversation and then the willingness to have the conversation. It is a very tall hill to climb.

Staff members also discussed their approaches to embedding equity conversations into their foundation's internal-learning efforts (10%, 2 out of 20 interviews). One staff member explained how they engaged in strategic learning work with their colleagues to facilitate discussions and personal reflection around assumptions and hypotheses during the program development phase. The staff member described, "I think acknowledging the self and what we embody really lands us elsewhere when we begin to talk about assumptions that go embedded into our work."

Staff members also reported organization-wide efforts to track the strategies they fund (10%, 2 out of 20 interviews). And what portion of their funding is devoted to racial equity, racial healing, power building, civic infrastructure, or policy change as well as how much is distributed to organizations led by people of color. Staff members with similar tracking efforts within their organizations mentioned the importance of continuing to discuss and refine their tracking system. One staff member mentioned, "We really still have to keep talking about it and figuring it out."

In interviews, several evaluators mentioned philanthropy's DEI journey and the challenges associated with these efforts (20%, 4 out of 20 interviews). One evaluator explained that, in their opinion, very few foundations had the level of readiness required to address DEI topics:

There are pockets and I can probably name on one hand, one hand of those organizations that actually do care about diversity, equity, inclusion and actually are not uncomfortable talking about White privilege, White supremacy, and colonization.

Another evaluator shared that DEI efforts in philanthropy get thwarted because they are “still centering a White dominant norm.” Similarly, one evaluator noted that, “in the fullness of White supremacy culture, [organizations] work, work, work and what they claim to want to do outside, they don’t do inside.” Another evaluator explained that personal reflection and inner work at the individual level were essential to successful DEI efforts within organizations. This evaluator highlighted, “A lot of people don’t want to do that kind of deep work because it’s personal.” This evaluator suggested that philanthropy needs to “live into” as well as “embody” values of “diversity, equity and inclusion, justice, belonging, [and] liberation.”

Another hurdle to DEI efforts within philanthropy, as one evaluator noted, is that many who work in philanthropy identify as “do-gooders”, which makes it challenging for them to understand their potential ignorance or weak spots when it comes to equity topics.

I think one thing about philanthropy is that a lot of folks that I’ve encountered in philanthropy have this identity of do-gooders. On one hand, that’s really hard to work with, because sometimes that can create a blind spot for their own ability to see their own flaws. I think that’s really hard. I always say that when we’re doing equity work, the hardest group that I work with is well-intended White liberals, because they want to think that they’re doing well.

Philanthropy’s overall motivation to “do good” in the world and foundation staff members’ identity as “do-gooders” were echoed in several interviews (50%, 10 out of 20 interviews; 5 evaluators and 5 foundation staff members).

B) DEI and Evaluation. A handful of staff members described their efforts to embed equity in evaluations affiliated with their respective foundations (20%, 4 out of 20 interviews; 4 foundation staff members). Three foundation staff members (15%) also mentioned that they usually hire third-party evaluation consultants to lead evaluation efforts that center community and equity in their systems change efforts. One staff member noted that these consultants “work with our grantee partners to really think about whose questions are being centered, who gets to benefit from the evaluative engagement, how do folks utilize this in real life, and how does this evaluative engagement help us move into action.” Two staff members (10%) explained that they viewed evaluation as an opportunity to reflect on equity and that, from their perspective, this practice was a level beyond cultural competence and responsiveness. One staff member reported:

Our orientation is that cultural competence and cultural relevance are the bare minimum that evaluators need to bring to the table. I think for us, the higher threshold is folks working on issues of advancing equity, justice, and liberation, primarily for Black and Brown people. That’s the orientation that we really desire to see in evaluators that we hire.

Staff members also expressed curiosity about the extent to which their efforts to embed equity in evaluation were truly producing equitable results and for whom. One staff member mentioned, “...for every choice I’m making, how does this really move equity forward? How do I know that? Like, who would I need to ask if it’s valuable to them?”

In interviews with evaluators, a few mentioned that they judged a foundation’s readiness for CRE, CREE, and community-centered approaches based on its DEI efforts and practices (15%, 3 of 20 interviews; 3 evaluators). These three evaluators noted that they preferred to work with organizations that were further along in their DEI journey and this determined which

funders they partnered with and how the evaluation methods they propose. One evaluator reported that they do not work with organizations who have not demonstrated internal practices that center equity:

I think from the selection of what projects I take on, who I want to work with, it starts there. I would not work with foundations that don't have equity commitment, first of all, and a more or less demonstrated practice that they know what they're talking about. A lot of foundations have hung out this memo. We're all on board with equity, but then if you look at their practices, they are nowhere near. They're on the very, very baby steps of their equity journeys. Those would be hard.

Another evaluator explained that their understanding of a funder's DEI efforts also dictated the type of proposal that they developed for the evaluation engagement:

The RFP came from the foundation. They're on their own equity journey around all of this [community inclusion]. I think when they first commissioned the work, they were not as far along. We were responding to where they were at then. We came in. I think, if we were to build in a truly culturally responsive evaluation from the scratch, it would be more engagement in developing the evaluation questions and the methods.

This connection between DEI efforts and evaluation practice is further discussed in both the Research Question 2 and 3 in later sections focused on facilitators and challenges to community inclusion in CRE.

C) Roles of Evaluators and Staff Members in DEI and CRE. Both evaluators and staff members shared potential roles that evaluators internally play within foundations and externally as consultants for philanthropic evaluations (10%, 2 of 20 interviews; 1 evaluator and 1 foundation staff). Participants noted the importance of foundation staff and evaluators first

recognizing and acknowledging when an evaluation practice or belief may not be in line with equity. One foundation staff member explained:

I think the thing that evaluators are really good at is noticing the invisible. I think if we are able to notice the invisible we can make it visible, and so I see that as one of my core roles in this institution is making those—and maybe why I end up leading a ton of DEI work but it's because I think that we got to make the invisible visible whether it's norms, whether it's values, whether it's assumptions.

Coaching foundation staff and knowing, as one evaluator mentioned, “how much to push and pull them along, and how much to meet them where they're at [with DEI]” is a critical role for evaluators to take on. This evaluator continued to share that this is particularly important of foundations with “very top-down” orientations to evaluation to “point out where there needs to be engagement in community.”

Theme 3: The inclusion of communities served is not an essential component for philanthropic evaluations. The third most prominent theme was philanthropy's interest but overall inaction in including communities served in CRE efforts (70%, 14 out of 20 interviews). Interview participants reported that the concepts of community inclusion and participatory approaches are not new to philanthropy, but only recently have efforts been made to include community members in evaluation (15%, 3 of 20 interviews; 3 evaluators). One evaluator named community-based participatory research and principle-focused evaluation as two examples of past popular approaches that centered community members. This evaluator explained, “They have had different names but in recent years there is greater interest in inclusion throughout all steps in the process.” Another evaluator shared, “Having worked in this area for a long time, I feel like there have always been conversations about community inclusion in philanthropy” but

also that the culture of community inclusion in philanthropy is “shifting” toward community inclusion.

This revival of interest in community-centered approaches differs from participants’ past perceptions of community inclusion within philanthropy. According to participants, historically, philanthropy has not prioritized community inclusion because the focus was more on understanding the effectiveness of their strategies (15%, 3 of 20 interviews). One foundation staff member shared:

I think historically, philanthropy has done evaluation without much inclusion of community in any way, not in the process, not in the conceptualization. It’s been very much about the foundation and usually, the foundation trying to prove that its strategies are effective.

A reason for this lack of community inclusion in evaluation, as offered by a foundation staff member, may be the cultural norms surrounding the conceptualization and development of philanthropic initiatives. This staff member noted:

I think understanding the roots of philanthropy is really critical to then understanding how things like initiatives get developed and evaluated. Because quite often it is those philosophies and those norms that get embedded into how communities are, or not included in evaluation practices.

Regarding the development of philanthropic initiatives, one evaluator noted that purposeful efforts to include community are usually connected with certain approaches to grantmaking bounded by a specific location. This evaluator stated:

Anything around engagement with community inclusion is in addition, and usually not a natural stance for the way they operate. It's usually added, I'm not saying it's a bad thing, I'm just saying they add it usually through some kind of initiative, place-based, et cetera.

Evaluators offered their own insights as to why community inclusion has been historically deprioritized within philanthropic CRE efforts (15%, 3 of 20 interviews; 3 evaluators). According to one evaluator, a reason for the lack of inclusion of communities served in evaluation is that "community inclusion is thought of as against objectivity, validity, and reliability." Another evaluator echoed this statement and noted that, traditionally, researchers and evaluators have practiced "habits of detachment" that do not rely on relationship-based participatory approaches. The third evaluator noted that "there's a lot of challenges with engaging community in any way in philanthropy" because "they're still trying to figure out what community engagement really means."

When asked to provide examples of efforts foundations have made toward community inclusion, foundation staff shared several ways this was put into practice. One foundation staff member mentioned that the inclusion of community voices often means the participation of grantees to "get their feedback on various aspects of the foundation's work." Another staff member noted that the community is often approached to identify problems for philanthropy to solve. This staff member reported:

...it's like philanthropy has the power and then people are like, "The community needs to be engaged, the community needs to be engaged," and it's like, "Great. Let's go to that community and they tell us their problems, and then we will come back here and we will figure out with other leaders in other organizations and in other contexts how to solve that community's problem."

Theme 4: The main audience for evaluation is philanthropy. The fourth theme concerning community inclusion and evaluation focuses on philanthropy as the primary audience for evaluation (50%, 10 out of 20 interviews). Interview participants shared that philanthropic evaluation centers the funder's information needs in two ways: first, as a tool for accountability and, second, as a tool for self-promotion.

Several interview participants shared that the intent of evaluation in philanthropy serves accountability purposes for their board or a select group of stakeholders who often do not include community members (40%, 8 out of 20 interviews). One evaluator questioned, "I think that the accountability to whom is always the question we're asking, and why are we still centering boards and trustees of folks who are really disconnected from the issues?" Similarly, another evaluator questioned who evaluation reporting was for in philanthropy and the evaluator's accountability to community members, particularly those who participated in data collection. This evaluator explained:

The work demands it to be that way because the product we're working on is for the funder audience. It's for a very select group of partners. It's not for community. From an outside perspective, I think one might be very critical of that. Through a CRE lens, it's like, you gave them gift cards for the hour that they're on the phone with you, but then what are you doing with their stories?

Others shared that evidence of philanthropy being evaluation's primary audience is present in the jargon of how findings are delivered in evaluation reports (10%, 2 interviews, 1 evaluator and 1 foundation staff member). One evaluator shared, "The way we write about the work is very jargony and 'academicky' at times very research based. Who's reading it, who's our audience, who we're really trying to communicate to?"

A few participants expressed that the purpose of evaluation within philanthropy is not for accountability, but instead, for the foundation's promotional purposes (15%, 3 out of 20 interviews; 3 evaluators) One evaluator described the "self-serving" nature of funders concerning their interest to share evaluation findings. This evaluator noted:

I specifically mean we [funders] only want to use it to the extent that it advances our image and our ability to talk about how smart we are and how we figured out things and how we are doing the right thing with whatever we've decided to do and whatever results in we've decided are important for people in these communities. It's not about learning or accountability. Definitely not about accountability for philanthropy.

Relatedly, another evaluator explained that when evaluation reports that include community voices are unfavorable, these reports are not shared broadly. One evaluator explained:

They [funders] tend to be, I think on the whole, wherever they are on the spectrum of community inclusion are generally very protective, they're insular, they're opaque, and they tend to keep evaluation result, especially those that have honest community voices. They tend to want to keep those to themselves. That's what I've learned.

It should be noted the community foundation staff members reported that slightly different orientations to this theme of centering foundations as the primary audience for evaluation. One community foundation staff member shared:

More and more, I'm realizing that whatever evaluative work that we, as the foundation are doing, it is never supposed to be in service to us. It is never supposed to be about, 'Look at what we're doing.'

Similarly, another community foundation staff member explained how their role at their smaller community foundation differs from other evaluation and learning staff members within organizations:

I think one is that when you talk to people at other foundations, typically people with my role are to serve as the evaluator of the foundation to say, “Can you evaluate our impact? What did our investment do for us?” That’s not my role at all. I’ve never looked at how does our foundation fare. I’ve looked at how do these organizations fair on what they want to achieve. I think that’s really different.

More investigation is necessary to further explore the difference between the primary audience for community foundations compared with those of state or national level foundations.

Theme 5: Philanthropic evaluations often engage grantees as proxies for the communities they serve. In the process of defining community, several interview participants noted the fifth theme or the inclusion of grantees as proxies for community. The inclusion of this theme is also based on results from responses to RQ 1, in which participants described definitions for community within the CRE methods examples shared in interviews.

When defining community, almost half of the interview participants offered further context and reasons why grantees and other implementers are often used as proxies for community members (40%, 8 out of 20 interviews; 4 evaluators and 4 foundation staff). One evaluator explained:

I think for most of the projects, I’ve worked on when we’re talking about including communities, it’s a lot of times we are talking about the grantees, or the grantee organizations, or their key partners. I think that’s honestly a lot of times how it shows up

in this work. I think there's those issues with that. It's like is that fully representative of everyone in the community? No. Should we be using grantees in the proxy? Probably not. Similarly, another evaluator shared how gatekeepers and bureaucratic layers within foundations may contribute to less community engagement in CRE within philanthropy:

What I've experienced within philanthropy is that that's much harder to do [community inclusion] because I feel like there's more layers or more gatekeepers between me as the evaluator and the community. I think the word community is used very loosely or very broadly. In the philanthropic context, when we're talking about, "Oh, let's get community voices," really, I'm talking to community-based organizations who are speaking on behalf of actual community members in most instances.

Foundation staff in evaluation and learning roles also echoed sentiments shared by evaluators about grantees being defined as community within philanthropy (4 foundation staff). One foundation staff member noted that an emphasis on including community members is a recent phenomenon:

I think it's only more recently that I hear conversations and grantee and community are not necessarily the same thing. It's also different than hearing from real regular community members what's impacting their lives or whatnot. We are trusting our grantees from wherever they sit. Sometimes they're closer to community, sometimes they're not. And even then that's not really super deep.

A few staff members reported that more foundations are interrogating definitions of community as it pertains to their work (15%, 3 out of 20 interviews; 3 foundation staff members). For example, one foundation noted, "There is this assumption that staff that sits within philanthropic institutions sit apart from community." Another foundation staff member raised concerns about

limiting the definition of “community” to community residents alone. This staff member explained:

I think some of the narrative right now is so strongly about community ownership and community getting the answers. I think what is lost in that is that we’re all actors in the community. Like us as a foundation, we’re an actor in community. Nonprofits are actors in community, government is actors in community. When we behave as though the residents or people who are experiencing an issue or experiencing an intervention are the only ones who need any information, we miss the opportunity for all these other actors to become better when we say that everything should be oriented towards community residents because they’re only one actor in the ecosystem. I think that that is a binary thinking that is not serving us well right now.

The foundation staff member further explained that by recognizing that the definition of community requires more nuance to acknowledge the roles foundations, government agencies, and nonprofits play in change efforts, these actors within the system may attempt new ways of “sharing resources and sharing power.”

Facilitators to Community Inclusion in CRE and CREE

The following subsections summarize the findings for each theme in Phase 1 concerning the facilitators to community inclusion in CRE and CREE. Associated themes and their frequency of within responses, along with quotes from interview data, are listed in Table 9.

Concerning facilitators of community inclusion in CRE, the most prominent theme was power sharing beliefs and values among evaluation stakeholders (84%, 11 out of 13 evaluators). This theme consisted of three values of beliefs: 1) a shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved, 2) development of mutually

beneficial relationships across all evaluation stakeholders, 3) a shared commitment among evaluation stakeholders to center the community's evaluation priorities.

Table 9

Evaluator Themes, Codes, and Quotes for Facilitators to Community Inclusion for CRE

Themes	Interviews		Evaluator Quotes
	N of Coded Segments	N of Evaluators (n = 13)	
Power sharing	35	11	
A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved	15	9	<i>The culture of Philanthropy that facilitates inclusion of communities is one that has the ability to see themselves in the mirror.</i>
Development of mutually beneficial relationships across all evaluation stakeholders	13	9	<i>This is a partnership and you guys [community members] are giving things to us [evaluators]. You're experts. We know how to do evaluation. What can we share with each other so that we support each other's work?</i>
A shared commitment among evaluation stakeholders to center the community's evaluation priorities	10	6	<i>I think what I've seen from the foundation staff is they've been [in] listening mode, very much emphasizing building relationships, getting to know them [community members/grantees], getting to know their interests, getting to know their experiences, the kinds of questions they have, and really feel out how they can really collaborate with each other.</i>
Having sufficient time and budget for culturally responsive evaluation	12	7	<i>It really comes down to do they [funders] want to take the risk and create longer initiatives that take longer time when you're engaging community. They hold a lot of power in being able to just spend the money to do this long-term work.</i>
Having the capacity to provide resources or incentives for community participation in evaluation activities (e.g., stipends, laptops, etc.)	6	3	<i>They [the funder] were like, "We want to build them a stipend from the get-go to make sure we're compensating people for their time."</i>
A shared commitment among evaluation stakeholders to advance equity	10	6	<i>I do still think even with our philanthropic partners that I think are pushing themselves to be thinking more intentionally about equity and bringing in partners are</i>

			<i>thinking about evaluation for learning are often in the same breath.</i>
Willingness among evaluation stakeholders to shift existing evaluation practices	7	5	<i>I try to tell them [evaluators], don't make them [funders] give up their data. Invite them to explore other data so that you have a more complete full picture of what's happening.</i>
Having direct relationship with communities that the philanthropic initiative intends to serve	7	4	<i>I think it's also still very dependent on the foundation itself. Foundations are often one step removed from community. It's a little different for some community foundations or place-based or smaller foundations.</i>
Evaluation stakeholders valuing the process of community inclusion	6	3	<i>If you can find those little pockets within White-privileged philanthropy, you can actually, together, use that privilege in a way that is healing and transformational. Not just for the poor communities of color whoever they're so generously giving their funds to, but with partners, with brothers and sisters on this walk with you.</i>

Power Sharing Theme 1: A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved. According to participants, power sharing involved a shared belief among stakeholders that the evaluation should be valuable for everyone involved (69%, 9 out of 13 evaluator interviews). Evaluators noted that a critical factor of sharing power in CRE or CREE efforts is for funders, community members, and evaluators to each recognize their own power in evaluation context and make an explicit choice to utilize it in a way that ensures a valuable evaluation experience for all stakeholders.

First, evaluators mentioned that it is important for funders to acknowledge the plethora of resources at their disposal to create the conditions for CRE and community inclusion (23%, 3 out of 13 evaluator interviews). One evaluator noted funders' expansive networks and connections to "policymakers, to politicians, to academic institutions" and their "unique" capacity to "use [their] platform to engage with other people to leverage [their] dollars, to promote change in these structures." This evaluator continued to share that funders have the power to "figure out ways to support people in ways that work for them", "[invest] in the grantees who are the folks who help carry and shepherd this work", "[invest] in the residents and the communities themselves," and

“[invest] in their ability to make decisions and sit at tables that define results and progress.”

Other evaluators recognized that the power imbalances that favor funders are inherent in the sector due to the core elements of philanthropy and its connection to capitalism. One evaluator explained:

The culture of philanthropy that facilitates inclusion of communities is one that has the ability to see themselves in the mirror. Accept that the playing field is not leveled and will never be level as long as capitalism exists with foundations as the outlets.

Evaluators shared that it is also important for community members to realize their own power (23%, 3 out of 13 evaluator interviews). For example, one evaluator recalled a particular community-centered evaluation that they had worked on in the past. This evaluator shared, “It was [community’s] ability to organize, their ability to advocate, their ability to know the policy environment and how to navigate it. Reading budgets, things like showing up at city [meetings].” The evaluator described that it was “life changing” to witness community members take on power, discuss root causes of inequities with their communities, examine existing resources, and develop a theory of change that “focused on shifting power on dealing with the dynamics in the communities, the external forces of racism, and structural.”

Evaluators mentioned that recognition of their own power and the power dynamics within the philanthropic evaluation is necessary to make the evaluation process valuable to everyone. Several evaluators shared that they view themselves as facilitators, partners, and critical friends, “[meeting] people where they are at” and using their evaluation expertise to bridge conversations between community and funders (53%, 3 out of 13 evaluator interviews). One evaluator explained:

When you know that power dynamics are at play, you don't enable, you don't be complacent at stuff. You find a way to say, "Okay look, the foundation has these questions, needs these things. What are your questions and what do you need? We're going to find a way to make sure, with respect and dignity of you first, we're going to try to make sure everybody's needs, and interest gets answered."

Another evaluator noted that they bridge conversation between funders and community to speak truth to power to both groups. This evaluator shared:

I'm going to signal to the program officer, "I ain't afraid of you and I ain't afraid of the community. I'm just going to be here and speak truth to both powers in the spirit of serving the end outcome that you want."

Many evaluators shared examples of how they use their power to approach community members and funders (62%, 8 out of 13 evaluator interviews). Some evaluators explained that they approach community by entering community spaces with genuine curiosity, "cultural humility," "being honest and transparent" about power dynamics, and with a "no-fear attitude of community members." One evaluator expanded on the roles within their role:

You are a champion, you are a facilitator, a loving facilitator that builds capacity, that shares your expertise. That brings in that knowledge and expertise of others and helps to cook it into what it needs to be. To advance the interests and the agendas of folks.

Three evaluators explicitly stated that they do not take on the role of a bridge between philanthropy and community and, instead, choose to side with community. One evaluator explained:

I think one is really being clear, who do I belong to? I'm not neutral. I'm not in the middle between the foundation and community, I have to say, "I belong to this community. This

community belongs in this evaluation design and throughout.” Without their voice and perspective, there is no evaluation. There is no data. Let's be clear about that.

One evaluator shared flexibility in their role and their willingness “to wear whatever hat I need to wear so that evaluation is in service to justice to whatever that means for the communities that we're working with.”

In terms of how evaluators use their power with funders, the data suggests that evaluators shift their role to one of a coach for “unlearning and learning” and identifying the “growth edge” of funders to apply the values of CRE and community inclusion to evaluative work (38%, 5 out of 13 evaluator interviews). One evaluator further expanded on this point: “It's also just being mindful of the context and cultures and where each foundation is at and figuring out how to apply that lens and push them in a way that works for them.” Another evaluator noted that they feel that “pushing” funders at an organizational level may not be enough and that evaluators could use their power to pose questions that have systems-driven implications within philanthropy. This evaluator proposed exploring key questions with fellow evaluators: “Are we [evaluators and funders] aligned with where we want to be or our values for that [community inclusion]?” and, “Is it enough to push individual relationships if we're also not advocating for systems change?”

Power Sharing Theme 2. Development of mutually beneficial relationships across all evaluation stakeholders. The second theme within the larger theme of power sharing was valuing the development of mutually beneficial relationships across all evaluation stakeholders (69%, 9 out of 13 evaluator interviews). According to the evaluators interviewed, evaluators can facilitate the development of mutually beneficial relationships by building capacity with community members to understand the evaluation process and honor the expertise that

community members bring to it (46%, 6 out of 13 evaluators). Part of this work involves approaching communities with accessible language concerning evaluation (31%, 4 out of 13 evaluators) throughout this process. One evaluator explained:

I do think that we have a tendency to use language or talk about things in ways that aren't accessible, and there are easier ways to say things. People are like, "Oh--," in philanthropy, it's like, "Have you saturated your sample?" There's got to be better ways that we say that that invite people into the conversation.

Depending on community members' prior exposure to evaluation, this process of building community capacity for evaluation may take the form of "broadening their [community's] thinking on what they even believe evaluation is," particularly if the evaluator is deviating from traditional forms of evaluation (15%, 2 out of 13 evaluators). One evaluator suggested that it is ideal when the program is "co-developed with the community already" so that the evaluator has "some entry point into being able to engage them in the research as well."

Once an understanding of evaluation has been established with community members and the evaluators and community understand the expertise they each bring to the evaluation engagement, then, as one evaluator mentioned, evaluators can ask, "What can we share with each other so that we support each other's work?" One evaluator noted that longer evaluation engagements with community allow community members to understand the process and what evaluation findings mean in their context. The same evaluator noted, "I think that the longer they spend working with us, I think people are grateful and can get into it."

Aside from providing community with foundational understanding of evaluation and how their expertise can inform the process, evaluators interviewed also mentioned that the development of mutually beneficial relationships involves deep examination with funders and

evaluators of what types of behaviors are extractive or that reinforce power dynamics (31%, 4 out of 13 evaluators). One evaluator expanded on these factors:

Really breaking down that conversation around extraction and having them [funders] understand that the nature in which the quality of the relationships they have, the trust they have with community, and the way in which they do their work and show up are things that can be evaluated and that actually can be more helpful to them in terms of how to be a better funder in community.

An evaluator noted that one way they attend to power dynamics and forms of extraction within the evaluation process is to bring attention to the words or labels that evaluators use to refer to community reinforce power dynamics. This evaluator explained:

They [the evaluators] kept using the words, grantee partners. I said, "No, let's be a little sensitive to the words that we use, the language that we use." If we call these folks the community groups, grantees, we are de facto playing all on the side of the funder. I'm not willing to do that. I want to call them community partners. They're not my grantees. They're not your grantees. They're the foundation's grantees. Who am I to be calling the community groups 'grantees'? You have to be really clear what role do you play as the evaluation partner in the ecosystem.

Evaluators also reported that listening to grantees about how they want to be engaged in the evaluation process also facilitates the development of mutually beneficial relationships (23%, 3 out of 13 evaluators). One evaluator described that some of their projects may have "a slower start to develop those relationships, develop the agreed-upon practices for what the evaluation would look like, when to engage, when not to engage." This evaluator continued, "We can't assume that the communities don't want to be burdened, we have to ask how much burden they

want.” Another evaluator suggested that it is important for an evaluator to bring their “whole self into your engagements with people” and “work hard to create the kind of space and the interaction with people that invites them to do the same thing.” This evaluator explained that forming this space can “create this synergy of mutual respect of co-learning, of co-production that centers the very people who in the end are the ones who will have to be the actors in their own lives. The stars in their own stories.”

Power Sharing Theme 3: A shared commitment among evaluation stakeholders to center the community's evaluation priorities: The third power sharing theme is valuing a shared commitment among evaluation stakeholders to center the community's evaluation priorities (46%, 6 of 13 evaluators). Evaluator interview data (4 evaluators) suggests that funders can lay the foundation for centering community priorities by entering community spaces in “listening mode” and behaving in ways that “emphasize building relationships.” This also involves funders “getting to know [community] interests, getting to know their experiences, the kinds of questions, and really feel out how they can really collaborate with each other.”

A few evaluators (23%, 3 out of 13 evaluators) noted that they had worked with some funders that had never engaged community members before in this way. One evaluator recalled their experience developing a learning community for grantees:

They [the funder] were like, “We've never done this before with grantees. We've never asked them what they want to learn from each other and created a space where they could learn from each other in this way.” They'd never done it before. That was interesting. Then it was like, “Oh, we could actually do this and they don't feel like it's a burden.” People are continuing to show up at these meetings. They're telling us that it's helpful. They're bouncing ideas of each other. They're then following up with each other offline. I

feel like one way to just address that concern is just doing it in a different way and just seeing. Just doing it and if the foundation is worried about that, having them then see like, “Hey, this was actually okay. This is the feedback we got. People actually found it helpful.”

Evaluators shared that they have centered the community’s evaluation interests by inviting community members to develop or provide input on evaluation methods (31%, 4 out of 13 evaluators). One evaluator explained, “when we develop protocols, we're vetting them with people from the community.” Other evaluators noted that they engage community in activities to define what success means for the program (23%, 3 out of 13 evaluators). One evaluator shared their experience developing outcome indicators for the evaluation of an educational philanthropic initiative. This included narration about how community members reacted to the evaluation activity:

For us [community members], if we're going to talk about this, we got to talk about our kids having a hundred percent third grade reading success in it. We know all that. That's highly aspirational, but for us, it's not enough to say, only 2% more are going to do better because that means 98% aren't.

This evaluator noted that the experience “put some humanity into how we [the evaluator and the funder] were just so blindly talking about closing the gap.”

Theme: Having sufficient time and budget for culturally responsive evaluation.

More than half of the evaluators interviewed mentioned that having access to sufficient time and budget facilitates the process of community inclusion in CRE (53%, 7 out of 13 evaluators). Evaluators noted that philanthropy is uniquely qualified to provide enough funding for CRE, CREE, and community inclusion (38%, 5 out of 13 evaluators). Evaluators shared that, in

general, foundations “have resources that are not accountable to anyone,” and that funders can “actually set a budget where you have time for building relationships or paying people stipends.” One evaluator mentioned that they had been approached by a funder for two CRE efforts. This evaluator explained, “In both instances, I basically was able to name my price, and name my team, and name my timeline, and name the process.”

In evaluator interviews, evaluators described the issue of resource allocation for CRE and community inclusion as a choice that funders have the capacity to make if they are willing to invest more in programs with longer time horizons (46%, 6 out of 13 evaluators). One evaluator noted:

It really comes down to do they want to take the risk and create longer initiatives that take longer time when you're engaging community? They hold a lot of power in being able to just spend the money to do this long-term work.

Another evaluator commented that investing in efforts that utilize CRE and community inclusion may require foundations’ internal managers to “ensure that the budget and the timing can make room for true community engagement, community perspective.” This evaluator identified that “a key role in the internal evaluation function is, if we want it, we need to resource it and it needs to be integrated, not just an add-on.” Evaluators reported that more funders are becoming open to investing in evaluation and community in this way but they are sometimes met with challenges (23%, 3 out of 13 evaluators). One evaluator explained, “It's just when the rubber hits the road that there's just so many gates that are put up. I think there's some really good champions and conversations that are happening. It's gaining more speed.”

Sub-Theme: Having the capacity to provide resources or incentives for community participation in evaluation activities (e.g., stipends, laptops, etc.). A sub-theme within having

sufficient time and budget for CRE is having the capacity to provide resources or incentives for community participation in evaluation activities (23%, 3 out of 13 evaluators). Two evaluators noted examples in which technology was provided for participation in evaluation advisory committees. One evaluator shared, “A basic thing, technology, was something that came up because not every student had access to computers or internet. We did buy laptops, or Chromebooks.”

Evaluators also reported the use of stipends for longer term engagements, such as evaluation advisory committees, and short-term participation in data collection efforts, such as surveys (23%, 3 out of 13 evaluators). In two cases, the evaluators did not set aside funding within the evaluation budget for stipends and the funder was willing to provide additional funds for stipends. One evaluator recalled that the funder explained the importance of the stipend and said, “We want to build them a stipend from the get-go to make sure we're compensating people for their time.” Two evaluators mentioned that the inclusion of a stipend increased participation rates for short-term evaluation efforts. One evaluator explained, “There was an email from the foundation. ‘You're going to get a stipend for this.’ Then there was a survey right after that and everyone responded.”

Theme: A shared commitment among evaluation stakeholders to advance equity.

Slightly less than half of evaluators in the sample reported a shared commitment among evaluation stakeholders to advance equity as a facilitator to community inclusion in CRE (46%, 6 of 13 evaluators). These evaluators stated that they sense a shift in philanthropic funders toward a greater inclination of equity and that this has a relationship to community inclusion and CRE. One evaluator mentioned:

I do still think even with our philanthropic partners that I think are pushing themselves to be thinking more intentionally about equity and bringing in partners, and thinking about evaluation for learning are often in the same breath.

A few evaluators also noted that how leadership within the foundation prioritize equity is an important factor for CRE work (23%, 3 out of 13 evaluators). One evaluator explained three conditions in DEI work that are critical to CRE efforts:

One is, who the CEO is, and who they identify with, not just who they are. Second is their ability to either lead their board or to convince their boards, that being culturally rooted is a must-do. Three is the amount of organizing among their staff, internally. Who their staff are, their ability to speak their truth, and to be unafraid to fight that everyday minutiae in the culture. Those things matter a lot. It comes down to it, it's all about the people. People make the walls, people take down the walls, people make the policies, people can unmake them.

One evaluator suggested that certain definitions of equity funders adopt may also facilitate community inclusion and CRE:

If we're talking about equity just in terms of representation, then I think you get a lot less far than somebody who's also thinking about it in terms of culture, or who's involved in decision-making or what policies are there, or even what's the history of the neighborhood.

A few evaluators shared advice on raising issues of equity while practicing CRE and CREE (23%, 3 out of 13 evaluators). One evaluator explained that evaluators can leverage funders' existing equity orientation to guide conversations about inclusion and "make sure that they [funders] are actually being culturally responsive or reflective and representative of the

folks they seek to seek.” Another evaluator noted that they found it helpful to bring up issues of equity early in the consulting engagement and to remind funders often about “the types of questions we need to continually ask ourselves as we're developing this evaluation.” One evaluator also mentioned the importance of evaluators remembering that everyone is on their own equity journey when raising issues of equity:

I think we're all on a journey, so we're all trying to figure this out. Some days, we're doing better than others. Some days, I have to remind them, “Oh, wait, that's not really centered on equity to do something like that.”

Theme: Willingness among evaluation stakeholders to shift existing evaluation practices. Another theme for facilitators to community inclusion in CRE is the willingness among evaluation stakeholders to shift existing evaluation practices (38%, 5 out of 13 evaluators). Some evaluators shared several recommendations about ways funders can change that could facilitate community inclusion and CRE (30%, 4 out of 13 evaluators). One evaluator advised that funders must “want to change and grow as much as community.” Another evaluator noted that funders should try to avoid taking critical feedback personally. This evaluator explained that, “It's like when people are speaking about the foundation, they're not speaking about them personally. They love them, but the foundation still represents certain things.” Another evaluator described multiple behaviors that funders and evaluators who partner with philanthropy engage in that they believe are conducive to community inclusion:

How you show up in conversation, and being really careful of your role, not being extractive, not just learning for the sake of learning. There has to be a real demonstration of impact and change because people have their time, they have other limits, and they can't just spend time talking to evaluators. There are real issues at play. It's great for

philanthropy who want to learn from their grantees, but then they have to change. They have to really make a pivot and really provide the support in the right way. It has to happen. Sometimes it becomes too over-intellectualizing. We have to change. We have to be much more urgent.

Two evaluators shared some advice to evaluators who want to attempt encouraging funders to try new ways of working concerning CRE, CREE, and community inclusion (15%, 2 out of 13 evaluators). These evaluators mentioned leveraging existing relationships with foundation clients to offer new ways of working through exploration. One evaluator explained:

I think it's about relationship. I think it's about your own practice and aligning your values with your practice. I think it's about inviting conversation about what might be possible and getting people to just try it. Let's just sprinkle it in here and see what happens. Giving them an opportunity to experience it and to see the richness of that experience.

Concerning shifts in data collection, this same evaluator advised, “don't make them give up their data.” Instead, this evaluator suggested evaluators cultivate small wins and “invite them [funders] to explore other data so that you have a more complete full picture of what's happening.”

Theme: Having direct relationship with communities that the philanthropic initiative intends to serve. Another facilitator to community inclusion in CRE was funders or evaluators having direct relationships with the communities that the philanthropic initiative intends to serve (31%, 4 out of 13 evaluators). All four evaluators mentioned that smaller, local community foundations or placed-based initiatives were better equipped for direct relationships with community than larger or national foundations. One evaluator explained:

I think it's also still very dependent on the foundation itself. Foundations are often one step removed from community. It's a little different for some community foundations or place-based or smaller foundations. National foundations, corporate foundations, even some larger community foundations, it's not a natural or regular connection to the community and so it has to be a lot more intentional. Frankly, even beyond the culture of philanthropy, they're not often set up structurally to be in deep relationship with community.

Another evaluator echoed this response and noted that local community foundations have “a lot more latitude and openness in terms of trying new things with evaluation or trying different approaches to involve community versus these larger behemoths.” Another benefit that the evaluator shared was that community foundations are “embedded in the community” and have “direct and long-lasting relationships with folks.”

One evaluator offered leadership as a main differentiating factor in the successful implementation of inclusive practices for community foundation evaluation:

I think the biggest difference that I've seen in these foundations is really the CEO. The CEO's commitment to community voice, the CEO's own lived experience, whether they are BIPOC, whether they come from or have any proximity to the experiences of people that they're trying to put at the center.

One evaluator also noted for the evaluator, being of similar cultural background to program participants or community is an asset for developing direct relationships with community. This evaluator shared what it was like for them to partner with racial and ethnic community like their own on evaluation work.

I've never created this type of a relationship with any other client. It's very unique. I think culture speaks volumes here. We're all brown folks. We speak Spanish. It's a different feeling. I don't know how to express it in words but it just is.

Theme: Evaluation stakeholders valuing the process of community inclusion. The final theme for facilitators to community inclusion in CRE is evaluation stakeholders valuing the process of community inclusion (23%, 3 out of 13 evaluators). Evaluators shared the importance of finding a constellation of constant, consistent supporters for CRE and community within philanthropy that has the potential to, as one evaluator shared, “use that privilege in a way that is healing and transformational.” One evaluator explained:

I'm finding that in terms of inclusion, it takes a special mix of people with the philanthropic sector, with the philanthropist. It takes a special program officer. It takes a special president or vice president of research and evaluation for some of these things to truly happen.

One example from the interview data was an evaluator's description of a state funder that demonstrated that they valued the process of community inclusion by providing ongoing funding, timeline extensions, freedom for the community to pursue evaluation questions that can support the community's nonprofit work, and light reporting requirements. The evaluator described the funder as “pretty hands-off with the timeline and progress of this work.” The evaluator continued, “I'm really following their [the community nonprofit's] lead on what it is that they want to do in terms of infusing learning and evaluation into their ongoing work. It's been pretty neat.” The evaluator further noted:

I think because this is such a unique situation where the community foundation is holding [the funds], and there aren't many expectations other than like, just do it. We've extended

it twice already. The timeline is not strict whereas if [the state funder] had been really controlling this, I think we would have regular check-ins with them, too. To me, my client is on a [the community nonprofit]. As a consultant, they're the ones who I'm responding to, and I'm following their lead, not the community foundation, not [the state funder].

Barriers to Community Inclusion in CRE and CREE for Evaluators

The following subsections summarize the findings for each theme in Phase 1 concerning the barriers to community inclusion in CRE and CREE. Themes associated with this and the frequency of these themes along with quotes from interview data are listed in Table 10.

Table 10

Evaluator Themes, Codes, and Quotes for Barriers to Community Inclusion for CRE

Themes	Interview		Interview Quotes
	N of Coded Segments	N of Evaluators (n = 13)	
Power Hoarding	30	12	
Believing that inclusion in the evaluation process will be burdensome for community members or grantees	7	6	<i>Honestly, sometimes I'm like, "Is it really a burden or do you just not want to include folks?" I think for them it's like, they feel that grantees are asked for too much already from the funder side.</i>
Experiencing pressure to prioritize the information needs of the funder's boards	7	5	<i>I think there is so much conversation happens again at the staff level, and yet they're still beholden to their trustees and their board.</i>
Experiencing pressure to prioritize the funder's evaluation preferences (e.g., questions, design, methods, etc.)	4	4	<i>The foundation was going to give them [grantees] more resources [to field a survey], but the response from the foundation is like, "Even before we give you the resources, why can't you just do this right away?"</i>

Experiencing pressure to prioritize funder's perspective on social issues	4	3	<i>For the most part, I still think philanthropy is defining their own impact goals without engaging community. There's that of like, "I know what change needs to happen."</i>
Lacking existing relationships with communities that the philanthropic initiative intends to serve	18	8	<i>There's a lot of articulation in talking about being community informed, community-engaged, but again, most foundations are just not structured to do that on a regular basis. It has to be much more intentional.</i>
Evaluation stakeholders lacking the motivation to change existing evaluation practices	12	8	<i>My sense is they're so used to doing things a certain way and it's this huge bureaucracy, there's infrastructure there, but I think it would be harder to make those kinds of shifts that relate to doing evaluation in different ways, for example.</i>
Having difficulty identifying qualified evaluators for culturally responsive and equitable evaluation	8	8	<i>It's [CRE] hard to do and it's actually dependent on the evaluators to engage.</i>
Requiring more time or budget to build relationships with community members	13	7	<i>Relationship building takes time. That is the difficulty, because sometimes, funders and other folks want things quickly and that can't happen.</i>
Witnessing power struggles among evaluation stakeholders	7	6	<i>There's also just the power dynamics in the room is always a challenge. Between foundations and consultants but then also as consultants, we're seen as a part of the foundation.</i>
Funders favoring quantitative methods over qualitative methods	5	2	<i>...you have to provide extra rationale of why storytelling is just as legitimate a method as a closed quantitative survey.</i>

Note: Eight of the power hoarding coded segments discussed power hoarding more broadly and did not fall into specific subcodes.

For barriers to community inclusion in CRE, the most prominent theme was power hoarding beliefs and values among evaluation stakeholders (92%, 12 out of 13 evaluators). This theme consisted of four attitudes and beliefs: 1) Believing that inclusion in the evaluation process will be burdensome for community members or grantees, 2) Experiencing pressure to prioritize the information needs of the funder's boards, 3) Experiencing pressure to prioritize funder's evaluation preferences (e.g., questions, design, methods, etc.), and 4) Experiencing pressure to prioritize the funder's perspective on social issues.

Power Hoarding Theme 1: Believing that inclusion in the evaluation process will be burdensome for community members or grantees. The interview data suggests that the inclusion in the evaluation process will be burdensome for community members or grantees was the most prevalent sub-theme within the overall power hoarding theme (54%, 7 out of 13 evaluators). More than half of interview participants shared their views on community and grantee burden that included: grantee and community's expectations concerning engagement (54%, 7 out of 13 evaluators), funders' reaction to proposed grantee and community engagement in evaluation (15%, 2 out of 13 evaluators), burden associated with the COVID-19 pandemic (15%, 2 out of 13 evaluators), and curiosities about how to make interactions less burdensome (8%, 1 out of 13 evaluators).

For grantee and community expectations concerning engagement, evaluators explained that funders' perception of burden for grantees and community partners may stem from activities that grantees or community partners are expected to attend based on their grant (54%, 7 out of 13 evaluators). One evaluator explained:

As a grantee, you're expected to have check-ins with your program officer and do all these other types of reporting on the progress of their work. Oftentimes grantees aren't necessarily brought into the evaluation other than asking to fill out a survey once a year, maybe. Because culturally responsive evaluation or equitable evaluation, it really requires a different level of engagement of learning. It's like a shift for everyone. It's a shift for grantees because now they're like, "Oh wait, now I have to come in a space and not just answer a bubble on a survey but have conversations with folks. This is evaluation, this is a different way of doing this."

One evaluator also mentioned that grants, particularly from larger foundations, often come with a requirement for grantees and community partners to engage with an evaluation team, a technical assistance (TA) provider, and other vendors. One evaluator noted:

The other constraint that comes up is, at least for a big philanthropy, that they somehow produce this model where they want to have multiple partners working with an organization at the same time. We have the evaluator and you have a TA provider. Then maybe even someone else who has a role. I guess they see this, they have to have multiple vendors engaging with one organization, one community at the same time for different purposes.

This evaluator explained that they witnessed grantees and community partners become overwhelmed and confused by multiple partners. This evaluator noted that all this, “[j]ust gets very confusing for the grantees. It gets very time-consuming for them, very burdensome. They're attaching so many requirements to these grants.”

According to a few evaluators (15%, 2 out of 13 evaluators), when proposing evaluation activities that engage grantees or community, funders who may be newer to CRE and CREE and the level of engagement required for these approaches exhibit hesitancy or resistance to move the proposed approaches forward. One evaluator mentioned, “There was a lot of hesitancy from the foundation on us doing interactive activities with the grantees... They've just been so concerned all along about the burden that's placing.” One evaluator reported that their foundation client declined their proposal to engage community in data collection due to concerns of the evaluation activity feeling extractive for community members. When the evaluator offered approaches to include in the process to minimize this concern (e.g., thanking community members for their time, sending a summary of findings to follow up after data collection), the funder continued to

reject the proposed data collection approach and mentioned that they would not release the findings.

Two evaluators also noted that the COVID-19 pandemic created a different layer of complexity regarding the concept of grantee and community burden (15%, 2 out of 13 evaluators). One evaluator explained:

I think they're more worried about the burden on grantees to be engaged in so much. When you're talking about a lot of these nonprofit grassroots organizations, they're struggling with just doing their own community-level work and then responding to their funder. Then there was a pandemic which really made things difficult for folks to engage in evaluation.

However, one evaluator mentioned that there have been times when the evaluation team has pushed back on reaching out to grantees for a survey due to concerns about burden but that these concerns are unwarranted at times and response rates to the engagement are high. The evaluator shared:

To be fair, in places where I've pushed back on conducting a survey right now, and then we get this amazing response, I'm like, "You people do want to talk! What do I know?" It's just so hard to predict. The general concept of not burdening participants, I feel like there's a lot of sympathy for that all around, funders included.

One evaluator noted insights about when an engagement is a burden and when it is not and argues that common interest and a common set of values are key to less burdensome evaluation engagement. They explained:

It's not a burden when there is a common interest that we share and a set of common values. It's only a burden when that does not exist. I get that. I get funders are burdened to

grantees. I get that because I've been a grantee. I've been a funder. I know that. How do we interrupt that narrative, and how do we create a joyful relationship where people look forward to talking with one another? That's the place I want to get to all the time.

Power Hoarding Theme 2: Experiencing pressure to prioritize the information needs of the funder's board. The second most prominent theme in the interview data with evaluators was pressure to prioritize the information needs of the funder's board (38%, 5 out of 13 evaluator interviews). One evaluator discussed the board as the main entity that foundations answer to in terms of accountability. Another noted that accountability to the board is the reason why foundations commission evaluation and that this is a challenge for community-centered approaches:

Ultimately I do think that most evaluation is motivated by accountability to the board and that can be a really hard space to occupy as a consultant when you're trying to push for these more community-oriented evaluation practices.

Even if program teams within foundations are interested in inclusive approaches, CRE, or CREE, pressure from the board to produce certain types of information about the initiative is often prioritized. One evaluator explained:

I think is, so much conversation happens again at the staff level, and yet they're still beholden to their trustees and their board. I don't think that we can use that as an excuse and I think people do use it as an excuse and they cop out, because they have as much opportunity to push-pull.

One evaluator offered a potential solution to this issue: change board composition to fit the type of "culture that we want to create for philanthropy broadly."

Two evaluators noted boards' information needs, such as dashboard metrics, as an example of misaligned reporting needs when centering CRE, CREE, and other community centered approaches. One evaluator mentioned:

I think the first stakeholder that becomes sticky is the board, because the board wants those dashboards like, "Give me those dashboard metrics," and it's all about impact and output and outcomes, which I could just spit nickels every time I hear any of those things. I'm like, "You're not in a hospital medical setting. This doesn't even make sense for what you're trying to do."

Another evaluator echoed this sentiment and shared, "If we can get the board into a space where they're not looking for a dashboard every quarter about social change, I think that would be phenomenal and so helpful for the field." One evaluator discussed helping the board "unlearn what they think is measurable outcome data" and introduce them to "many other forms of information and knowledge" to diversify their information preferences and think critically about what types of data can inform their work when CRE and CREE are utilized.

Power Hoarding Theme 3: Experiencing pressure to prioritize the funder's evaluation preferences (e.g., questions, design, methods, etc.). According to the interview data, the third most prominent power hoarding sub-theme was pressure to prioritize the funder's evaluation preferences (e.g., questions, design, methods, etc.) (31%, 4 out of 13 evaluators interviews). Evaluators described decisions about evaluation questions, design, and methods to be "top-down" (15%, 2 out of 13 evaluators) and one evaluator wondered who the evaluative work serves. One evaluator noted,

Obviously, we're communicating to philanthropy. I'm fundamentally questioning who is I work for? We like to tell ourselves it's for the community, but it's again, very top-down.

This evaluator also shared, “I think as long as we’re [evaluators are] trying to meet the requests of the funder, we’re going to be running up against all of these challenges.” One evaluator wondered:

How can we actually put both the foundation and the communities work in the center?
How can we serve them simultaneously, in practicing culturally responsive evaluation and the equitable evaluation framework?

Another evaluator recalled how a funder engaged with a community-based organization who needed further support in data collection:

We [evaluators] were just giving them the instrument, they [the community-based organization] were fielding it themselves and so on. We were feeding data back to them [the funder]. Interestingly, it required some more staffing that the communities weren't prepared to completely--I don't know if they didn't understand, there wasn't clear communication, but they needed more time and resources. The foundation was going to give them more resources, but the response from the foundation is like, “Even before we give you the resources, why can't you just do this right away?” It's very much just like, “We're the funders,” top-down mentality still.

Three evaluators offered their perspectives on why funder partnerships may be viewed as “top-down” (23%, 3 out of 13 evaluators). One evaluator explained, “...funders are not used to having to behave like real partners and real human beings in the work. I think to survive in this work, you have to have that.” Another evaluator described funders as being perceived as “a little extractive and exploitive” and noted, “That mentality can sustain itself for a long period of time.”

Power Hoarding Theme 4: Experiencing pressure to prioritize the funder’s perspective on social issues. The final sub-theme for power hoarding was experiencing pressure

to prioritize the funder’s perspective on social issues (23%, 3 out of 13 evaluator interviews). A few evaluators reported that there is a belief among many funders that they know what change needs to happen in communities (23%, 3 out of 13 evaluator interviews). One evaluator reported, “For the most part, I still think philanthropy is defining their own impact goals without engaging community. There's that of like, ‘I know what change needs to happen.’” Another evaluator posited that this outlook may be due to how strategy is developed within foundations:

Foundations go into their rooms and spend a year or more on internal strategy. Have 16,000 workgroups, 95,000 people hours. Millions in dollars of their own sink into, “We got to know what we are doing.” Then they spend another year and a half listening to community. Having all of these listening sessions to hear what grantee partners have shared with them from day one. You're not going to hear anything new. We want flexible long-term, no strings attached dollars. We want you to listen. We want you to follow our lead. We want you to build leadership. We want you to prioritize healing as part of the work and not as a nice to have. I can rattle off the 10 things they're going to hear. They're going to spend a year and a half listening. Spend a year and a half listening. Full employment acts for consultants. Really, they hire consultants who do everything. That's part of their culture. I think all of those are challenges with community inclusion.

One evaluator also shared that when grantees approach funders for support concerning work that the grantees understand as important to the community, funders may try to shift the focus of the grantees work to fit the foundation’s strategy. This evaluator explained:

They're [grantees] trying to do the thing, they know what is important and what needs to happen, and then they try to go get funding for it. The foundation is like, “No, we're not

going to do that but what we will fund you for, is this.” It just completely sidelines the work that people are doing. That can be really harmful.

Theme: Lacking existing relationships with communities that the philanthropic initiative intends to serve. More than half of evaluators (62%, 8 out of 13 evaluator interviews), noted challenges concerning lacking relationships with communities that the philanthropic initiative intends to serve. Evaluators reported that this lack of relationships changes what is possible concerning community inclusion in CRE and CREE (62%, 8 out of 13 evaluator interviews). One evaluator explained:

When I mention community, it's often like, “Oh, yes, great idea.” Then when it comes to the nitty-gritty of how do we actually do that or is it our place to really reach out to community? We don't have those relationships. That's when it starts to get more complicated and just harder. That's when I feel like people pull away like, “Oh, it would be nice if we could, but it's not within the budget or just not feasible.”

Another evaluator shared that they have witnessed funders “struggle with really having authentic relationships” with grantees versus a “reporting” relationship in which the grantee shares their progress on their grant with the funder. This evaluator added that many funders are “trying to figure out what does it really mean to build relationships with our grantees.” According to one evaluator in the interview sample who used to serve as a learning and evaluation foundation staff member, evaluation teams within foundations are even farther from the community than program officers. This evaluator explained:

We [learning and evaluation foundation staff] don't have direct relationship often with community where it could be leveraged or used to inform. It happened a few times in the work I've done, but I think increasingly it's more unusual than not.

In the interviews, a handful of evaluators offered several reasons as to why relationships between community and funders are lacking (31%, 4 out of 13 evaluators). One evaluator mentioned that some larger foundations (e.g., national foundations, corporate foundations, and larger community foundations) are “not often set up structurally to be in deep relationship with community.” This evaluator added that this means that community-centered evaluative work must be “a lot more intentional” about community inclusion. Another evaluator proposed that fraught relationships between community and funders may be due to past funder behavior. This evaluator noted that they have witnessed “troubling experiences with foundations because they can be very like, come in, give some grant money and then leave” and this this is very “damaging.” This same evaluator also witnessed funders “not wanting to be collaborative” in convening spaces with grantees led by technical assistance providers.

Another reason for funders’ shallow relationships with community, according to three evaluators, is that external evaluation consultants are hired to conduct most of the evaluation work (23%, 3 out of 23 evaluators). One evaluator mentioned that they often do not have relationships with the community that the funder has asked them to work with on evaluation. This evaluator shared:

We always end up depending on their folks [foundation staff for relationships]. I think that's part of the challenges because we're not [the evaluators] in the community. We're not there. We have to partner. We can't not partner.

Despite these reasons why relationships between funder and community may be lacking, one evaluator shared that philanthropy’s “walls are self-constructed and any time they want to take it down, they can and do.” This evaluator added,

I've seen them take them [walls] down for stakeholders that they value. They can do the same thing with community. It's really about walking their talk. I think that's the last frontier. The most important is to walk your damn talk. If you don't talk it, can you walk it? Otherwise, don't talk it. Just gaslighting everybody including yourselves.

Theme: Evaluation stakeholders lacking the motivation to change existing evaluation practices. Over half of evaluators shared responses in their interviews concerning stakeholders lacking motivation to change their existing evaluation practices (62%, 8 out of 13 evaluator interviews). Evaluators mentioned that funders vary in their willingness to try new approaches to evaluation depending on the foundation's culture, their experience with evaluation, and levels of bureaucracy within the organization (23%, 3 out of 13 evaluators).

In interviews, evaluators described examples of both ways in which funders and evaluators lack the consistent intentionality needed to change (23%, 3 out of 13 evaluators). One evaluator touched on the issue of funders partnering with the same evaluation consultants to partner with community:

They [foundations] still are coming to the same folks to do the work, and they're depending on those folks to partner with communities for them, not developing those relationships themselves. I think that that has been a challenge.

Another example of an unwillingness to change was the philanthropic sector's affinity for adopting toolkits rather than doing the deeper, internal work needed to shift practice (8%, 1 evaluator). One evaluator shared:

...philanthropy also has a culture of like, "Oh, this is the toolkit for this, so we're just going to do the toolkit and I don't have to change anything about myself. I don't have to understand anything about the culture. I don't even have to test whether this is appropriate

in this culture. I just can use it because it's seen as valid and reliable." I think a lot of harm has happened as a result.

Another evaluator hesitated to say that “funders don't want to engage community” and noted that this shift to more inclusive evaluation approaches will take time (8%, 1 evaluator). This evaluator explained:

I just think there needs to be an intentional shift and that takes time to move away from traditional evaluation, which is what they were used to funding.

Evaluators also reported they themselves, at times, have experienced wavering intentionality to center community throughout the lifespan of their projects with philanthropy (15%, 2 out of 13 evaluators). One evaluator described this challenge:

For evaluators, I think the biggest challenge is really being able to co-design, collaborate, [and] partner at the very inception of learning and evaluation projects. You see yourself falling back to that traditional norm of, "Okay, we're going to do a survey," or, "We're going to do a few focus groups with some grantees." Grantees, that's the level you stay at for the most part. I think that's a challenge. Not even grantees sometimes we're just like, "You're going to talk to the intermediary, not even the nonprofit organizations that are more grassroots."

One evaluator noted that, despite their criticisms of funders’ unwillingness to change, evaluators are following the lead of funders in terms of timelines for evaluation and reporting expectations.:

I think, at the end of the day, the way we are engaging and the way that we run is dictated by the contracts we're trying to secure. It's very top-down. We can be super critical of philanthropy and be like, "Oh, I wish they were more open-minded or not so rigid," but we're following their lead. I think it would take a real fundamental shift in the way we

work if we really wanted to enact CRE in all its glory. I don't think we're set up to do that, and I don't think that means we're not doing great work, but I'm just really recognizing that structure is in place that reinforce those really quick timelines or reinforce us prioritizing the written word, stuff like that.

Theme: Having difficulty identifying qualified evaluators for culturally responsive and equitable evaluation. The theme of having challenges with identifying qualified evaluators for culturally responsive and equitable evaluation was present in over half of the interviews with evaluators (62%, 8 out of 13 evaluators). Evaluators mentioned three main qualifications for culturally responsive evaluators and culturally responsive equitable evaluators that are difficult to find: understanding the dynamics and the cultural context (15%, 2 out of 13 evaluators), embracing emergence (15%, 2 out of 13 evaluators), and willingness to speak truth to power even when it is uncomfortable (23%, 3 out of 13 evaluators).

The first quality is understanding the dynamics and the cultural context (15%, 2 out of 13 evaluators). Evaluators shared instances of evaluation efforts affiliated with community groups having difficulty identifying evaluators who “understood the work and who understood all the dynamics.” In one example, an evaluator mentioned that a local community group that they worked with kept the “researchers far away from people” because “they came in and they messed up all the dynamics.”

According to evaluators, it is also difficult to find evaluators that embrace emergence in the evaluation process (15%, 2 out of 13 evaluators). One evaluator shared their experience providing a supportive role for evaluators for a newer philanthropic initiative:

What I was learning through the evaluators is that, part of why the evaluators couldn't evaluate, is because they [the program] were still in complexity and in emergence. It was

hard for the evaluators to follow something in emergence, because they were also in emergence.

The third quality was a willingness to speak truth to power even when it is uncomfortable (23%, 3 out of 13 evaluators). Evaluators mentioned that funders often do not like to hear that their programs did not work and that these instances require evaluators to be honest and speak truth to power. One evaluator noted:

They'd rather not hear that. It's inconvenient. It's not nice. It's not happy. I'm not about nice, I'm about being kind. If I can tell the truth and love you at the same time, I'm being kind by being clear and that's my job. It's to relay information that's truthful, honest, and radical.

Similarly, another evaluator questioned the idea that consultants “have to be nice all of the time” and said, “You can be kind, thoughtful, and direct. You can be kind, thoughtful, and corrective. You can be kind, thoughtful, and directive. You can be kind, thoughtful, and disagree.” This evaluator also questioned the idea that a consultant hired by a foundation “has to do exactly what that foundation says,” and added:

Now the consultant comes with a skill set and expertise to help adduce what it is that you [the funder] want to learn and to create something that actually meets the needs and the service and the moment of the work. If you're [the funder is] not comfortable there, then you end up perpetuating harm and not following CRE or protocols.

When sharing this concept of funders being uncomfortable hearing findings that are “inconvenient” or engaging in CRE approaches, evaluators also mentioned that foundations must approach their evaluative efforts with a certain level of honesty to be ready to engage in CRE and CREE (15%, 2 out of 13 evaluators). One evaluator reported, “You [the funder] have to be

ready to be honest. When you're not ready, I'm not a good fit for you and I know that, but do you know that?" It should be noted that independent consultants (3 out of 5 independent evaluators) mentioned this direct advice to speak truth to power more than consultants who were affiliated with evaluation firms (0 out of 8 firm-associated evaluators). Further exploration of this difference is warranted to understand this exploratory finding.

Theme: Requiring more time or budget to build relationships with community members. More than half of evaluators also noted limited time and budget as challenges to building the relationships required to engage in CRE and CREE (54%, 7 out of 13 evaluator interviews). One evaluator shared:

That requires partnering, and the other difficulty is it just requires a lot of time. A time to hear all the perspectives, bring it together and be able to translate it and reflect on it together. Relationship building takes time. That is the difficulty, because sometimes, funders and other folks want things quickly and that can't happen.

Other evaluators mentioned that the short timelines of philanthropic funding make community engagement and relationship building seem inauthentic (23%, 3 out of 13 evaluators). One evaluator noted:

What I've encountered in philanthropy is they're usually quite short timelines, relatively speaking. If we're really trying to develop trusting relationships with communities, that's super hard to do on a 24-month timeline, and you're like, "Okay, well, we're going to gather all this data, write all these reports, and then we'll be out in a couple of years." I feel like that's a contributing factor to the distrust that communities have of researchers in general.

Similarly, another evaluator questioned the short timelines for CRE work in philanthropy and mentioned, “I think for CRE you just have to be really mindful of its—Where's the long-term support? Are you really being honest and supportive for a long period of time?”

Theme: Witnessing power struggles among evaluation stakeholders. The theme of evaluators witnessing power struggles among evaluation stakeholders was present in less than half of interviews (46%, 6 out of 13 evaluation interviews). A handful of evaluators mentioned the challenge of being placed in the middle of power dynamics between grantees and funders (38%, 5 out of 13 evaluators). Two evaluators recommended that evaluators must choose a side when they witness power dynamics among grantees and funders. One evaluator shared:

You have to have a fundamental world view about what happens when it's not culturally rooted...People have to choose. This is not a value-neutral proposition.

One evaluator noted insight about the presence of power struggles among evaluators, funders, community, and the harmful history of evaluation and research (38%, 5 out of 13 evaluators):

There's also just the power dynamics in the room is always a challenge... between foundations and consultants but then also as consultants, we're seen as a part of the foundation. What does that mean as we're talking with community and asking them to do these things? Evaluation and research has caused harm, literal harm, examples of funding getting taken away because of an evaluation report. Not like that's the only reason. People can be rightfully hesitant.

Examples of power struggles were also shared, such as concerns with funders shifting funding strategies mid-stream. One evaluator recalled an instance when a foundation switched

strategies during a community-centered initiative. The evaluator explained that expectations had to be managed concerning the shift in focus:

That was a lesson learned with how much can you promise and how much is the relationship real and can be truly negotiated or recognized limits upfront. I'm not going to say we didn't know. I think we were all led to believe that we had this freedom and then the freedom shrunk.

Another evaluator mentioned that they have encountered funders who “block” or “sanitize” evaluation reports. This evaluator explained, “They won't include my report in its totality when they share it on their website.”

Theme: Funders favoring quantitative methods over qualitative methods. The final theme was funders favoring quantitative methods over qualitative methods (23%, 3 out of 13 evaluator interviews). A few evaluators noted that funders think of data as a binary choice between quantitative or qualitative. One evaluator explained, “That binary doesn't serve us. I don't think it serves any field, but I certainly don't think that it serves the philanthropic field.”

Evaluators also encountered the need to justify methods that were not quantitative. One evaluator shared that they have experienced funders “weaponizing” concepts like reliability and validity. When the evaluator asked them what those words meant, the evaluator recalled, “They didn't even know what they meant. They just heard those things and were weaponizing them.”

Another evaluator was asked to provide “extra rationale of why storytelling is just as legitimate a method as a closed quantitative survey.”

R3. What challenges and facilitators do foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?

Facilitators to Community Inclusion in CRE and CREE for Foundation Staff. The following subsections summarize the findings for each theme in Phase 1 concerning the facilitators to community inclusion in CRE and CREE. Themes associated with this and the frequency of these themes along with quotes from interview data are listed in Table 11.

Table 11

Foundation Staff Cod, and Quotes for Facilitators to Community Inclusion for CRE

Themes	N of Coded Segments	N of Fdn Staff (n = 7)	Interview Quotes
Power Sharing	22	5	
A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved	8	4	<i>I think that the culture has changed or is changing, not fully changed but it is changing towards more of a power-sharing...</i>
A shared commitment among evaluation stakeholders to center the community's evaluation priorities	8	4	<i>At the end of that session, we said, "It isn't enough that these questions be at the center of the evaluation." Actually, we need to go to our grantee partners and center the questions that they have.</i>
The development of mutually beneficial relationships across all evaluation stakeholders	6	4	<i>It's a mutual relationship because I learn too. It's not like I'm the expert, it's that we all have expertise. It's joining expertise with others to do the best that we can do and build relationships and trust and all of those different pieces.</i>
Having sufficient time and budget for culturally responsive evaluation	7	5	<i>We've had this happen on some of our projects where like, we kind of got the deliverable and we're like, "Oh, okay, that missed the mark." It's not that the consultants did something wrong. It was just that it didn't yield the information we needed. We had to pay more money and like do it again or try something new.</i>
Having the capacity to provide resources or incentives for community participation in evaluation activities (e.g., stipends, laptops, etc.)	1	1	<i>We're trying to hold to this idea that we need to recognize multiple forms of expertise and that people should be equitably compensated for the expertise that we're asking them to bring.</i>

Willingness among evaluation stakeholders to shift existing evaluation practices	5	4	<i>The change really was mostly internal and it was really, really welcomed. I think folks, and again, the who leads this work really matters.</i>
Evaluation stakeholders valuing the process of community inclusion	4	3	<i>I think there is often a desire for like, "Oh, yes, let's include community voices in our evaluation work."</i>
A shared commitment among evaluation stakeholders to advance equity	3	3	<i>We had conversations with them [grantees] like, "What do you want?" Like, "What would be valuable to you? What would make it worth your time to participate in a kind of learning with us?" I think there's something in all of these. I think there's something about, really thinking through like, what is the value that this approach is adding in terms of equity?</i>
Having direct relationship with communities that the philanthropic initiative intends to serve	3	2	<i>I think there's a really strong cultural power in this place, that you can't land in [Location] and try to do work as an outsider. I think it's provided us an experience that has shaped the way we enter other communities and has shaped the way we engage in other communities in with an eye towards true partnership.</i>

Concerning facilitators to community inclusion in CRE, the most prominent theme was power sharing beliefs and values among evaluation stakeholders (71%, 5 out of 7 foundation staff). This theme consisted of three values: 1) A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved, 2) A shared commitment among evaluation stakeholders to center the community's evaluation priorities, and 3) The development of mutually beneficial relationships across all evaluation stakeholders.

Power Sharing Theme: A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved. The first theme is a shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved (57%, 4 out of 7 foundation staff). Foundation staff recognized this as a form of power sharing such that the knowledge gained from the evaluation honors the community context and community's ways of knowing (29%, 2 out of 7 foundation staff). One foundation staff member explained:

I think that's really important if we want to be culturally responsive, is to have a wide toolbox to figure out what is the knowledge that is most valuable for, to be able to speak to what's happening within the community for community to really feel like they understand that the evaluation is speaking to their knowledge and their perspective. I think we need that.

Foundation staff also shared that part of crafting an evaluation experience that is valuable for everyone involved is realizing when the foundation may be centering itself in the evaluation (29%, 2 out of 7 foundation staff). One foundation staff member shared:

There were a lot of aha's in the room like, "Oh shit. That's all centering ourselves." It was just about the challenges we were having, the desires to really push philanthropy and our peers into this area of work. There were a lot of assumptions rooted in our own values.

There was a whole host of things that were embedded.

Along the same lines, one foundation staff member shared that a critical piece to “grantee-driven-ness” within the CRE process is “acknowledging that they [community or grantees] have different learning needs from the foundation.”

Power Sharing Theme: A shared commitment among evaluation stakeholders to center the community's evaluation priorities. The second theme is a shared commitment among evaluation stakeholders to center the community's evaluation priorities (57%, 4 out of 7 foundation staff). Four foundation staff noted changes in philanthropy to a power sharing model for evaluation in which community is involved in the development of evaluation. One foundation staff member described how foundations are shifting by:

...being more cognizant of the ways in which community is involved on the conceptualization of the evaluation itself, even the conceptualization of the strategy, the

methods are definitely shifting towards more participatory methods with a greater focus on valuing lived experience in that space.

Foundation staff shared several ways that they have shifted to centering community's priorities in evaluation (29%, 2 out of 7 foundation staff). First, one foundation staff member shared that they asked external evaluation consultants to have conversations with grantee partners and identify what "they were wrestling with" and "what they wanted to learn." This foundation staff member mentioned that what grantees were interested in "had very little to do with philanthropy." The foundation staff member also shared that the evaluation consultants used a learning orientation to "set up these learning circles for the partners to opt into" and "develop change pathway documents to be able to communicate their assumptions about how change happens in their community and who needs to be at the table." The same evaluation staff member also shared that "grantee partners decide themselves that they want to set up stronger metrics for themselves" and that sometimes the funder hires external evaluation partners to support this.

Two foundation staff also mentioned the importance of including grantees in theory of change development (29%, 2 out of 7 foundation staff). One community foundation staff member explained that they first partner with grantee organizations to engage in "evaluative thinking" with the grantee to understand their theory of change, and ask them "Why do you do what you do?" Another foundation staff member described that they asked evaluation consultants to engage grantees in a conversation about the foundation initiative's theory of change to understand, "What else would you [the grantee] add to it? What did they [the funder] get wrong? What does it look like locally to you?" The foundation staff member explained, "It was very

much this spirit of, we're in this with you.” It should be noted that in all the cases shared, foundation staff members defined community as grantee partners.

Power Sharing Theme: The development of mutually beneficial relationships across all evaluation stakeholders. The third theme that emerged is the development of mutually beneficial relationships across all evaluation stakeholders (57%, 4 out of 7 foundation staff). For foundation staff members, mutually beneficial relationships meant that the funders learned along with community members and grantees and were flexible with relationships to meet community needs. One community foundation staff member noted:

It's a mutual relationship because I learn too. It's not like I'm the expert, it's that we all have expertise. It's joining expertise with others to do the best that we can do and build relationships and trust and all of those different pieces.

This community foundation staff member also noted that this orientation of a funder lacking expertise is not compatible with what some community organizations want. In those cases, this community foundation staff member offers flexibility with their approach. They explained: It's like, listen, if a collaborative therapist is not the right-- if you want a dynamic one or you want a really structured. It's like figuring that out.”

Foundation staff members also described that they fostered mutually beneficial relationships in evaluation engagements through leading with the aspirations and the strengths of community and grantees (29%, 2 out of 7 foundation staff). One foundation staff member explained:” I think it's important to name the aspirations that different communities have and the agency and autonomy that different communities desire. That should be, in our world, pretty central to how we develop initiatives in strategies to address systemic barriers to expanding opportunities.”

Theme: Having sufficient time and budget for culturally responsive evaluation. The fourth theme is about having sufficient time and budget for culturally responsive evaluation (71%, 5 out of 7 foundation staff). According to foundation staff, philanthropy's capacity to provide resources and flexible funding facilitates the implementation of CRE and community inclusion. One foundation staff explained:

We've had this happen on some of our projects where like, we kind of got the deliverable and we're like, oh, okay, that missed the mark. It's not that the consultants did something wrong. It was just that it didn't yield the information we needed. We had to pay more money and like do it again or try something new.

Other foundation staff members brought up that philanthropy's norm of partnering with other foundations on efforts to minimize the amount of internal risk. The interview participant explained:

If you are not ready to do the kind of evaluation that you want to do in-house, start an initiative with another foundation, seat it somewhere else, do the evaluative work there. It doesn't all have to be held in-house. I think again, because of the little oversight and accountability that exists in philanthropy, there's a lot of ways to do this work and it just requires a little bit of imagination.

Foundation staff members shared that philanthropy's access to flexible, unrestricted resources supports an abundance mindset (43%, 3 out of 7 foundation staff). Two foundation staff (29%) members shared a feeling of "we can sort of do what we want" in terms of funding. One of them explained:

I do think we have the ability to make decisions whether it's who we spend our time with, who we listen to, who we hire, the ways in which communities are being engaged to do things differently, so I'm hoping we're trying to get there.

Sub-Theme: Having the capacity to provide resources or incentives for community participation in evaluation activities (e.g., stipends, laptops, etc.). One sub-theme concerning resources was the capacity to provide resources or incentives for community participation in evaluation activities (14%, 1 out of 7 foundation staff). This foundation staff member reported that their foundation negotiated with their partners to provide fair compensation to include communities served and grantees in evaluation. This foundation staff member explained:

We're trying to hold to this idea that we need to recognize multiple forms of expertise and that people should be equitably compensated for the expertise that we're asking them to bring. We try to keep it in line with what we might compensate someone who's like a professional consultant. That's the level of compensation that we think is fair, which is not what most people think. They're usually like, "No, we'll give them a \$20 gift card."

Theme: Willingness among evaluation stakeholders to shift existing evaluation practices. The fifth theme is willingness among evaluation stakeholders to shift existing evaluation practices (57%, 4 out of 7 staff members). Foundation staff shared that, since evaluation is mostly conducted by external evaluation consultants, shifts in evaluation practice are usually the outcome of external evaluation consultants pressing them to conduct things differently (42%, 3 out of 7 foundation staff). One foundation consultant described a challenging experience stemming from their program team's experience with evaluation consultants:

I remember folks walking out of that first initial meeting with the consultants and almost feeling a sense of joy between us like that relationship with that consultant partner is

fabulous. One, because we knew that they were showing up fully and that they were not just here to be like, “What is [it that] this fancy foundation want to hear?” They were like, “We're about advancing justice? We are telling you right now that these questions are only centering on you and if that's the way you want to move forward. Cool.”

Foundation staff members also noted their foundations' recent shifts toward a learning orientation to evaluation (57%, 4 out of 7 foundation staff). According to the interview data, changes to evaluation practice concerning a learning orientation varies. One foundation staff member shared that, for their foundation, this shift included seeking out less traditional evaluation consultants that utilize “emergent learning practices” and “approaches that really help them to learn from all of their work” to “embed learning practice into the day-to-day mechanisms of how they function.” Similarly, one community foundation staff member mentioned shifting their practices to a learning orientation “to help build the nonprofit sector to own their own data, what they collect, why they collect it and how they use it” with the goal of supporting the community nonprofit to be a learning organization that could obtain its own funding and grants. Another foundation staff member described the shift to a learning orientation in their foundation as engaging in a “parallel process.” This foundation staff member explained:

The walk that we're asking grantees to walk that we walk as a foundation in terms of how we engage our grantees, how we engage community, and that they see themselves as having an active role and, I guess, holding us to it or guiding us to it is really helpful. I think that the way they talk about their work, it has a lot to do with not only is it like interviews and focus groups which is often the typical methods, but it's more like a learning community in town hall that is also just a value to the participants too.

Overall, foundation staff members' willingness to shift their practices to a learning orientation also involved shifting the focus of evaluation away from the foundation toward grantees or community programs.

Theme: Evaluation stakeholders valuing the process of community inclusion. The sixth theme is valuing the process of community inclusion (43%, 3 out of 7 foundation staff). Foundation staff members described an intent and curiosity within philanthropy to explore options for community inclusion in evaluation. One foundation staff member noted that shifts in their programs have provided them with new possibilities of community inclusion. Another foundation staff stated that "there is an intent to include" within their foundation. However, they are "still figuring out how to do that in the best way." One foundation staff member described philanthropy's overall eagerness for community inclusion and stated, "They [funders] desperately want to be in a relationship with the community."

Theme: Having direct relationship with communities that the philanthropic initiative intends to serve. The seventh theme was having direct relationship with communities that the philanthropic initiative intends to serve (29%, 2 out of 7 foundation staff). Foundation staff members noted that direct relationships with community were more relevant in place-based philanthropic initiatives (29%, 2 out of 7 foundation staff). One foundation staff member mentioned that their place-based work has "provided us an experience that has shaped the way we enter other communities and has shaped the way we engage in other communities in with an eye towards true partnership." Another foundation staff member echoed what was shared and noted that place-based work provides an "opportunity to really think about relationships and in creating this space for that kind of inclusion to happen."

Theme: A shared commitment among evaluation stakeholders to advance equity.

The final theme was a shared commitment among evaluation stakeholders to advance equity (43%, 3 out of 7 foundation staff). Foundation staff reported that they viewed infusing equity into evaluation as their responsibility. One foundation staff member noted, “I think there's something about, really thinking through like, what is the value that this approach is adding in terms of equity.” Another staff member mentioned the importance of bringing a level of intentionality to honor context when embedding equitable practices throughout the evaluation process. This staff member shared:

Given the intention and given the constraints, what are the ways in which equity can show up in the practice of that particular evaluation? We don't have the belief that there's some gold star equity evaluation that we should be aspiring to every time. We really go through that process of saying, “All right, given all these things, what makes the most sense in this context?”

Finally, one foundation staff member encouraged evaluators and evaluation and learning leaders internal to foundations to utilize any DEI assets that are present in the foundation to embed DEI efforts in evaluation practice and beyond. Recognizing that openness to talking about CRE and CREE with foundation colleagues was rare in most foundations, this foundation staff member shared:

If I want to talk about the value of including the community in using equitable practices of being culturally responsive, I know that I'm in a friendly environment for that. I think a lot of my colleagues don't like it, it's that even that's far more tenuous for them. I think it is part of it so it's understanding that I have that asset at my disposal. Then also how I can use that to begin to shape how the board and senior leadership think about what the

purpose of evaluation is and what are the questions that we should be asking and are they really about the impact or are there other questions that we should be asking.

Challenges to Community Inclusion in CRE and CREE for Evaluators

The following subsections summarize the findings for each theme in Phase 1 concerning the barriers to community inclusion in CRE and CREE for foundation staff (See Table 12).

Table 12

Foundation Staff Codes and Quotes: Challenges to Community Inclusion for CRE

Codes	Evaluator Interview		Foundation Staff Quotes
	N of Coded Segments	N of Foundation Staff (n = 7)	
Funders power hoarding the evaluation process	13	5	
Experiencing pressure to prioritize funder's evaluation preferences (e.g., questions, design, methods, etc.)	6	5	<i>I always say to funders, "Stop asking them to do things they weren't built for." We did not create a non-profit system that's data-driven, built on research-based methods.</i>
Experiencing pressure to prioritize funder's perspective on social issues	6	4	<i>We, as the funder, knows best, like, "Oh, I saw this awesome program being done in [Location]. You should be doing that too." Maybe they should, or maybe they shouldn't, but as a funder, we shouldn't come in like, "Oh, my god, what you're doing could be so much better if you just knew what I knew." That's a very common thing, a very common thing,</i>
Experiencing pressure to prioritize the information needs of the funder's boards	1	1	<i>In a lot of ways, with boards in particular, I think there's even less of a tolerance for ambiguity or for nuance.</i>
Believing that inclusion in the evaluation process will be burdensome for community members or grantees	0	0	<i>No codes</i>
Having difficulty identifying qualified evaluators for	6	6	<i>...marrying content expertise or lived experience. Can the people that we're trying to hire relate to all</i>

culturally responsive and equitable evaluation			<i>the communities, the relatability of those evaluators to communities that are actually being served?</i>
Lacking existing relationships with communities that the philanthropic initiative intends to serve	5	4	<i>I think one of the things that's hard and that doesn't mean it's not doable, but that oftentimes in philanthropy, we're a step away from-- we're funding entities that are actually the ones we're interacting with community. We're a step removed. That doesn't mean that we can't build systems that allow for community voice and community input, but it requires us doing I think work that's a little different.</i>
Requiring more time or budget to build relationships with community members	2	2	<i>It does take more relational conversation whether it's between us and the evaluators, the evaluators with each other, the evaluators with the community. The truth of that is it just takes more time and it takes more resources to do some of these things well. That is, of course, a challenge.</i>
Witnessing power struggles among evaluation stakeholders	2	2	<i>The dynamics between funders and grantees are so - The dynamic is deep, especially if you're working in a field or topical area where you're either the only or primary funder in that space, so it is an ongoing journey.</i>
Funders favoring quantitative methods over qualitative methods	2	1	<i>Everybody wants something to still do a single metric or single problem statement. I'm like, it can't. I am all for brevity, but that one statement is probably a little too brief. I think the other thing that I would pick up is there is fear. It's the fear of letting go of what we're familiar with. There doesn't seem to always be a counterbalancing force of like the sense of what could be gained.</i>
Evaluation stakeholders lacking the motivation to change existing evaluation practices	1	1	<i>How do you convince people that we need to change when there really is no reason to change? Really, there's no reason to change. No one is telling us we have to change.</i>

For barriers to community inclusion in CRE, the most prominent theme was power hoarding beliefs and values among evaluation stakeholders (71%, 5 out of 7 evaluators). This theme consisted of four attitudes and beliefs: 1) Experiencing pressure to prioritize the funder’s evaluation preferences (e.g., questions, design, methods, etc.), 2) Experiencing pressure to prioritize the funder’s perspective on social issues, 3) Experiencing pressure to prioritize the information needs of the funder’s boards, and 4) The final power hoarding theme that was

present for evaluators concerning the belief that inclusion in the evaluation process will be burdensome for community members or grantees was not present for foundation staff.

Power Hoarding Theme 1: Experiencing pressure to prioritize the funder’s evaluation preferences (e.g., questions, design, methods, etc.). The most prominent power hoarding theme present in foundation staff interview data was the theme of experiencing pressure to prioritize the funder’s evaluation preferences (71%, 5 out of 7 evaluators). Foundation staff mentioned that they have experienced funders push community organizations to engage in evaluation as part of their funding requirement when there is little or no buy-in from community organizations for the evaluation (43%, 3 out of 7 foundation staff). One foundation staff member imitated the way funders may be perceived when they enter community spaces concerning evaluation:

"Let me evaluate you so I can tell you if you're doing good. You're not good until I say that you're good. That's why we do this evaluation. You say this program is changing your participants' lives. We don't know if those lives are being changed until we come in and tell you those lives have been changed."

Foundation staff also reported witnessing funder requests for evaluation data that are difficult for community organizations to provide (29%, 2 out of 7 foundation staff). One foundation staff member shared, "I always say to funders, 'Stop asking them to do things they weren't built for.' We did not create a non-profit system that's data-driven, built on research-based methods."

In addition, two foundation staff noted that even when funders create space for community inclusion in the development of a strategy or CREE, funders make the ultimate decision about what processes are most equitable for community organizations (29%, 2 out of 7 foundation staff). One foundation staff member explained:

I think that one of the problems in the sector right now is we make a lot of assumptions about what people want and essentially what is equity for them. We don't ask them, we tell them this is more equitable and now you will participate in it.

According to one foundation staff member, another example of issues that sometimes arise with equitable community engagement is that community is often not provided with enough background knowledge prior to engagement to fully contribute to the evaluation process.

They're [community members] not aware of the conversations that have happened prior. Or they don't necessarily understand the methodology well and so there's this conversation that can happen. And then they feel silenced because they just don't feel prepared to contribute. A conversation is happening that they have not been engaged in and they're not familiar with the language that they use. Providing for that space requires time and intention.

This staff member continued to offer possible ways to promote community inclusion in the evaluation process. These included slowing down evaluation efforts, "making sure that there's a level setting that's allowed so that people can all come and contribute", recognizing "multiple forms of expertise," and compensating community for "the expertise that we're asking them to bring."

Power Hoarding Theme 2: Experiencing pressure to prioritize the funder's perspective on social issues. The second most prominent power hoarding theme was experiencing pressure to prioritize funder's perspective on social issues (57%, 4 out of 7 foundation staff). One foundation staff member noted that, historically, evaluation has "been very much about proving that the foundation had the right idea and that things played out that

way” but that the culture is changing. More than half of foundation staff shared this sentiment (57%, 4 out of 7 foundation staff).

A few foundation staff members were more skeptical of this change, however, and characterized funders as entering community organizations and telling them what they should be doing to solve community issues (29%, 2 out of 7 foundation staff members). One foundation staff member described the feeling of funders entering community spaces in this manner:

We, as the funder, knows best, like, "Oh, I saw this awesome program being done in [Name of Location]. You should be doing that too." Maybe they should, or maybe they shouldn't, but as a funder, we shouldn't come in like, "Oh, my god, what you're doing could be so much better if you just knew what I knew." That's a very common thing, a very common thing.

Another foundation staff member discussed that, when community members were engaged, it was to identify problems for funders to solve—without acknowledgement of the community’s assets or what the root causes of the problems may be:

It's like philanthropy has the power and then people are like, "The community needs to be engaged, the community needs to be engaged." And it's like, "Great. Let's go to that community and they tell us their problems, and then we will come back here [to the foundation] and we will figure out with other leaders in other organizations and in other contexts how to solve that community's problem." Rarely do we go into communities with a desire to understand their vision, their aspirations, their hopes, their assets. I think that is one of the fundamental challenges of philanthropy, this sector that is trying to do good, is that we actually don't problematize the problem that we are trying to address

very much. We don't ask who is this a problem for? And what are the conditions that created this challenge?

This staff member added their concern with approaching communities as problems for philanthropy to solve and offered the alternative of first learning about community aspirations.

The staff member further stated:

I think it's important to name the aspirations that different communities have and the agency and autonomy that different communities desire. That should be, in our world, pretty central to how we develop initiatives in strategies to address systemic barriers to expanding opportunities.

Relatedly, foundation staff members also shared that they often reflect on who funders turn to for expert advice on topics that inform program development and strategy for social initiatives (29%, 2 out of 7 foundation staff). One foundation staff member explained:

I think some of that has to do with project work, but then we also just have to do with how we grapple with questions about strategy inside the foundation. Even thinking about this question of how we know that particular kinds of expertise are valued. We need to be mindful about why we think we value the so-called expert voices we do and be explicit about that.

Another foundation staff member shared that community expertise is valued at “particular points in time” during planned engagements without opportunities for power building concerning issues within their communities. In addition, one foundation staff member reported about the extent to which community is engaged in power building:

Whether that is directly philanthropy doing that or our core partners who are often intermediary institutions saying we've created these engagement points, but at the end of

the day communities are rarely engaged at the front end of identifying challenges, of creating solutions, and are most often just the recipients of engagement without a whole lot of power building happening across the board.

Power Hoarding Theme: Experiencing pressure to prioritize the information needs of the funder’s board. Only two foundation staff members mentioned the final power hoarding theme of experiencing issues with their board (29%, 2 out of 7 foundation staff). When discussing challenges with CRE and inclusive approaches, one staff member reported, “In a lot of ways, with boards in particular, I think there's even less of a tolerance for ambiguity or for nuance.” One foundation staff member, who worked at a corporate foundation, explained that their leadership’s goal is to “hedge and minimize risk of what they think the board wants to see.” This foundation staff member noted that this creates a ripple effect within that foundation in which program staff also “need to hedge what they’re putting in the grant descriptions that go up [to the board]” through leadership, which informs the type of information needed for the board. It should be noted that two other foundation staff members discussed their board but mentioned having positive experiences with them. One foundation staff member mentioned:

So far, it's all been very positive and we're lucky we have a lot of enabling conditions with our board with who we are as an organization and what's important to us.

Theme: Having difficulty identifying qualified evaluators for culturally responsive and equitable evaluation. Foundation staff members discussed the challenges of finding evaluators for CRE and CREE (86%, 6 out of 7 foundation staff) with certain qualifications like the ability to hold philanthropy accountable concerning equity (14%, 1 foundation staff), bringing their whole selves to the work (29%, 2 foundation staff), and having the lived experience to relate to community (29%, 2 foundation staff). One foundation staff shared that

they were looking for evaluators “marrying content expertise or lived experience” and that can “relate [to] all to the communities” being served.

A few acknowledged that there is a certain readiness that the foundation must have to engage with evaluators who have these qualifications (29%, 2 out of 7 foundation staff). One foundation staff member shared:

As we shift that, I think the more relevant question becomes, are we ready to engage with evaluation consultants that are not going to do the cookie-cutter thing who is going to push us, who are going to slow us down, who are going to ask us a whole lot of question about our, what White dominant ways of knowing? That's the place where we are right now.

A handful of foundation staff members shared concern about hiring evaluators who prioritized their business imperative over equity or who worked at White-led evaluation firms (57%, 4 out of 7 foundation staff). One foundation staff member from a foundation that was making shifts to center equity in hiring evaluators noted that many evaluation firms have become skilled at sounding like they engage in equitable practices but, instead, use equity to prioritize their business imperative. This foundation staff member noted this as a problem:

How do we get better at discerning who is able to hold philanthropy to account in terms of our evaluation partners and who is just speaking the right language? While I appreciate many firms trying to do the work to advance equity within their own practices, I am just not one that believes that the business imperative should be the main driver. If the business imperative is your main driver, I have a lot of concerns.

Regarding leadership in evaluation firms, three foundation staff noted their weariness of hiring White-led firms and expressed concern over the overrepresentation of White evaluators in the field (43%, 3 out of 7 foundation staff). One foundation staff member noted:

I know we're putting a lot of thought into that and constant work within the foundation to continue to also be thinking about the evaluators and evaluation firms we have relationships with, so if that list of evaluation partners that we tend to work with is just a bunch of White firms, we have a real problem.

Another foundation staff member explained:

I have a lot of concerns just generally about White-led firms in the sector right now. I think that's actually one of the bigger challenges with a number of initiatives is that discernment of who's the right partner for this? What's the right set of analyses? Who are the right kind of people, even in the right life experiences that come into this?

A handful of foundation staff members also mentioned working internally within their foundations to shift hiring practices and what information is included in requests for proposals (57%, 4 out of 7 foundation staff). One BIPOC foundation staff member reported that reviewing proposals is challenging, especially with their White foundation colleagues, because certain types of experience or criteria may not be met by BIPOC evaluators due to historical disinvestment in non-White professionals (14%, 1 foundation staff). This evaluator shared:

As a whole ecosystem, not just our field, have not necessarily invested in people of color as professionals as much, so I think it is challenging when it's like, "This team is really not very experienced." What does that mean? Is that really a hindrance? Can we just move forward? I think for me if someone were to choose me because I was non-White or BIPOC, I would be offended because that's also tokenizing. I want to feel like I earned it.

It's tough, and it's tough to have those conversations with colleagues who aren't people of color, so there are dynamics to sort out there. Then of course, as I mentioned before, larger firms versus smaller firms in being intentional in how do we set up a process that allows everyone to be part of the process?

Theme: Lacking existing relationships with communities that the philanthropic initiative intends to serve. In over half of the interviews, foundation staff members noted the challenge of lacking existing relationships with communities they intended to serve in their initiatives (57%, 4 out of 7 foundation staff). One factor that foundation staff mentioned concerning their distance from community was the isolation of evaluation and learning staff within foundations (29%, 2 foundation staff). These foundation staff expressed concerns about their “positionality” within these relationships and that they have not figured out what their relationship to the community might be. One foundation staff member explained their role within the foundation and how the evaluation and learning team’s positionality and role within the foundation does not lend itself well to community engagement compared to other teams:

The [Community] team is much bigger than ours and they're much more in contact with communities so we've [the evaluation and learning team] currently more positioned ourselves as folks who are trying to help the program staff draw on the knowledge they have and pull that into strategy. Our role then is more of a liaison between what they know and how they get that into the strategy process. Then of course, with our external evaluation teams, they're out in the field. If there's going to be a relationship, they're going to have it. This is a tension to impress because we feel like we're too isolated from community but what we've not fully figured out is what is the right role. Because we

don't think just going out there and having random relationships is going to be very helpful.

Another foundation staff member also shared feeling isolated from community:

The L&E [learning and evaluation] team is then probably even further removed because we're serving across the organizations where there's a resource, including all of our evaluation projects. We're working really closely with the program officers that are partnering either to design a cohort initiative or with their grant partners on our evaluation. We rely on them for their knowledge of their program and they rely on their grantees for the knowledge of the work. It's a constellation and we're the furthest planet. It's winter. It's always winter where we live. We're really far from the sun. We are really, really far.

One community foundation staff member noted that there are times when philanthropy distances itself from interactions with community partners or grantees because they are concerned with being asked for funding. This community foundation staff member explained:

I think a lot of philanthropy is more comfortable being with philanthropy. It's like, you can learn with philanthropy, you can question things in philanthropy, but there's this fear of opening yourselves up too much to the community organizations. One funder once said to me, "Well, what if I go there and they [community organizations] ask me for money?" I said, "Yes, that's your foundation. You explain how they would get money."

Two foundation staff members also questioned the assumption that foundations sit outside of community (29%, 2 out of 7 foundation staff). One foundation staff reported, "There is this assumption that staff that sits within philanthropic institutions sit apart from community." Another BIPOC foundation staff member mentioned, "I often remind my colleagues that I do not

navigate the world as a [Foundation] staff member” in a “philanthropic bubble” and noted that they are part of different communities based on their background and life experiences.

Theme: Requiring more time or budget to build relationships with community members. Requiring more time or budget to build relationships with community was present in 2 out of the 7 interviews with foundation staff (29%). One staff member shared:

It does take more relational conversation whether it's between us and the evaluators, the evaluators with each other, the evaluators with the community. The truth of that is it just takes more time and it takes more resources to do some of these things well.

One foundation staff member also noted this challenge but suggested that barriers concerning time and budget could be remedied by “particularly creating space to allow for that.”

Theme: Witnessing power struggles among evaluation stakeholders. The theme of witnessing power dynamics among evaluation stakeholders was present in less than a third of foundation staff interviews (29%, 2 out of 7 foundation staff). Both foundation staff members noted that working within philanthropy comes with certain power dynamics regarding grantees. One foundation staff member shared:

The dynamics between funders and grantees are so-- The dynamic is deep, especially if you're working in a field or topical area where you're either the only or primary funder in that space, so it is an ongoing journey.

Another staff member noted the power that their foundation brings when they enter certain spaces:

I say all of the understanding that we are still philanthropy, we are still this [dollar amount] foundation that if you show up in [name of a rural city], people are going to

come because this foundation is showing up. I say that with all the caveats that we know about power dynamics that philanthropy holds.

Theme: Funders favoring quantitative methods over qualitative methods. Funders favoring quantitative methods over qualitative methods was the least prominent theme in foundation staff member interviews (15%, 1 out of 7 foundation staff). One staff member shared that people in their foundation believe that numbers are “more accurate, more trustworthy, and they see these other things as less than.” When encouraging fellow foundation staff to try new forms of data, this foundation staff member described that, for some staff, “the fear of letting go is so overwhelming that the kind of joy and improved accuracy and improved understanding that could be gained by trying to do things differently still is not compelling enough for people to let go.”

Theme: Evaluation stakeholders lacking the motivation to change existing evaluation practices. Another less prominent theme in the foundation staff interview data concerned evaluation stakeholders lacking motivation to change existing evaluation practices (15%, 1 out of 7 foundation staff). This community foundation staff member noted that foundations have little incentive to change their practices and explained “How do you convince people that we need to change when there really is no reason to change? No one is telling us we have to change.” The same community foundation staff member also shared that a foundation would have to be “very, very harmful for an organization to say, ‘I’m not going to ask for money from the only community foundation in the state that’s going to give me money.’” The foundation staff member added, “Just because we weren’t at that level of harm, and even then there would still be applications probably, it doesn’t mean that we’re doing well. That’s not how that works.”

Synthesis of Research Question 2 and 3

The themes produced from the examination of Research Question 2 and 3 provide two different perspectives on the process of community inclusion for CRE and CREE in philanthropy. This section combines these themes at a higher level and suggests how these themes may be related based on the findings from the thematic analysis in the previous sections. Given that this is an exploratory study, the proposed relationships presented in this section and the diagram associated with this synthesis (See Figure 6 for Facilitators and Figure 7 for Barriers) are exploratory as well. These connections warrant further investigation overall.

Philanthropic Cultural Norms for CRE, CREE, and Community Inclusion. The cultural norms and beliefs presented in the results section of the second research question provide the cultural basis that surrounds methodological choices and issues of community inclusion within CRE in philanthropy. Cultural themes were present more than other types of themes in the analysis. The cultural themes of philanthropic evaluation practices being rooted in White dominant norms (95%, $n=20$), philanthropy currently being in the early stages of exploring its role in advancing equity (75%, $n=20$), and the inclusion of communities served not being an essential component for philanthropic evaluations (70%, $n=20$) were present in a large majority of interviews. Less prominent themes, such as philanthropy being the main audience for evaluation (45%, $n=20$) and philanthropic evaluations often engage grantees as proxies for the communities they serve (40%, $n=20$), were mentioned in less than half of interviews.

Based on the analyses, a proposed relationship between the themes concerning the rootedness of White dominant norms in philanthropic evaluation culture and the early exploration of foundations understanding their role in advancing equity may exist. Evidence for this relationship is present in the thematic analysis of DEI efforts in which interview participants

mention DEI as a way the funders can address symptoms of White dominant norms within their organizations¹. For example, one evaluator shared:

There are pockets [within the larger field] and I can probably name on one hand, one hand of those organizations that actually do care about diversity, equity, inclusion and actually are not uncomfortable talking about White privilege, White-supremacy, and colonization.

In addition, issues related to DEI were also present within the thematic analysis of the rootedness of White dominant norms in philanthropic evaluation culture, particularly in discussions of the role of race and experience of working a sector with a reportedly high presence of White dominant norms. For example, a few interview participants (15%, 1 foundation staff member and 2 evaluators) noted insights about how the “norming of Whiteness” in philanthropic evaluation sacrifices the extent to which community culture and context are centered in methodological decisions and how the presence of White evaluators in a community context creates “an immediate perception and dynamic around evaluation, lived experience, and being on the same plane.” More exploration about how these topics are related to each other is necessary to understand if these relationships may be present outside of this interview sample.

Facilitators to Community Inclusion in CRE & CREE. When examining the relationships among themes for facilitators to community inclusion, the researcher considered the process that interviewees described for contracting within philanthropy. This included a program development phase, which consisted of the acquisition of funding, development of a RFQ with evaluator qualifications and timeline for the work, and selection of an external evaluation

¹ The relationship among cultural dimensions is warranted. The interview responses suggest that the presence of the cultural dimensions may differ given several factors: the type of philanthropy the foundation practices, foundation’s leadership, organizational size, funding structure, or board composition. However, since these factors were not the focus of the study, these insights are exploratory.

consultant to lead the work. This also included the evaluation phase which consisted of starting the evaluation engagement with the funder, evaluators and stakeholders discussing the approach to CRE and CREE and implementing the approach. The researcher developed a diagram (see Figure 6), to described how these themes may be present at these stages of the philanthropic evaluation process.

In the program development phase shown in Figure 6, the theme of a shared commitment among evaluation stakeholders to advance equity (46% evaluators, $n=13$; 43% foundation staff, $n=7$) immediately follows cultural dimensions. Interview participants mentioned the importance of funders being intentional at the onset of an effort to infuse equity within evaluation efforts and justify inclusion of community or grantees in the evaluation. For example, one evaluator noted:

...with our philanthropic partners that I think are pushing themselves to be thinking more intentionally about equity and bringing in [community] partners are thinking about evaluation for learning are often in the same breath.

This item was placed toward the top of the visual following the cultural dimensions to reflect the intentional practices that foundation staff and evaluators described as important for CRE efforts at the beginning of program development.

Based on the analysis, the data suggest that the intentionality to center equity and the inclination toward community inclusion in the early phases of program development may be related to themes concerning the foundation's willingness to shift evaluation practices and supply sufficient budgets and timelines to engage in more inclusive evaluation practices. Evaluators mentioned that for CRE and CREE approaches to be successful, funders must be willing to change how that evaluation is usually conducted within institutions (38% evaluators, $n=13$; 71% foundation staff, $n=7$). Another evaluator shared that funders must "want to change and grow as

much as community.” Foundation staff also noted that they hire outside evaluation consultants to press them to practice inclusive approaches with a learning and equity-oriented approach to evaluation (42%, $n=7$). In addition, foundation staff (29%, $n=7$) mentioned that when engaging in CRE and equitable practices, creating initiatives with sufficient time and budget that provide the space for the inclusive approaches is important.

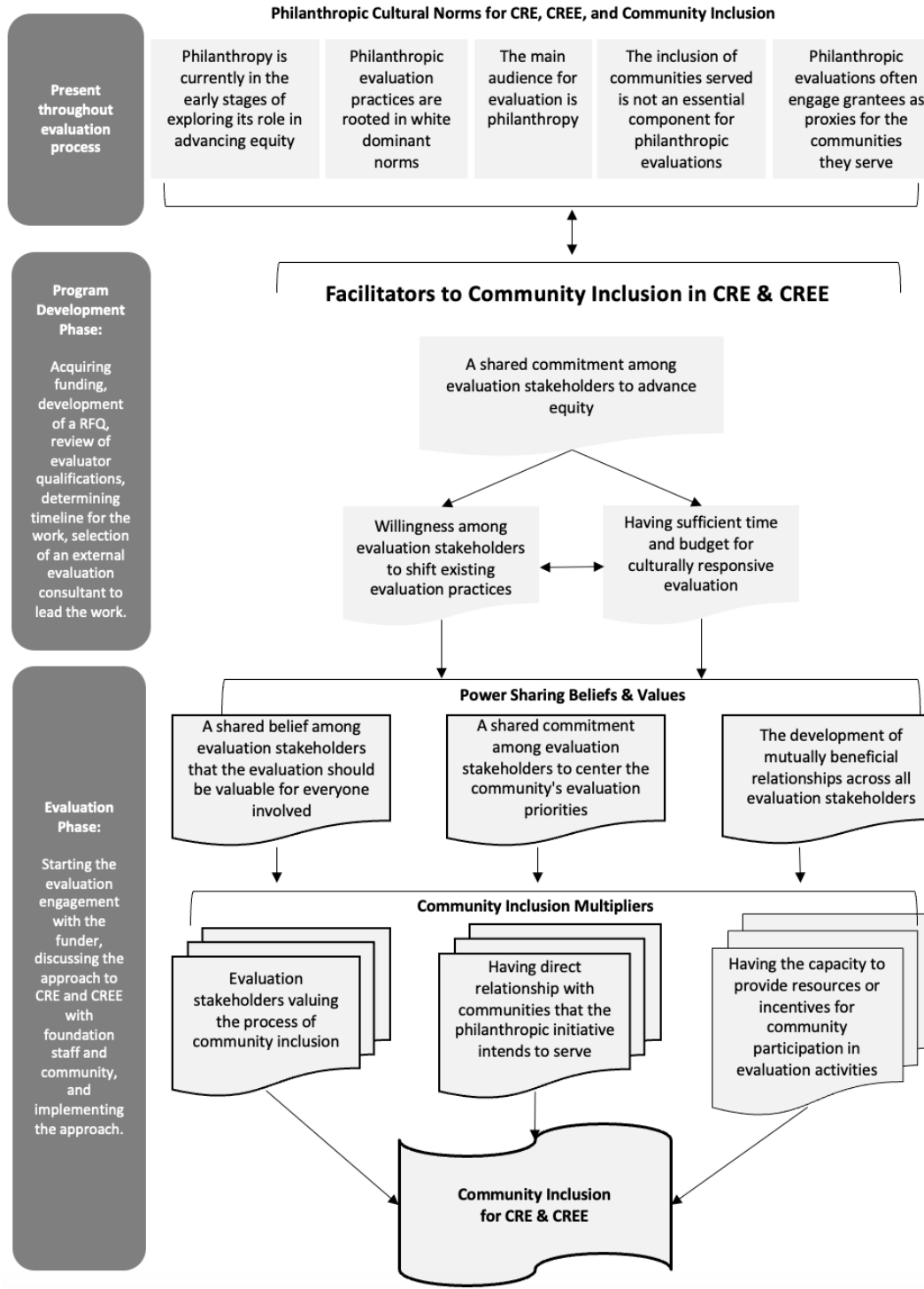
The next layer in the diagram displays the power sharing themes within the evaluation phase. These themes were present in most interviews across groups.² Participants discussed the power that foundation staff, evaluators, and communities bring to the evaluation process and how it could be more equitably distributed (69% evaluators, 57% foundation staff, $n=20$), the interest of evaluators and foundation staff in sharing that power through centering the community’s evaluation priorities (46% evaluators, 57% foundation staff, $n=20$), and the development of mutually beneficial relationships within the evaluation (69% evaluators, 57% foundation staff, $n=20$).

Specific power-sharing practices concerning CRE and community inclusion during the evaluation phase invite community members to develop or provide input on evaluation methods (30%, 4 out of 13 evaluators) and engage community in activities to define what success means for the program (23%, 3 out of 13 evaluators). Overall, preliminary findings based on the interview data suggest that these power-sharing practices were often a product of funders and evaluators trying new approaches and relationships with each other in which they held one another accountable for centering community, relationships, culture, and equity in evaluation practice.

² The label for the power sharing theme came from one foundation staff participant that mentioned, “I think that the culture has changed or is changing, not fully changed but it is changing towards more of a power-sharing.”

Figure 6

Facilitators to Community Inclusion in CRE and CREE



In Figure 6, community inclusion multipliers include facilitators that enhanced the possibility for community inclusion beyond the power-sharing approaches. Based on the interview data, valuing the process of community inclusion was a more prominent theme among foundation staff than evaluators (23%, 3 out of 13 evaluators; 42%, 3 out of 7 foundation staff). One foundation staff member noted that, “They [funders] desperately want to be in a relationship with the community.” Evaluators explained that stakeholders valuing community inclusion require a “special mix of people with the philanthropic sector with the philanthropist. It takes a special program officer. It takes a special president or vice president of research and evaluation for some of these things to truly happen.”

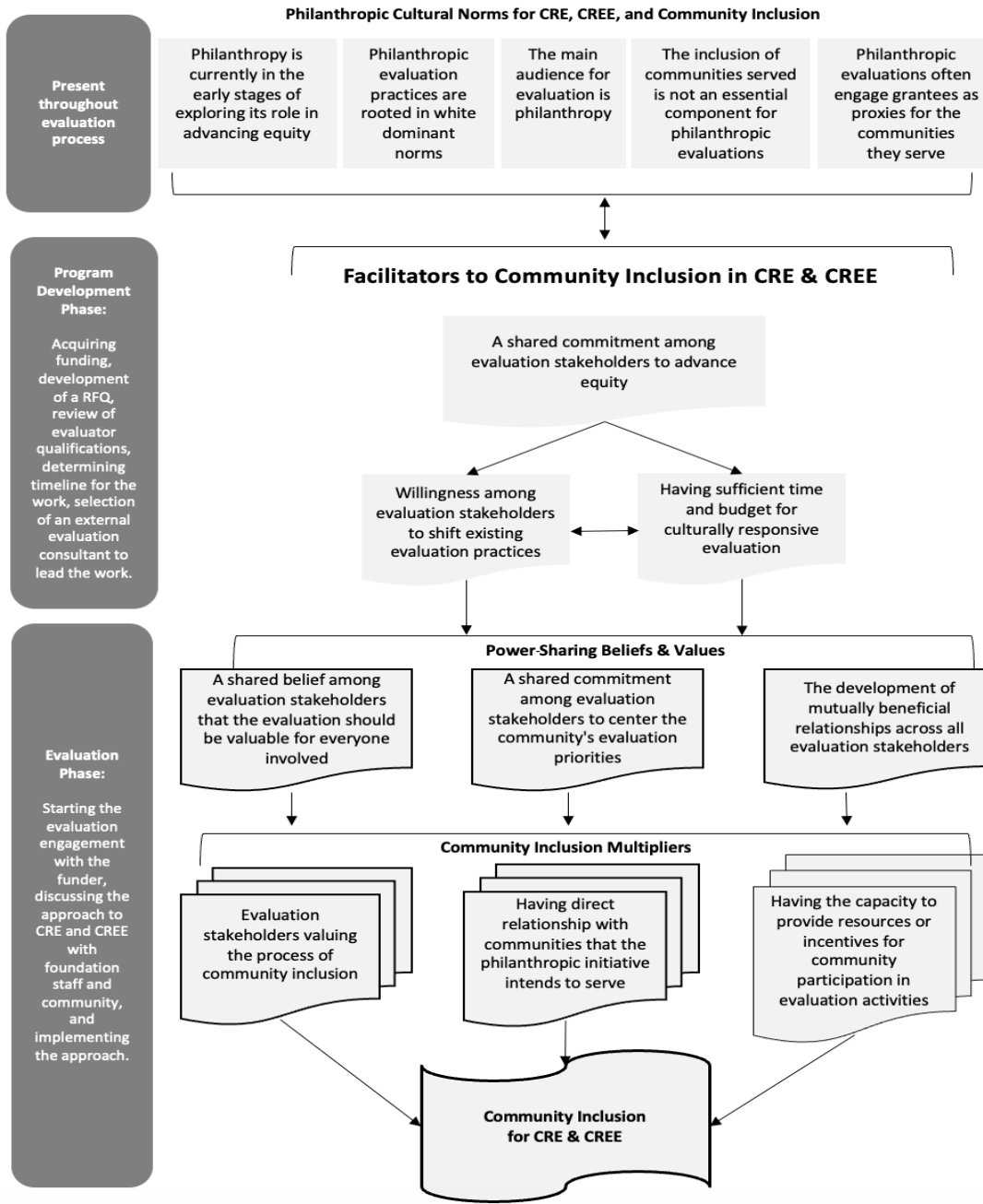
Having a direct relationship with communities that the philanthropic initiative intends to serve was a less prominent theme throughout the interviews (31%, 4 out of 13 evaluators; 29%, 2 out of 7 foundation staff). Both evaluators and foundation staff described foundations as being a step removed from community. One evaluator explained, “Frankly, even beyond the culture of philanthropy, they're [larger foundations] not often set up structurally to be in deep relationship with community.” Both evaluators and foundation staff noted place-based initiatives and community foundations as having a higher likelihood of direct relationships with community members.

The final facilitator was the having resources to supply incentives for community participation in evaluation activities (23% 3 out of 13 evaluators; 29%, 2 out of 7 foundation staff). Evaluators noted that technology and stipends for surveys or longer-term engagements were related to increased response rates of community. Foundation staff explained that stipends were negotiated with their partners to ensure fair compensation for community members' time and wisdom. One foundation staff stated,

We try to keep it in line with what we might compensate someone who's like a professional consultant. That's the level of compensation that we think is fair, which is not what most people think.

Figure 6

Facilitators to Community Inclusion in CRE and CREE



Barriers to Community Inclusion in CRE & CREE. Like facilitators, when examining the relationships among themes for barriers to community inclusion, the researcher's explanation of connection among the themes falls within the phases of program development and evaluation.

At the outset of the program development phase, there is a bi-directional relationship between requiring more time or budget to build relationships with community members and evaluation stakeholders lacking the motivation to change existing evaluation practices are at the top. According to evaluators, lacking motivation to shift evaluation practices applied to both funders and evaluators (62%, 8 out of 13 evaluators; 14%, 1 out of 7 foundation staff). Examples of funder's lack of motivation to shift practices, as described by evaluators in the sample, were funders partnering with the same evaluators to build relationships with community for them rather than funders building relationships themselves. Another example is funders not attending to necessary changes within their internal culture to invest in better community engagement practices. A few evaluators in the sample also admitted to inconsistencies in their intentionality to center community throughout the span of a project. These evaluators mentioned that, contracting wise, evaluators are following the lead of funders. This theme was less frequent in foundation staff interviews with only one foundation staff mentioning the challenges to changing philanthropic practices when there is limited accountability in the sector. This foundation staff noted, "How do you convince people that we need to change when there really is no reason to change? No one is telling us we have to change."

The data suggests that this lack of motivation to change may also be related to an underinvestment in securing resources for CRE around building relationships (54%, 7 out of 13 evaluators; 29%, 2 out of 7 foundation staff). Evaluators also noted the sense of urgency for

philanthropic evaluations as an issue. One evaluator explained, “If we're really trying to develop trusting relationships with communities, that's super hard to do on a 24-month timeline...”

Foundation staff echoed this response and mentioned the importance of “creating space” for relationships to build.

The researcher interpreted the combination of insufficient motivation to change existing evaluation practices and the underinvestment in resources for building relationships as related to funders having difficulty identifying qualified evaluators for culturally responsive evaluation. Both foundation staff and evaluators noted that funders rely on evaluators in this space to push funder engagement in more inclusive, cultural, and equity-centered evaluation practices (62%, 8 out of 13 evaluators; 85%, 6 out of 7 foundation staff). When evaluators encountered resistance to change, they reported that they engaged in practices such as speaking truth to power, being kind but direct, and expressing findings even if it makes the funder uncomfortable. Foundation staff noted that rethinking their hiring practices and establishing a willingness to engage in well-resourced, inclusive, and equitable evaluation practices are needed.

The next layer in the diagram within the evaluation phase displays the power hoarding themes. Themes associated with power hoarding represented an overall centering of funders’ perspectives on social issues (23%, 3 out of 13 evaluators; 57%, 4 out of 7 foundation staff), evaluation priorities (38%, 5 out of 13 evaluators; 71%, 5 out of 7 foundation staff), information needs for their board (38%, 5 out of 13 evaluators; 14%, 1 out of 7 foundation staff), and the belief that community members or grantees would find engagement in the evaluation burdensome (46%, 6 out of 13 evaluators; 0% foundation staff). Information needs of the board also included a related theme of favoring quantitative methods over qualitative methods (30%, 4 out of 13 evaluators; 14%, 1 out of 7 foundation staff), specifically in the form of dashboards,

and thinking the quantitative data was more reliable or valid. The research interpreted these power hoarding themes as a product of funders and evaluators' reluctance to relinquish control over the evaluation process or an unwillingness or unpreparedness to shift their practice to center community, equity, and culture. It should be noted that there were sizable differences in the frequency of these themes across interview samples. This researcher suspects that this may be due to the role of the researcher at the time of data collection and her identity as a fellow evaluator practicing CRE and CREE.

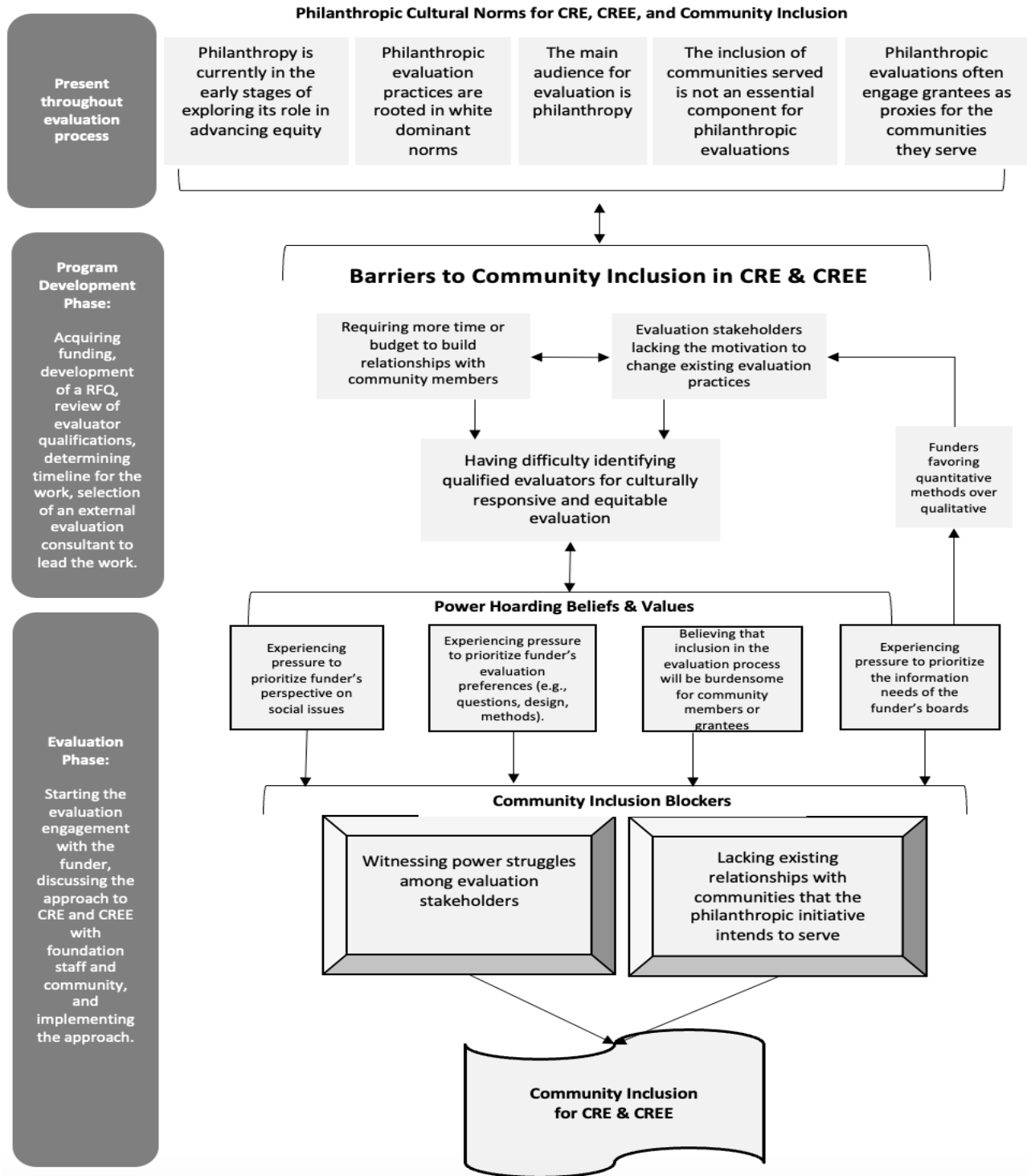
In Figure 7, community inclusion blockers listed below power hoarding themes include barriers that block the possibility for community inclusion. Power struggles were mentioned in both evaluator and foundation staff interviews (46% 6 out of 13 evaluators; 29%, 2 out of 7 foundation staff). Examples of power struggles were those between funders and evaluators, funders and grantees, funders and community, and a combination of funders, evaluators, and grantees. Based on the interview data, specific funder practices associated with power struggles were funders not sharing evaluation reports in their entirety and shifting funding efforts mid-stream—both of which perpetuated feelings of distrust from funders' partners. Lacking existing relationships was another prominent theme for both evaluators (62%, 8 out of 13 evaluators) and foundation staff (57%, 4 out of 7 foundation staff). The lack of proximity to community, particularly for evaluation and learning staff within foundations, and the nature of the relationship with grantees and community feeling transactional or extractive were also both mentioned.

It should be noted that the synthesis of these findings is based on the interview data for Phase 1 of the exploratory present study. More examination of the themes mentioned in this section and their relationships warrant further examination. Phase 2 of this research will examine

the extent to which these themes are present within a broader sample of evaluators and foundation staff within philanthropy.

Figure 7

Barriers to Community Inclusion in CRE and CREE



Phase 1: Conclusion

The first qualitative phase of this study had four objectives. The first was to examine how and to what extent evaluators include communities served in the development and implementation of CRE methods for philanthropic initiatives. Part of the first phase identified methods that are used for CRE and CREE in philanthropic practice and for which CRE step(s) methods were applied (e.g. 1) Framing Questions, 2) Designing the Evaluation, 3) Selecting and Adapting Instrumentation, and 4) collecting the data). Another objective was also to examine how evaluators and foundation staff define community in philanthropic CRE and CREE evaluations. The second objective was to identify philanthropic cultural norms and beliefs about community inclusion in CRE and CREE. The third was to identify facilitators and barriers evaluators encounter when including communities served in developing and implementing CRE methods. The final and fourth aim was to understand the facilitators and challenges that foundation staff encounter when partnering with evaluators to develop and implement CRE approaches with communities served.

The findings from the previous section are summarized by the hypothesis for each question:

Research Question 1: How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE methods?

Hypothesis 1a: It is predicted that the type of evaluation methods utilized for CRE and CREE will differ based on the steps in the CRE process for which they are used (e.g., 1. Framing Questions, 2. Designing the Evaluation, 3. Selecting and Adapting Instrumentation, and 4. Collecting the data). In addition, the CRE methods utilized will differ in how community is

defined (e.g., as implementers or recipients) and how much control or power community has over the development or implementation of the method.

This hypothesis was partially supported. Eleven different methods were present in interviews with foundation staff and evaluators. The data suggests that methods differed based on the steps within the CRE framework.

Evaluation advisory committees, interviews, local learning partnerships, secondary data, evaluation framework development, and database development were utilized for the purpose of Step 4) Framing Questions. For Step 5) Designing the Evaluation, evaluation advisory committees, interviews, local learning partnerships, secondary data, evaluation framework development, database development, and stakeholder mapping were employed. Evaluation advisory committees, surveys, local learning partnerships, and database development were the employed when evaluators were engaging in Step 6) Selecting and Adapting Instrumentation. Step 7) Collecting Data had the greatest diversity of methods applied. For this step, evaluation advisory committees, interviews, storytelling, focus groups, survey, local learning partnerships, database development, and observations were utilized. However, certain methods were utilized throughout all CRE steps of interest in this study, such as evaluation advisory committees, local learning partnerships, and database development. Further examination of which methods are implemented throughout steps four through seven of the CRE process is necessary. Phase 2 examined this finding and the differences of methods utilized more closely with a larger sample of philanthropy.

Concerning the definitions of community across the methods cases present in the interview data, the inclusion of only implementers was observed 38% of the time, the inclusion of only recipients in CRE were observed 35% of the time, and the inclusion of both recipients

and providers were observed 26% of time. The data suggests implementers for this sample are mostly foundation grantees and community organizations and nonprofits. Recipients were defined as community residents, individuals belonging to similar racial or ethnic groups, individuals belonging to similar age groups (e.g., youth), and individuals experiencing similar socioeconomic status (e.g., low income). When recipients and providers were combined, community organizations and nonprofits were represented the most, followed by community residents, individuals belonging to similar age groups, grantees, and local experts.

When examining reasons for community inclusion across different methods, the interview data suggests that community inclusion was mostly based on the interest and intention of funders to include grantees and community members in the evaluation process. Mostly, reasons stated for inclusion fell under funders' desire to understand the philanthropic initiative through the perspectives of grantees or community members (e.g., what learning questions they had, how they thought change happened, how they measured their impact or progress, and what they were learning through the initiative). Other purposes for inclusion were honoring community wisdom, building data capacity, fostering grantee ownership, and grantee or community use of their own data.

The researcher intended to examine levels of community inclusion by method in this phase, however, samples for most of the methods were too small for this analysis at this stage in the research process. Yet evaluation advisory committees were the most represented with nine out of the 31. Less than half included both implementers and recipients (4 out of 9). Three included providers only and two included recipients only. These findings suggest that evaluation advisory committees associated with this sample consist of diverse groups of stakeholders. Examination of the level of community inclusion and the control that communities served have

over the development and implementation of these methods warrant further investigation for all methods. Phase 2 examines this hypothesis in greater detail.

Hypothesis 1b: It is predicted that evaluators' philanthropic methodological choices will reflect current CRE perspectives on rigor and validity, prioritize building relationships with stakeholders and communities with which they work, and focus on developing methods for a particular ethnic group or validating methods for a specific context.

This hypothesis was supported. The majority of methods that evaluators and foundation staff members noted in the interviews were mostly qualitative (e.g., interviews, storytelling, focus groups, and observations) or participatory methods requiring the evaluator to play a facilitator role (evaluation advisory committees, local learning partnerships, evaluation framework development, and stakeholder mapping). This aligns with the historical qualitative and mixed methodological preferences for CRE (Hood et al., 2015). In addition, all methods shared by interview participants noted the development and implementation of methods that were shaped by the specific culture or context in which the evaluation was placed or were implemented for the purpose of gaining further contextual understanding.

The most mentioned method in the interview data was evaluation advisory committees, which were utilized 30% of the time for evaluators and funders to build relationships and gain input from community and grantees throughout the Step 4 through 7 of the CRE process. The evaluation advisory committees mentioned in interviews with evaluators and foundation staff incorporated multiple perspectives and involved evaluators facilitating an emergent process with grantees and community members, which resembles CRE approaches of multicultural validity, centering relationships, and inviting those within the context to validate evaluation methods.

However, implementation of evaluation advisory committees and the decisional power that community had varied across cases. Evaluators and foundation staff highlighted that power dynamics were challenging to balance and not all evaluation advisory committees described were granted the opportunity to center their priorities in the evaluation process. The interview data suggests that transparency and clarity about the management of power dynamics, relationships, and the anticipated purpose and outcomes of the engagement are important factors to consider throughout the duration of implementation.

Interview participants also noted local learning partnerships as a culturally responsive method for community engagement that was used to frame questions, design the evaluation, select and adapt instrumentation, and collect data that are fitting for a particular community context. According to interview participants, this approach centered relationship building, and ensured that learning questions, theory of change development, and outcome indicators were culturally and contextually valid.

Concerning the development of methods for a particular ethnic group, special language considerations were made by evaluators when implementing interviews, focus groups, and surveys. In these instances, protocols were translated into different languages or facilitated by someone who spoke the language. Ethnic or cultural considerations were also present in methods associated with storytelling and evaluation advisory committees for Indigenous populations. Evaluators and foundation staff also utilized methods that particularly responded to power dynamics, such as stakeholder mapping.

There were a small number of cases per method at this stage of the research. Further investigation is needed to understand the types of methods used in a broader sample of professionals. More on the extent to which qualitative methods are used for CRE, the extent of

building relationships with stakeholders and communities is prioritized, and the extent of developing methods for a particular ethnic group or validating methods for a specific context are reported by a broader sample of professionals in philanthropy are explored in Phase 2.

Research Question 2: What facilitators and challenges do evaluators face when including communities served in developing and implementing CRE methods within the various cultural factors present within philanthropic initiatives and how do they address them?

Hypothesis 2a: For the dimension of culture, it is predicted that the culture of Whiteness that dominates the philanthropic sector will likely be a barrier to community inclusion.

This hypothesis was supported. The presence of philanthropic evaluation practices being rooted in White dominant norm was mentioned in 95% of interviews, the most prominent theme present pertaining to the culture of community inclusion in CRE. In addition, certain White dominant norms based on Tema Okun's (2021) list of White supremacy culture characteristics, such as sense of urgency and fear of risk or failure, were present as challenges associated with CRE. Evaluators noted that the sense of urgency within philanthropy is counter to the longer time horizons required for CRE and CREE. Also, fear of risk or failure was present in evaluation concerning the ambiguity associated with CRE and approaches that promote community inclusion.

The theme of power hoarding, another White supremacy culture characteristic from Tema Okun's (2021), which describes behaviors associated with seeking, maintaining, and not sharing power, was identified as a barrier to community inclusion. The following sub-themes of power hoarding were also present within evaluator and foundation staff interviews, except for the last theme which was only present in evaluator interviews: 1) Experiencing pressure to prioritize the

information needs of the funder's board. 2) Experiencing pressure to prioritize the funder's evaluation preferences (e.g., questions, design, methods, etc.). 3) Experiencing pressure to prioritize the funder's perspective on social issues. 4) Believing that inclusion in the evaluation process will be burdensome for community members or grantees. Overall, the theme of power hoarding and its sub-themes describe ways in which the engagement of CRE and CREE are susceptible to centering the foundation's perspective on social issues and evaluation preferences, rather than the community's perspective or preferences.

Related to White dominant norms within the sector, several participants mentioned that diversity, equity, and inclusion efforts have been infused within aspects of grantmaking and evaluation within foundations. These included foundation-wide efforts for DEI trainings, staff interrogating assumptions during program development, internal efforts to track equity in grantmaking efforts, and evaluation and learning staff examining internal evaluation practices with an equity lens.

Based on the interview data, foundation staff focused on furthering DEI efforts within their foundation and evaluators mentioned that hiring third-party evaluation consultants to lead evaluation efforts that center community inclusion and equity in their systems change efforts is considered normal practice in philanthropy. CRE and CREE evaluators also mentioned that they are discerning when it comes to choosing which foundations to agree to consult with and partially base this decision on if the funder has demonstrated internal practices that center equity. Interview participants also mentioned that the evaluator's understanding of a funder's commitment to equity or their DEI efforts within foundations also dictated the type of proposal that they developed for the evaluation and the extent to which engagement of community is present. The data also suggests that the extent to which funders are willing to be "pushed"

toward community inclusion by evaluators also may be related to the funder's or evaluator's equity practices.

In addition, the theme of a shared commitment among evaluation stakeholders to advance equity was mentioned in interviews as a facilitator to community inclusion in about half of the total interview sample (9 out of 20 total interviews; 46% evaluators and 43% foundation staff). The evaluators and foundations staff noted that they sense a current shift in philanthropic funders toward a greater inclination for equity and that this shift has a relationship to community inclusion and CRE.

It should be noted that this relationship between White dominant norms and community inclusion within philanthropy is complex and nuanced. There are several factors present here that qualify this topic as worthy of further exploration. Some of these factors include the extent to which White dominant norms are present throughout different levels in foundations, the effectiveness of DEI programs within foundations to shift beliefs, attitudes, mindsets, and behaviors concerning race, and how DEI efforts relate to shifting evaluation practices within foundations. Issues related to White dominant norms and themes related to equity are further explored in Phase 2.

Hypothesis 2b: It is expected that evaluators will identify tensions associated with academic values of rigor and validity when practicing CRE and CREE within a philanthropic context.

This hypothesis was partially supported. A few evaluators noted that funders think of data as a binary choice between quantitative or qualitative methods and viewed quantitative data as more reliable and valid. Another evaluator shared that, in their experience, qualitative methods, such as storytelling, required evaluators to provide additional justification for their use. This

theme was only present in three out of 13 evaluation interviews. In addition, two interview participants shared that this inclination toward quantitative data was associated with their boards' requests for dashboard metrics. These were both lesser prominent themes within this first phase of this mixed methods study. This theme of funder's preferring quantitative data to qualitative are examined in Phase 2 of the study.

Hypothesis 2c: It is expected that the evaluator's own perceptions of facilitators or barriers will depend on their individual characteristics, such as racial or ethnic identity (White vs non-White BIPOC).

This hypothesis was not supported. Pronounced differences from contrasting White vs non-White BIPOC responses of those interviewed were noted for the results section on culture of philanthropy concerning community inclusion in CRE and CREE for the theme of philanthropic evaluation practices being rooted in White dominant norms. Within this theme, foundation staff and evaluators within the interview sample mentioned the “norming” of Whiteness in philanthropic evaluation practices, the over representation of White evaluators in the sector, and the ways in which these factors shape the experiences of non-White, BIPOC members on evaluation teams. BIPOC professionals mentioned feelings of invisibility and lack of voice within the philanthropic context as well as a sense of responsibility to bring evaluation-related issues of equity and community inclusion to the forefront.

However, based on the interview data, no notable differences were present in evaluator perceptions of facilitators or barriers to CRE. This hypothesis is explored in greater depth within the quantitative phase of Chapter 3.

Hypothesis 2d: it is predicted that a facilitator to community inclusion in CRE and CREE for evaluators will be the extent of resources that are allocated to building rapport with community.

This hypothesis was supported. More than half of the evaluators interviewed mentioned that having access to sufficient time and budget facilitates the process of community inclusion in CRE (54%, 7 evaluators out of 13). Evaluators noted that philanthropy is uniquely qualified to utilize their resources to provide enough funding for CRE, CREE, and community inclusion (38%, 5 evaluators out of 13). Evaluators shared that foundations have flexible funding and the capacity to set budgets that would allow for community inclusion in CRE and CREE. In their interviews, evaluators described that the issue of resource allocation for CRE and community inclusion was based on funders' preferences and that funders have the capacity to invest in CRE and CREE and inclusive approaches if desire. According to evaluators within the sample, this type of investment would require longer time horizons and internal foundation managers that can continue to manage expectations within the foundation about community engagement, funding, and timelines.

In addition, more than half of evaluators also noted that limited time and budget are associated with challenges to building the relationships required to engage in CRE and CREE (54%, 7 out of 13 evaluator interviews). Evaluators also mentioned that the short timelines of philanthropic funding make community engagement and relationship building seem inauthentic, which may contribute to the distrust that communities have for researchers and evaluators.

Research Question 3. What facilitators and challenges do practitioners, trainers, and foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?

Hypothesis 3a: It is predicted that, for foundation staff, greater resource investment (in time and budget) in CRE and closer relationships with community will be identified as facilitators to community inclusion.

This hypothesis was supported. Based on interviews with foundation staff, having sufficient time and budget for culturally responsive evaluation was considered a facilitator for community inclusion and CRE. This theme was present in over half of the interviews (71%, 5 out of 7 foundation staff). Foundation staff members shared that philanthropy's capacity to provide flexible, unrestricted resources supports a freedom to invest in efforts that they deem worthwhile. Other foundation staff members also shared that philanthropy's norm of partnering with other foundations on efforts to minimize the amount of internal risk is common, and that the same pooling of funds can be utilized for CRE and CREE if philanthropy is willing to invest in these efforts.

The challenges of requiring more time or budget to build relationships with community was a less present theme, in only two out of the seven interviews with foundation staff. It should be noted that this finding may have been due to sample bias since part of the criteria required for funders were that they be those actively practicing CRE, CREE, and inclusive approaches. One foundation staff member also noted that this challenge concerning time and budget could be remedied by creating space in the initiative or the evaluation that allows time to build relationships between the evaluators, and the funder and the evaluator with the community.

Concerning relationships with community, the theme of having direct relationship with communities that the philanthropic initiative intends to serve was a less prominent facilitator theme present in interviews with foundation staff (29%, 2 foundation staff). Foundation staff members noted that direct relationships with community were more relevant in place-based

philanthropic initiatives in which the foundation has a closer, long-standing relationship with grantees and community. The theme of lacking existing relationships with communities that the philanthropic initiative intends to serve was present in in over half of the interviews (57%, 4 out of 7 foundation staff). One factor that foundation staff mentioned concerning their distance from community was the isolation of evaluation and learning staff within foundations (29%, 2 out of 7 foundation staff). These foundation staff expressed concerns about their “positionality” in these relationships and mentioned that identifying the optimal relationship with community is challenging since there were unsure with what would be most valuable to community.

Further investigation of the prevalence of foundations providing the funding required for inclusive evaluation approaches for community and close relationships to community are warranted. Phase 2 of this study explores this topic further.

Hypothesis 3b: It is also predicted that balancing the methodological needs of the community and the funder will be identified as a challenge by foundation staff.

This hypothesis was partially supported. Overall, foundation staff discussed challenges with funders centering the foundation’s evaluation preferences, particularly in terms of evaluation questions, in CRE and CREE efforts. This was the most prominent power hoarding theme present in foundation staff interview data (71%, 5 out of 7 foundation staff). Foundation staff mentioned that they have experienced funders push community organizations to engage in evaluation as part of their funding requirement when there is little or no buy-in from community organizations for the evaluation (43%, 3 out of 7 foundation staff). Other foundation staff also reported witnessing funder requests for evaluation data that are too difficult for community organizations to provide (29%, 2 out of 7 foundation staff). In addition, two foundation staff noted that, even when funders create space for community inclusion in the development of a

strategy or CREE, funders may make the ultimate decision about what methods or evaluation processes are most equitable for community organizations, rather than asking community organizations themselves.

According to one foundation staff member, another example of issues that sometimes arise with CREE community engagement is that prior to engagement, community is often not provided with sufficient background knowledge to fully contribute to the evaluation process. Suggestions from foundation staff for remedying the situation include slowing down evaluation efforts, providing level-setting so community can contribute to the process, honoring multiple forms of expertise, and compensating community for the wisdom that they share.

Phase 2 of this study explores the overall topic of power hoarding and the centering the foundation's evaluation preferences within the development and implementation of CRE and CREE methods.

CHAPTER 3

Phase 2. Quantitative Strand

Phase 2 of this exploratory mixed methods design builds on the qualitative Phase 1 through distribution of the survey what was developed based on the qualitative findings in Phase 1. A purposive sample of evaluators and foundation staff in philanthropy who focus on CRE, CREE, and inclusive or participatory approaches were surveyed to confirm the themes in Phase 1, understand how and the extent to which certain methods were utilized in CRE approaches to philanthropic evaluations, how and to what extent community is included in CRE, and which cultural elements, facilitators, and challenges from the interviews are prevalent in a broader sample of practitioners working in or partnering with philanthropy.

Methods

Design

Survey participants consisted of 47 US-based evaluators (independent and firm-affiliated) and evaluation and learning staff within foundations. A US-based sample was chosen for this survey because the scope of this research is centered on philanthropy within the USA. Participation was completely voluntary and participants were given no incentives for their engagement.

Participants

Participants for the survey in Phase 2 consisted of evaluators from evaluation firms that partner regularly with US-based foundations on community-centered, CRE, CREE, or equitable evaluation. For context, some of the firms were Harder + Company, Equal Measure, and Engage R+D. These firms consist of seasoned evaluation consultants that have experience working within the culture of philanthropy, many of which have applied CRE, CREE, and equitable evaluation to philanthropic efforts. Evaluators working as independent consultants that were also

known within the researcher's network for their efforts around community inclusion, centering equity, and CRE or CREE were included in this sample. Independent consultants were also included because Phase 1 interviews indicated the importance of consultants to the execution of evaluation work within the philanthropic sector. In addition, individuals who Phase 1 participants recommended for interviews but declined to participate in Phase 1 or did not respond via email to the interview request were included in the survey sample. The sample also included evaluation and learning staff from US-based, national, state, and community foundations who were currently employed at foundations aligned with the Equitable Evaluation Initiative or identified as centering community inclusive or participatory approaches, CRE, CREE, or equitable evaluation in their past evaluative work. The researcher broadened the sample for this survey given the popularity of equitable evaluation and participatory approaches at the time of this study and the overlap of those approaches with the concept of inclusion.

Based on the small number of foundations who actively practice CRE, CREE, and equitable evaluation approaches, the researcher predicted that only a portion of consultants and evaluation and learning foundation staff from each of these institutions practice CRE or CREE. In addition, evaluation consulting firms tend to be rather small and range in size from 15 to 30 consultants. Evaluation and learning teams in foundations tend to be even smaller with about two to four foundation staff members partially or fully dedicated to evaluation and learning efforts.

Utilizing the criteria above, the researcher compiled a purposive sample of 120 evaluators and evaluation and learning foundation staff. Due to an initial lack of survey respondents, the researcher also conducted a social media campaign for the survey via LinkedIn and Twitter after the initial three weeks of the survey being open. On LinkedIn, the post was reposted by eight

individuals within philanthropy and evaluation; it received 27 reactions and 1,163 impressions. On Twitter, the post was shared by the Center for Evaluation Innovation. Three interview participants from Phase 1 of the study also offered to share the survey with their networks. The researcher supplied each past interview participant with criteria for participation and suggested language about the study for emails or social media. The survey was opened by 75 participants and only received 47 responses, thus participants completed the survey at an initial response rate of 39%. After the data were cleaned, eight respondents were removed due to incomplete data or those respondents not meeting the criteria. Ultimately, 39 respondents remained in the sample for an overall response rate after the data were cleaned of 33%. The initial response rate of 39% is close to a typical response rate (43%) for emailed online surveys to professionals in the field of health (Kittleson & Brown, 2005) and a more meta-analysis in the field of education which found an average response rate of 44% (Wu, Zhoa, & Fils-Aime, 2022).

It should be noted that a homogeneous purposive sample was used for the first three weeks of the survey when the survey was sent via email. The purposive sample continued via social media for the last week and half due to a low response rate from the first three weeks; assistance of past interview participants from the Phase 1 sharing the survey within their networks with others who practice CRE and CREE in philanthropy made this possible. Purposive samples are often chosen for qualitative research, especially when the research requires inclusion of a select group of people who may have knowledge on a particular topic (Creswell & Plano Clark, 2011; Patton, 2014). In addition, the purpose of the quantitative phase was to gain exploratory insights by testing if the themes developed in the first phase resonated with a broader sample. The goal of this study was not to secure a representative or random sample to generalize findings to an entire population. Therefore, the researcher chose to apply this non-random

sampling technique to this exploratory study, especially given the study's limited resources (Etikan & Alkassim, 2016).

The Phase 2 survey sample of evaluation and philanthropic professionals slightly overrepresented BIPOC individuals (51%) when compared to a recent demographic study by Change Philanthropy (2020) which indicated that 45% of individuals within philanthropy identified as BIPOC (See Table 13). The present survey sample had a higher percentage of females at 81% than the study conducted by Change Philanthropy (2020) at 69%. The survey sample also had a larger number of professionals with more years of experience, with 67% having six years or years of experience compared with 42% in the Change Philanthropy (2020) report. These demographic differences should be noted when reviewing the analysis. In addition, 32% of the survey participants indicated that they always utilized CRE or CREE in their practice, 49% indicated that they often used it in their practice, and 28% reported sometimes using it in their practice. When asked what their level of training or expertise was in CRE or CREE, most sample participants also identified intermediate (55%) with a total of 71% indicating that they were intermediate, advanced, or expert (See Table 14). Overall, this sample was composed of highly seasoned CRE or CREE practitioners.

Table 13*Phase 2 Participant Characteristics*

		Percentage	<i>N</i>
Occupation (<i>n</i> = 39)	Researcher/evaluator working with foundations grantees, partners, and nonprofits	67%	26
	Independent researcher	28%	7
	Foundation staff working on program, project-based, or internal organizational evaluation and learning efforts	33%	13
	Community Foundation	10%	1
	State Foundation	10%	1
	National Foundation	60%	6
	Other	20%	2
Background (<i>n</i> = 20)	Black, Indigenous, People of Color (BIPOC)	51%	10
	Black or African American	18%	7
	Latinx, Hispanic American, or Spanish origin	21%	8
	Asian	8%	3
	Middle Eastern or Arab American or North African	0%	0
	American Indian or Alaska Native	0%	0
	Native Hawaiian or Pacific Islander	0%	0
	Mixed	5%	2
	Non-Hispanic White or Euro-American	49%	19
Years of Experience (<i>n</i> = 39)	Less than 3 years	21%	8
	3-5 years	13%	5
	6 to 10 years	39%	15
	11 to 15 years	15%	6
	More than 15 years	13%	5
Gender (<i>n</i> = 36)	Female	81%	29
	Male	17%	6
	Transgender Male	3%	1

Note: Some percentages total more than 100% due to rounding.

Table 14*Phase 2 Participant Practice and Training*

Frequency of CRE in practice (n = 38)	Almost always	32%	9
	Often	49%	19
	Sometimes	28%	11
	Seldom	0%	0
	Never	0%	0
Level of Training in CRE or CREE (n = 38)	Fundamental Awareness (Basic knowledge, reviewed CRE or CREE resources)	18%	7
	Novice (Limited experiences, taken a course on CRE or CREE)	11%	4
	Intermediate (Practical application, participated in a training program, focused on CRE or CREE)	55%	21
	Advanced (Applied theory, years of practical application, serves as CRE or CREE leader or mentor for others in the field)	11%	4
	Expert (Recognized scholarship, contributed to knowledge sharing related to CRE or CREE, taught courses on CRE or CREE)	5%	2

Materials and Procedures

The researcher developed a survey based on the study's Phase 1 findings (see Appendix X for survey). Next, the researcher created descriptions based on the cases developed for each of the 11 methods identified in the Phase 1. The sample's evaluators and foundation staff were first presented with a randomly selected set of six of the 11 CRE methods identified from Phase 1. In each set of questions about the 11 methods, participants were provided with a description of the method developed based on interviews (see Table X below), a question about how the description of the method (e.g., an Evaluation Advisory Committee) was similar to or different from what they have encountered in philanthropy. They were then asked about the phase within

the CRE process in which applied this method, how community was defined, and how much power or control community members had over the evaluation process for that method.

Table 15

Original Methods Descriptions in Survey

Methods	Survey Descriptions
Evaluation Framework	Evaluators reviewed grantee reports for common indicators to develop an evaluation framework for an initiative. Through interviews, the evaluators asked grantees what success looks like to them, how they are currently measuring the impact of their work, what information was meaningful to them, and what information was meaningful to the communities that they serve. These data were used to design the evaluation. Grantees were included because the funder wanted to develop standardized indicators across its grantees.
Interviews	Evaluators conducted interviews with grantees to ask about their approach to the grant, what challenges they are facing in their work, and what they would like to know that could help them in their efforts. The information from grantee interviews were used to frame evaluation questions. Grantees were interviewed because the funder wanted to know how it could better support grantees and what types of evaluative information would be valuable to them in their efforts.
Secondary data	Evaluators searched for previously collected data about the evaluation context to identify what potential learning and evaluation questions might support grantee organizations. This method was utilized to frame evaluation questions in the early stage of the evaluation. The funder reached out to grantees for information that they would like to share to inform the evaluation.
Evaluation Advisory Committees	Evaluators assembled a community advisory committee consisting of community partners and community organization representatives. Evaluators regularly met with the committee to discuss what evaluation is, identify what learning and evaluation questions committee members have, and why their concerns have been historically excluded. Community members worked with the evaluator to frame evaluation questions, design the evaluation, identify methods for storytelling (select and adapt instrumentation), and collect data. Local community members were included because the funder wanted to learn about and support the community's needs and evaluation interests.
Observations	Evaluators observed funder sponsored learning sessions hosted by a learning partner. This learning space was created for grantees by the funder. Grantee insights that were shared during learning sessions were utilized as source of data collection for the evaluation.
Focus Groups	Evaluators engaged community residents of diverse ethnic backgrounds via focus groups. Focus groups were facilitated in multiple languages to meet the language needs of residents. The evaluator and funder sought to include community residents as a source of data collection to understand perspectives within the target community.
Survey	Evaluators co-designed a survey with community members to embed in a community organizing program curriculum to understand participants' reflections about their experience in the program. The development of this survey was led by grantees, organizers, and community members and utilized by these groups as a source of data collection to further their community program efforts.

Database Development	Evaluators asked grantees about their evaluation and learning interests and what they wanted to know that could inform their work. This information was used to develop an online database for grantees to ask and answer their own evaluation questions with interpretation support from the funder. Grantees used this database to frame evaluation questions, design their own evaluation, select instrumentation, and collect data. Grantees were included in this process because the funder wanted grantees to own and use their own data in whatever manner they see fit.
Storytelling	Evaluators engaged community in storytelling technique called Grandmother's Pedagogy to inform the evaluation of a health initiative for a national funder. Evaluators asked community members from Indigenous groups to be sources of data collection to provide insights and stories about the relationships between kinship, inter-generational connections, and health education.
Stakeholder Mapping	Evaluators facilitated a stakeholder mapping activity with community residents and professionals to understand the level of influence and power of stakeholders within an evaluation context. This method was utilized to design the evaluation. The evaluators sought to highlight the common humanity of all evaluation stakeholders and address the power dynamics that were present in the context.
Local Learning Partners	The evaluation team developed several local learning partnerships consisting of residents and evaluators across the nation. An evaluator worked with each local learning partnership to frame evaluation questions, create a theory of change, design the evaluation, select and adapt instrumentation, collect data, and analyze and interpret data to inform local outcomes and the funder's efforts. The evaluator offered multiple languages for data collection with community residents. Through engaging residents in local learning partnerships, the funder sought to build local data capacity within communities.

After participants were asked about commonly used CRE methods, they were asked the extent of accuracy in statements about the culture of community inclusion and evaluation in philanthropy (*Very Inaccurate* = 1, *Very Accurate* = 7) (see Table 16). These statements were developed based on findings from the qualitative strand. Then participants were asked about issues of inclusion in their culturally responsive or culturally responsive equitable evaluation work with philanthropy (*Never* = 1, *Always* = 7). These statements were also developed based on findings from the from the qualitative strand (see Table 17 and 18).

At the end of the survey, participants were asked questions about themselves and their evaluation practice. For example, participants were asked about their experience working in philanthropy, level of education, training in culturally responsive evaluation, and demographic questions.

Table 16

Cultural Survey Items for Evaluator and Foundation Staff

Survey Items

- a. Philanthropic evaluation practices are rooted in White dominant norms
- b. Philanthropic evaluations often engage grantees as proxies for the communities they serve
- c. Philanthropy is currently in the early stages of exploring its role in advancing equity
- d. The main audience for evaluation is philanthropy
- e. The inclusion of communities served is not an essential component for philanthropic evaluations

Scale: (Very Accurate = 1, Neither inaccurate nor accurate= 4, Very accurate = 7)

Table 17

Facilitators: Evaluator and Foundation Staff Survey Items

Survey Items

- a. A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved
- b. A shared commitment among evaluation stakeholders to advance equity
- c. Evaluation stakeholders valuing the process of community inclusion
- d. Having the capacity to provide resources or incentives for community participation in evaluation activities (e.g., stipends, laptops, etc.)
- e. Willingness among evaluation stakeholders to shift existing evaluation practices
- f. Development of mutually beneficial relationships across all evaluation stakeholders
- g. A shared commitment among evaluation stakeholders to center the community's evaluation priorities
- h. Having sufficient time and budget for culturally responsive evaluation
- i. Having direct relationship with communities that the philanthropic initiative intends to serve

Scale: (Never = 1, Sometimes (about half of the time) 4, Always = 7)

Table 18

Barriers: Evaluator and Foundation Staff Survey Items

Survey Items
a. Requiring more time or budget to build relationships with community members
b. Believing that inclusion in the evaluation process will be burdensome for community members or grantees
c. Experiencing pressure to prioritize the information needs of the funder's board
d. Experiencing pressure to prioritize funder's evaluation preferences (e.g., questions, design, methods, etc.)
e. Lacking existing relationships with communities that the philanthropic initiative intends to serve
f. Experiencing pressure to prioritize funder's perspective on social issues
g. Having difficulty identifying qualified evaluators for culturally responsive and equitable evaluation
h. Witnessing power struggles among evaluation stakeholders
i. Evaluation stakeholders lacking the motivation to change existing evaluation practices
j. Funders favoring quantitative methods over qualitative methods

The survey was conducted via Qualtrics and was open from February to March 2023. An online method of data collection was selected for many reasons. This method allowed the researcher to collect data from more participants at a marginally low cost (Kraut et al., 2004).

Data Analysis

For the quantitative strand, survey findings were examined descriptively to explore if the type of evaluation methods utilized for CRE and CREE will differ based on the steps in the CRE process for which they are used (e.g., 1. Framing Questions, 2. Designing the Evaluation, 3. Selecting and Adapting Instrumentation, and 4. collecting the data). In addition, the research also focused on examining if the CRE methods utilized differ in their level of community inclusion

(e.g., implementers or recipients) and the level of control or power community has over development or implementation of the method.

Another objective of the analyses was to identify the extent to which cultural norms and beliefs from the interviews were perceived as accurate by a broader sample and the frequency with which evaluator and foundation staff encounter facilitators and challenges from Phase 1. The analysis also includes the examination of descriptive differences between evaluators and foundation staff and professionals who identify as non-White BIPOC or White on dimensions of cultural norms and beliefs, facilitators, and barriers.

Statistical analyses were considered, such as nonparametric tests due to small samples and non-normal distributions. However, descriptive statistics were chosen given that the purposive sample is likely biased due to the nature of the sampling method. In addition, certain demographic characteristics of interest, such as foundation staff vs. evaluation by BIPOC vs. White, produced very small subgroup samples (e.g., BIPOC foundation staff: $n = 4$). Also, the goal of exploratory study was not to secure a representative sample with which to generalize findings to an entire population. Instead, the research serves as a snapshot concerning CRE and CREE practice for the present sample of CRE and CREE evaluators and foundation staff in philanthropy. Due to these reasons, the researcher decided that descriptive statistics would be the fairest way to represent the data.

The open-ended responses for the use of each method case were analyzed using MAXQDA, a qualitative analysis software. The researcher used magnitude coding to understand the extent to which methods cases used in the survey were not similar, somewhat similar, or similar to the methods case presented. This coding method, outlined in Saladaña (2021), is an

example of quantizing qualitative data. According to Saldaña (2021), this method can be useful in mixed methods designs when rating qualitative data is needed.

In addition, the research used a code called “other description” to highlight the ways in which the methods descriptions differed from the methods description in the original survey. A deductive coding method that aligned the research questions that corresponded with this data was also used and those coded by the “other description” were coded a second time utilizing four concept codes: 1) purpose and process, 2) stakeholders involved, 3) level of control, and 4) philanthropic considerations. Concept coding, also outlined by Saldaña (2021), allowed a code to be assigned to the bigger picture of a coded passage. These insights were analyzed to understand how the descriptions of methods development could be improved to incorporate other ways that evaluators apply these to CRE and CREE and what factors they consider. For some cases, methods did not have any responses from foundation staff. Therefore, open-ended responses to methods cases were not analyzed by a participant’s role in philanthropy or racial or ethnic background due the small sample sizes for each case.

Evaluators and foundation staff analyzed responses to the question about approaches or strategies survey participants utilize to promote the inclusion of community members in the culturally responsive evaluation of philanthropic efforts. The researcher conducted an inductive content analysis with these open-ended responses to discover (Patton, 2002) since survey data was less complex than the interview data in Phase 1. This allowed the researcher to identify patterns and themes to approaches or strategies to promote the inclusion. Qualitative analyses were coded in MAXQDA.

Phase 2 Results

The Phase 1 findings were used to explore all the research questions and inform Phase 2 of the study. The subsections below provide a description of the results for each question.

Research Question 1: How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE methods?

The 11 methods identified in the first phase were used to examine this question. Survey participants were randomly presented with six methods descriptions and asked if they applied these methods to their practice. With a sample size of $n=39$, each method's sample ranged from 20 to 25 participants with most methods having a sample size of $n=23$.

Participants were also asked how methods case were similar or different to their professional experiences. These open-ended responses were coded using magnitude coding and rated from 1 = Similar, 2 = somewhat similar, and 3 = Different. Overall, the average similarity for all methods was 2.6 out three, indicating that methods descriptions were close to how these methods were used in the field. Rates of these scores and differences that participants noted are included in Appendix R.

When comparing methods, survey data suggests that the most used methods were evaluation frameworks ($n=23$) and interviews ($n=23$), with 83% of participants indicating that they have either witnessed or used these methods in their CRE or CREE practice. Other methods used by at least 50% of samples were secondary data (75%, $n=24$), evaluation advisory committees (65%, $n=20$), observations (65%, $n=23$), focus groups (60%, $n=25$), and survey (56%, $n=25$). The least used method was local learning partnerships (22%, $n=23$) (see Figure 8). It should be noted that each participant was randomly assigned to respond to questions about six out of the total 11 methods. Therefore, percentages for use of each method only reflect responses from a random sample of the total survey sample. Overall percentages of use of methods for the entire sample remain unknown.

The researcher examined inclusion in two ways. First, participants were asked to identify which definition of community they encountered with each method (see Figure 10 for frequencies by definition and Figure 11 for definitions of community by method). The data suggests that, across all methods, 47% included implementers, 43% were recipients, and six percent were a combination of both groups ($n=116$)³.

Second, the researcher analyzed the level of control or power that stakeholders had over development or implementation of each method (5-point Likert scale, 1 = No power or control at all, 5 = Complete power or control). Overall, average scores for power or control by method ranged from 2.3 (a little power or control) to 3 (a moderate amount of power or control) out of 5, with stakeholders rated as having a little power or control for secondary data methods (2.3 out of 5, $n=18$) and having a moderate amount of power or control when engaged in evaluation advisory groups (3 out of 5, $n=13$) and focus groups (3 out of 5, $n=13$) (Figure 9).

³ It should be noted that the researcher analyzed open-ended responses about community definitions to obtain the percentage of a combination of implementers and recipients. In the analysis, the researcher ignored scores that described the definition of community as “it depends” due to the lack of definition of a specific group in these responses.

Figure 8

Use of Methods in CRE or CREE in Philanthropic Evaluations

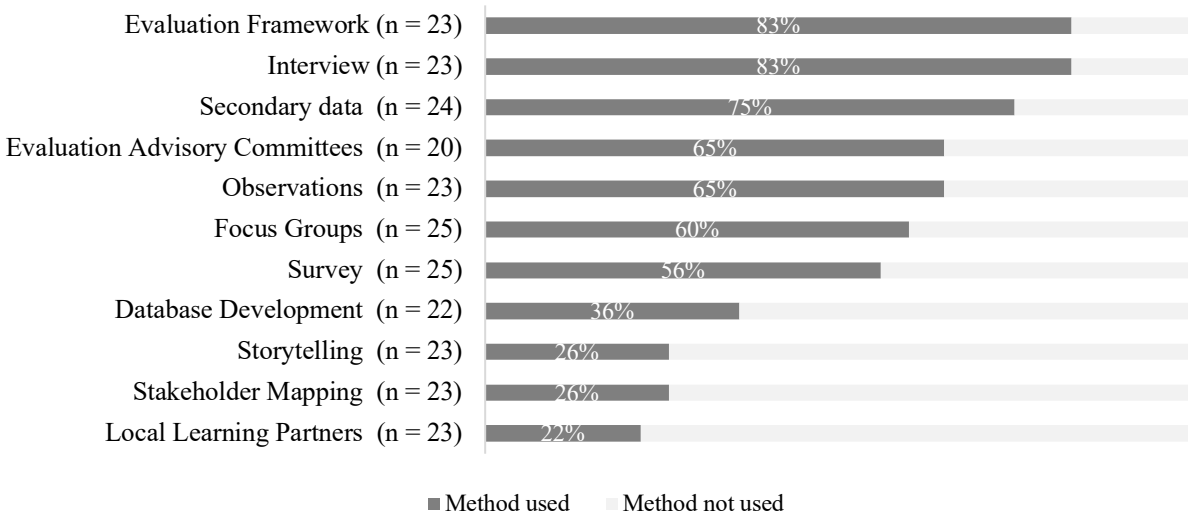


Figure 9

Level of Community Power or Control by CRE or CREE Methods

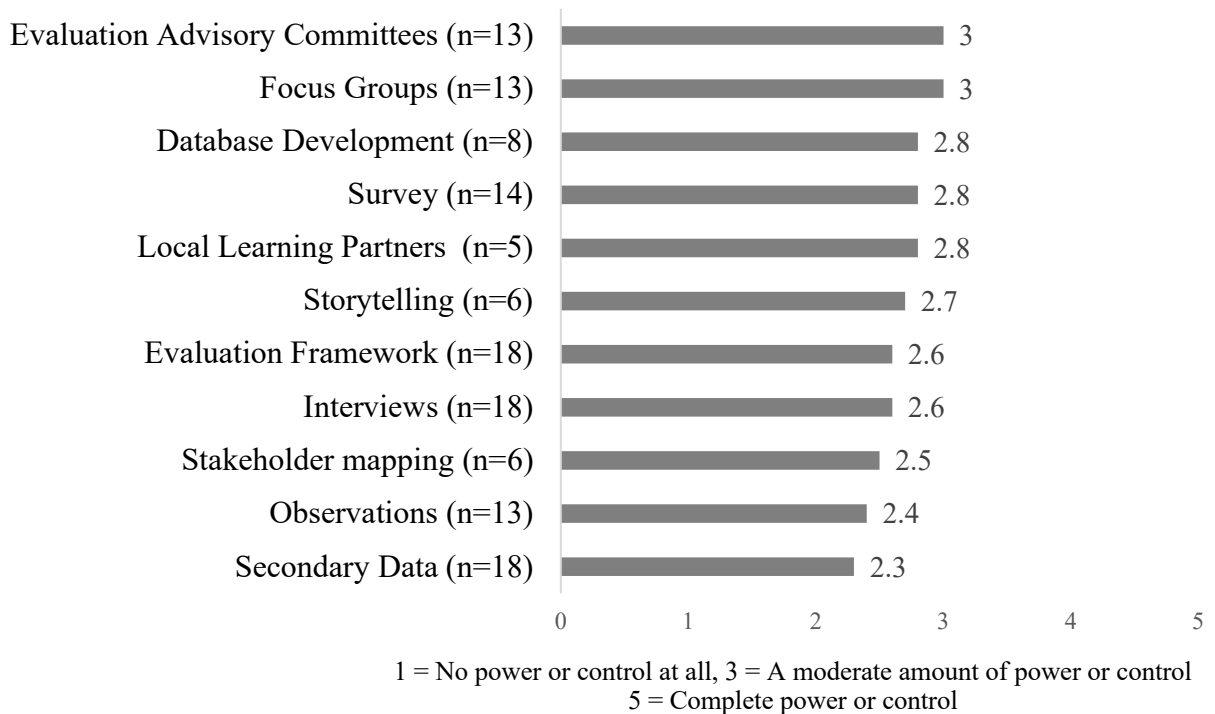


Figure 10

Definitions of Community Across All Methods

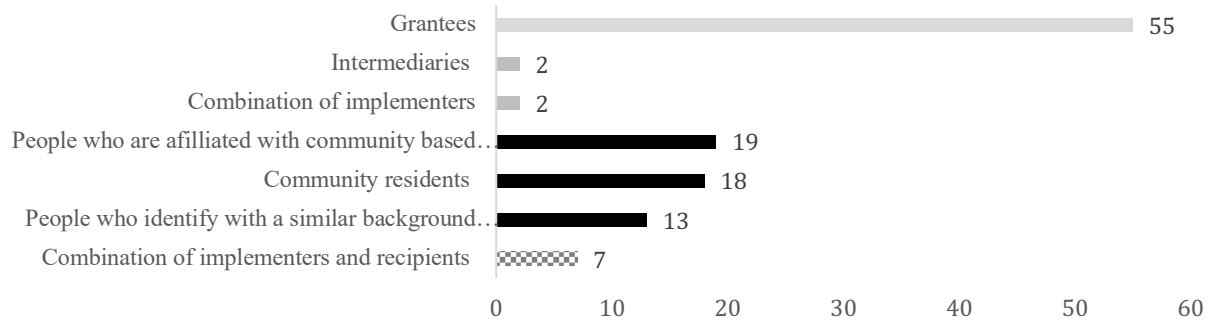
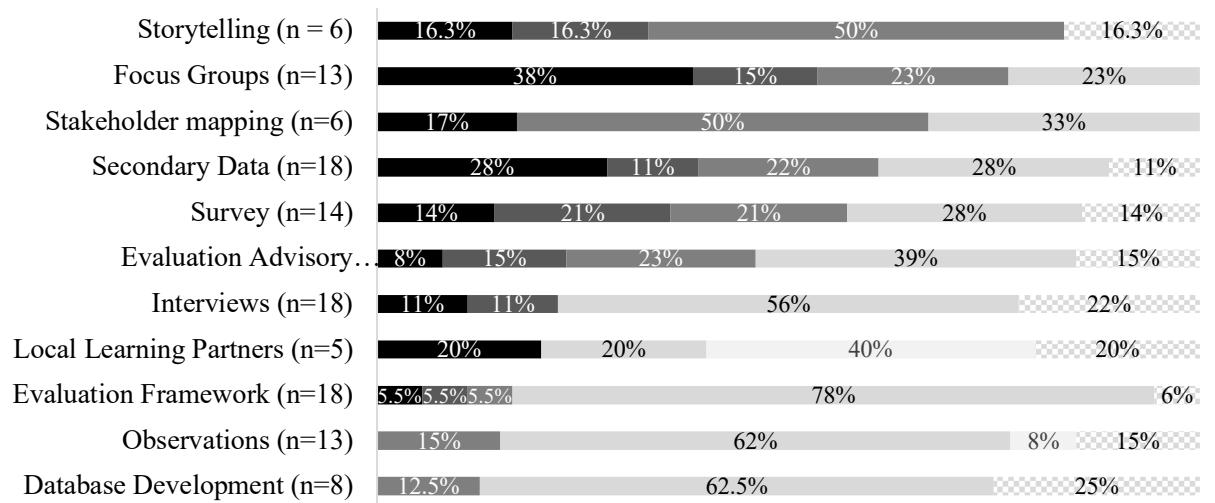


Figure 11

Level of Community Inclusion by CRE or CREE Methods



- Community residents or a group people who live in a specific geographic location
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc)
- People who are affiliated with community based organizations
- Grantees – Individuals from organizations funded by the funder
- Intermediaries – Individuals from organizations that have been granted resources by a funder to grant funds to other organizations
- ❖ Combination of Implementers and Recipients

The percentages used for methods were examined across the four steps of interest within the CRE framework: 4. Framing Questions, 5. Designing the Evaluation, 6. Selecting and

Adapting Instrumentation, and 7. Collecting Data ($n=39$). For the most part, the data suggests that the extent to which certain methods were used differed across steps in the CRE process. However, there were a few methods that survey participants reported using consistently across CRE steps, such as secondary data and interviews. Overall, the methods described were used the most for Step 7. Collecting Data (72%, 84 out of 117). This was much higher than the percent averages of the other CRE steps: 4. Framing Questions (51%, 61 out of 119), 5. Designing the Evaluation (50%, 59 out of 119), and 6. Selecting and Adapting Instrumentation (49%, 59 out of 119). Utilization differences by step are noted in the descriptions of methods below (See Figure 12, 13, 14, and 15 below for use of the methods by CRE Step 4-7).

The researcher also examined the data by the level of power across methods, reported definitions of community, and overall use of each method. To do this, the researcher identified the top methods that at least 50% of survey respondents reported. Seven methods out of the 11 CRE methods use used by at least half of the sample. Based on the survey, the researcher identified that 4 of these 7 methods included more recipients than implementers (e.g., secondary data, evaluation advisory committees, focus groups, and survey). The researcher called these recipient-oriented methods. Based on the data, the average level of power and control stakeholders had with recipient-oriented methods (e.g. secondary data, evaluation advisory committees, focus groups, and survey) was 2.5 out of 5 (a little to moderate amount of power or control). The other three top-ranking methods included implementers more than recipients (e.g., evaluation frameworks, interviews, and observations). These implementer-oriented methods had an average score of 2.6 out of 5 (in between a little to moderate power or control). The data suggests that both implementer-oriented methods and recipient-oriented methods had similar levels of power of control.

Figure 12

Methods Used for CRE Step 4. Framing Questions

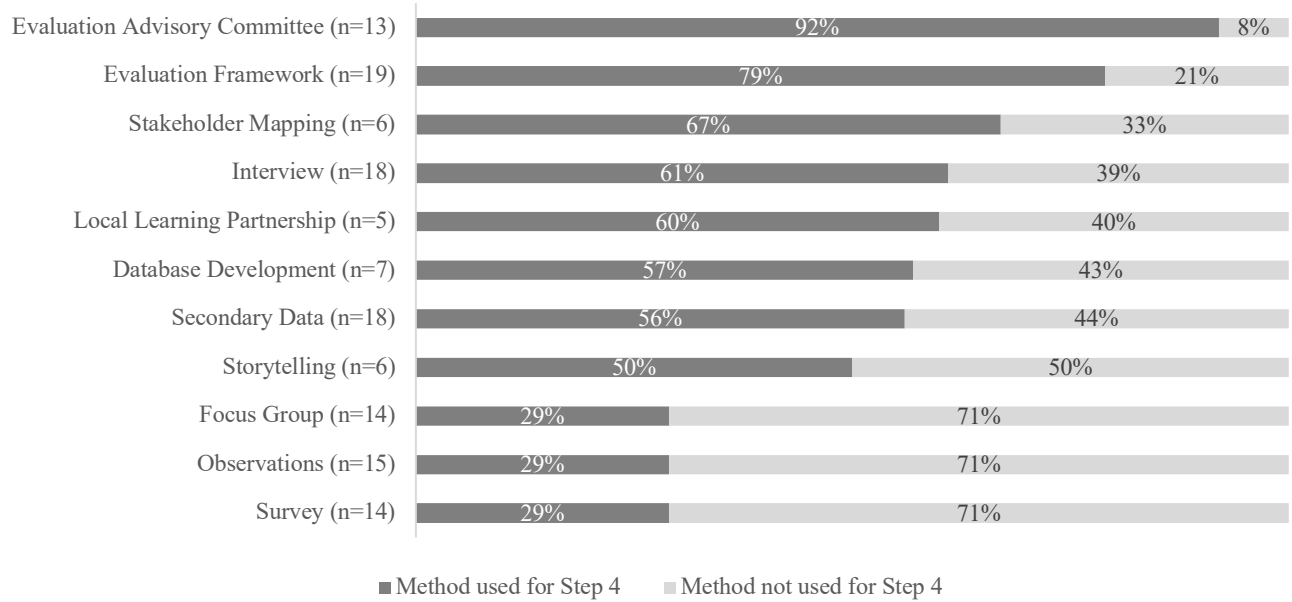


Figure 13

Methods Used for CRE Step 5. Designing the Evaluation

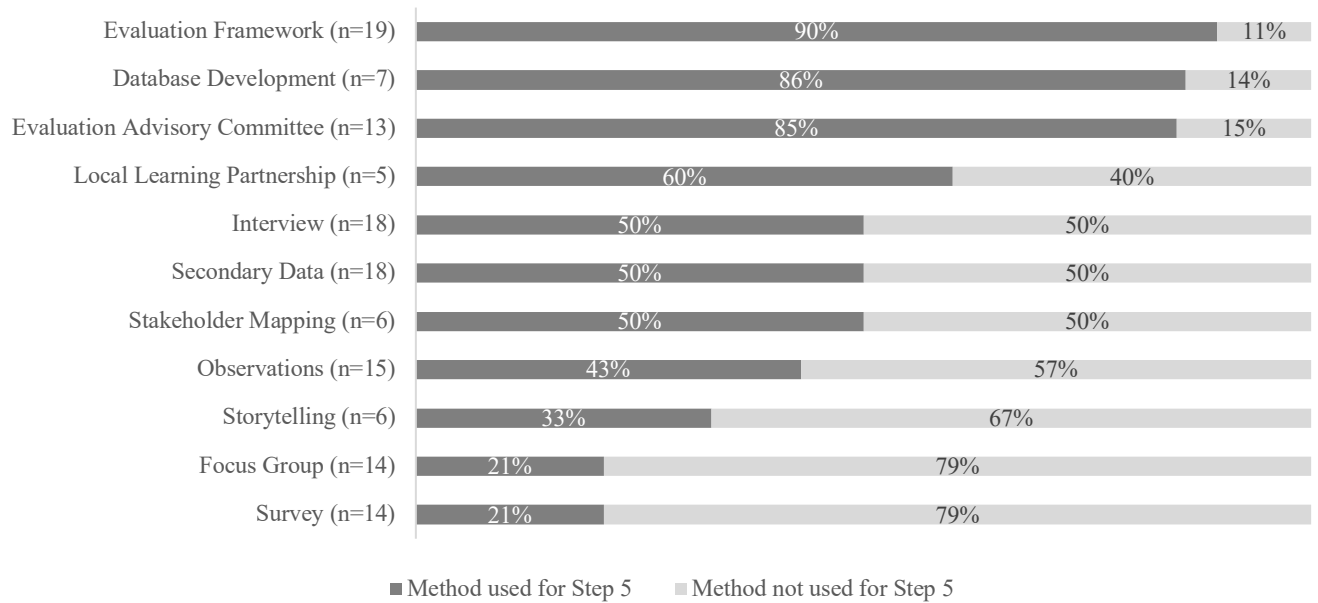


Figure 14

Methods Used for CRE Step 6. Selecting and Adapting Instrumentation

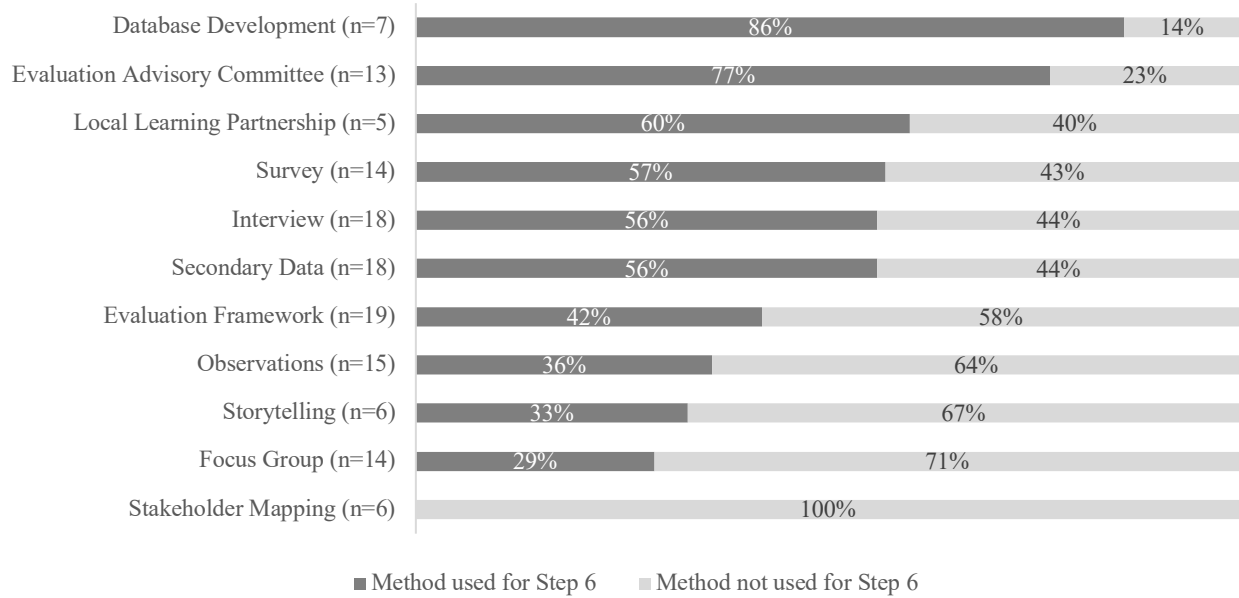
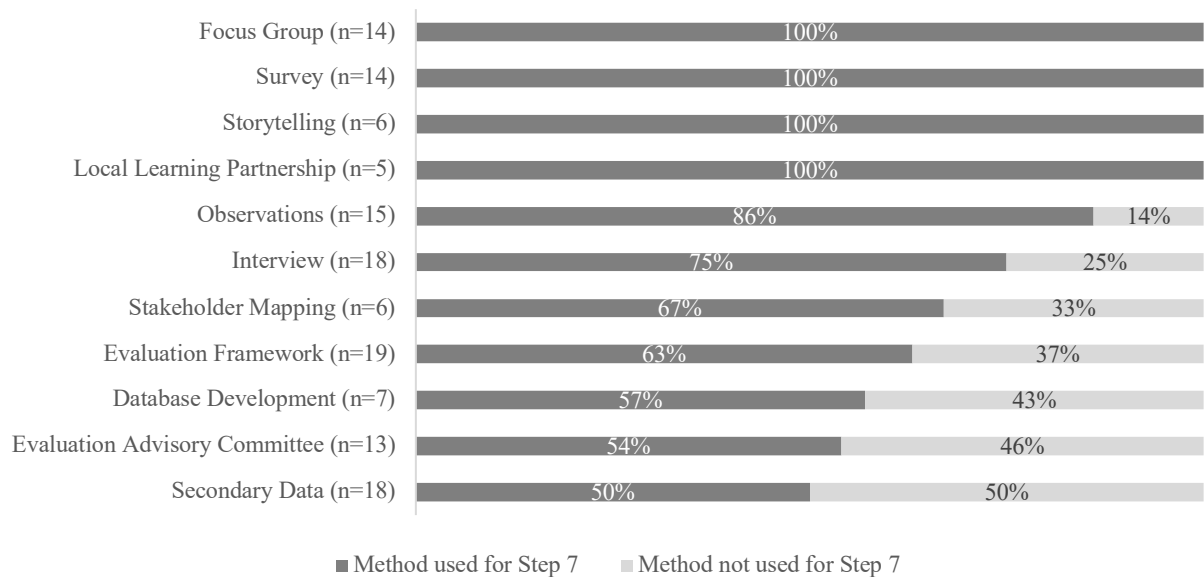


Figure 15

Methods Used for CRE Step 7. Collecting Data



Methods that included more recipients than implementers. Recipients consisted of community residents, people who identify with similar background characteristics (e.g., race, ethnicity, gender), and people affiliated with community-based organizations. Higher percentages of survey participants indicated including recipients in the following methods: storytelling (82% of recipients, power/control= 2.7, $n=6$), focus groups (77% of recipients, power/control= 3, $n=13$), stakeholder mapping (67% of recipients, power/control= 2.5, $n=6$), secondary data (61% of recipients, power/control= 2.3, $n=18$), surveys (56% of recipients, power/control= 2.8, $n=14$) and evaluation advisory committees (46% of recipients, power/control= 2.8, $n=14$).

For **storytelling**, 82% of respondents indicated that they had used this method with recipients ($n=6$). However, this was one of the lower rated items concerning use in CRE and CREE within philanthropy (26%, $n=23$). Across the CRE steps, storytelling was used for Step 4. Framing Questions by 56% of participants, 5. Designing the Evaluation by 50% of participants, 6. Selecting and Adapting Instrumentation by 56% of participants, and 7. Collecting Data by 100% of participants. Those engaged in the process across steps had close to moderate levels of power or control ($M=2.7$, $n=6$). In open-ended responses, one participant mentioned inviting stakeholders to tell contribution stories about grantee efforts to “amplify others' stories” when using contribution analysis. Another survey respondent mentioned that there is growing interest in the use of storytelling within philanthropic evaluations. They also noted:

...there is substantial variation across the sector with some foundation[s] still steeped in more traditional accountability-focused evaluations and others pioneering more equitable

and culturally appropriate evaluation that places more emphasis on learning, storytelling, and participatory approaches.

Focus groups were used by 60% of the sample ($n=25$). Across the CRE steps, focus groups were used for Step 4. Framing Questions by 29% of participants, 5. Designing the Evaluation by 21% of participants, 6. Selecting and Adapting Instrumentation by 29% of participants, and 7. Collecting Data by 100% of participants. Seventy-seven percent of respondents that used this method included recipients ($n=13$) and 23% reported its use with grantees (implementers).

According to survey participants, those included in focus groups had a moderate amount of control ($M=3$ out of 5, $n=13$). Survey participants shared in open-ended responses, that focus groups were sometimes called “listening sessions” (1 participant) and that this method is used at various points in the evaluation process for different purposes (3 participants). One respondent noted the importance of providing incentives for participation. Another respondent shared that community-based organizations can help ensure that focus groups with community members are culturally and linguistically appropriate.

Stakeholder mapping was one of the lower rated items concerning use in CRE and CREE within philanthropy (26%, $n=23$). Across the CRE steps, stakeholder mapping was used for Step 4. Framing Questions by 67% of participants, 5. Designing the Evaluation by 50% of participants, 6. Selecting and Adapting Instrumentation by 0% of participants, and 7. Collecting Data by 67% of participants. Sixty-seven percent of participants indicated that they used this method with recipients, and 35% reported its use with grantees (implementers) ($n=6$). When used, those included in stakeholder mapping had little to moderate power of control throughout the process (power/control= 2.5 out of 5, $n=6$).

In open-ended responses, a few participants noted that they have used stakeholder mapping to learn from stakeholders about how they can support each other (1 participant) in their efforts and how the next iteration of a philanthropic efforts could be improved (1 participant). One respondent mentioned utilizing their method internally with their evaluation team to examine issues of power within the evaluation context.

Secondary data were used by 75% of the sample ($n=24$). Across the CRE steps, secondary data was consistently used. For example, secondary was used for Step 4. Framing Questions by 56% of participants, 5. Designing the Evaluation by 50% of participants, 6. Selecting and Adapting Instrumentation by 56% of participants, and 7. Collecting Data by 50% of participants. Sixty-one percent of respondents that had used this method included recipients ($n=18$), 28% reported its use with grantees (implementers), and 11% reported a combination of both groups.

According to survey participants, those included in secondary data had little power of control of the process (power/control= 2.3 out of 5, $n=18$). Open-ended responses suggest that this method is sometimes used to minimize reporting burden for grantees and community members (2 out 16 participants). This method sometimes incorporates the examination of grant applications and progress reports to determine evaluation and learning questions (2 out 16 participants) and to understand the historical and cultural context of communities (1 out 16 participant). Two participants mentioned that this method usually involves the evaluator reaching out to grantees and the method can be utilized to build relationships.

For **surveys**, 56% of respondents indicated that they had used this method ($n=25$). Across the CRE steps, survey was used for Step 4. Framing Questions by 29% of participants, 5. Designing the Evaluation by 21% of participants, 6. Selecting and Adapting Instrumentation by

57% of participants, and 7. Collecting Data by 100% of participants. Fifty-six percent of respondents that had used this method included recipients ($n=14$), 28% reported its use with grantees (implementers), and 14% reported a combination of both groups. Those engaged in the process had close to moderate levels of power or control (power/control= 2.8 out of 5, $n=14$).

It should be noted that open-ended responses suggest that the extent to which stakeholders are engaged in the process of surveys varies. This process is sometimes led by grantees or community members (1 participant) but usually by evaluators (4 participants) and funders (2 participants). One participant mentioned that surveys are also used for piloting purposes and sharing results with community members to understand the extent to which evaluation findings resonate with them.

Evaluation advisory committees, one of the highest rated methods for power or control by survey participants (3 out of 5, $n=13$), was used by 65% of the sample ($n=20$). Across the CRE steps, the percent of use declined. Specifically, evaluation advisory committees were used for Step 4. Framing Questions by 92% of participants, 5. Designing the Evaluation by 85% of participants, 6. Selecting and Adapting Instrumentation by 77% of participants, and 7. Collecting Data by 54% of participants. Concerning power and control, participants in the open-ended responses shared that the intention to support the community's evaluation interest are usually secondary (2 participants) and that these spaces are, at times, used to confirm the funder's assumptions about evaluation interests (1 participant).

Within the sample, 46% indicated that they used evaluation advisory committees with recipients, 39% with implementers, and 15% with a mix of both recipients and implementers. In answering open-ended questions, a few participants mentioned that evaluation advisory groups

are sometimes used to finalize the evaluation design, plans, and tools (2 participants), or to provide communities with that chance to provide feedback on results.

Methods that include more implementers than recipients. Higher percentages of survey participants indicated including implementers, such as grantees and intermediaries, for the following methods: evaluation frameworks (78% implementers, power/control= 2.6, $n=18$), observations (70% implementers, power/control= 2.4, $n=13$), database development (62.5% implementers, power/control= 2.8, $n=9$), local learning partnerships (60% implementers, power/control= 2.8, $n=5$), and interviews (56% implementers, power/control= 2.6, $n=18$).

Development of **evaluation frameworks** were used by 83% of the sample ($n=23$). Across the CRE steps, evaluation frameworks were used for Step 4. Framing Questions by 79% of participants, 5. Designing the Evaluation by 89% of participants, 6. Selecting and Adapting Instrumentation by 42% of participants, and 7. Collecting Data by 63% of participants. Seventy-eight percent of respondents that had used this method included grantees (implementers) ($n=13$) and 16.5% reported its use with recipients, with six percent used with a combination of both groups. According to survey participants, those included in focus groups had a little to moderate amount of control (power/control= 2.6 out of 5, $n=13$) when this method was used in philanthropy.

The open-ended data indicated that there is wide variation in how the evaluation framework process is implemented, who is involved, how they are involved, and the type of data that is used to inform this process (see Appendix X for the table with additional insights on how this method is used). One survey respondent explained how evaluation frameworks have been approached in their CREE practice. This participant shared:

When this is done from a CREE stance, it is not only done because a "funder wants standardized indicators" but to identify indicators relevant and useful to grantees and to find ways to save grantees' time and resources by not asking them to collect data that isn't useful. Most powerfully, I have seen (once) this done as grantees coming together to identify a set of indicators that they want funders to adopt.

For **Observations**, 65% of the sample indicated its use in their in their practice ($n=23$). Across the CRE steps, observations was used for Step 4. Framing Questions by 29% of participants, 5. Designing the Evaluation by 43% of participants, 6. Selecting and Adapting Instrumentation by 36% of participants, and 7. Collecting Data by 86% of participants. Aside from observing learning sessions, open-ended responses indicated that this method is sometimes used to ground the evaluation based on grantee learning interests (1 participant), develop instruments (1 participant), and develop philanthropic programming (1 participant).

When observations were used, 70% reported that implementers were included (68% reported grantees), with 15% reporting its use with recipients, and 15% including both groups ($n=13$). According to participants, those included in the method had a little amount of power or control over the process (2.4 out of 5, $n=13$). Two survey respondents mentioned the importance of thinking through power dynamics, especially if the funder and the evaluator are in the space because grantees may not "feel safe to raise critical questions or experiences."

Based on the data, **database development** was used less among survey participants (36%, $n=22$). Across the CRE steps, database development was used for Step 4. Framing Questions by 57% of participants, 5. Designing the Evaluation by 86% of participants, 6. Selecting and Adapting Instrumentation by 86% of participants, and 7. Collecting Data by 57% of participants. When this method was used, participants reported that mostly grantees

(implementers) were included (62.5%, $n=9$) and 25% indicated that both recipients and implementers were included. A small percentage of survey respondents indicated the inclusion of recipients affiliated with community-based organizations (12.5%, $n=9$). Those that were engaged in the process had close to moderate levels of power or control (power/control= 2.8, $n=9$).

Survey participants who responded to the open-ended questions about database development ($n=3$) noted that this method is used to discuss “the best data collection tools they can use to answer their learning questions” (1 participant). Another participant shared that this method is not usually used to provide grantees space to select instrumentation and collect data. One respondent explained, “Grantee funds don’t support this level of involvement from grantees within placing burden on the community.” Another participant shared that it is sometimes used when the “funder wants grantees to own and use their data to strengthen their programs” but that funders should consider if that is what grantees want before engaging them in this way.

According to the survey participants, **local learning partnerships** was the least used method (22%, $n=23$) in CRE or CREE in philanthropy. Across the CRE steps, local learning partnerships was used for Step 4. Framing Questions by 60% of participants, 5. Designing the Evaluation by 60% of participants, 6. Selecting and Adapting Instrumentation by 60% of participants, and 7. Collecting Data by 100% of participants. Participants shared in the open-ended responses that this method is used mostly with national funders and nonprofits with local centers throughout the United States (2 participants). According to one participant, this is most often used with place-based initiatives “that are fundamentally about building capacity, power, and agency of community residents.”

When local learning partnerships was used, 60% of survey participants indicated that they included implementers (20% grantees, 40% intermediaries, $n=5$), 20% included both

recipients and implementers, and 20% included recipients, specifically community residents. When this method was used, those engaged in the process had close to moderate levels of power or control (2.8, $n=5$). One participant shared that local sites also provided input on the evaluation process, timing, and survey instrument language translation; another noted using this method for data tracking.

Interviews were one of the top methods reportedly used in the CRE or CREE in philanthropy (83%, $n=23$). Across the CRE steps, at least 50% of survey participants indicated its use in all steps. Specifically, interviews were used for Step 4. Framing Questions by 61% of participants, 5. Designing the Evaluation by 50% of participants, 6. Selecting and Adapting Instrumentation by 56% of participants, and 7. Collecting Data by 75% of participants. More than half of those surveyed reported the inclusion of grantees (implementers) (56%, $n=18$). Less than a quarter of respondents (22%) indicated that both recipients and implementers were included in interviews and 22% reported the use of this method with recipients.

Data from open-ended responses suggests that interviews are used in various ways to “learn about the landscape” of the evaluation (1 participant), the power dynamics present (1 participant), develop the evaluation design and tools (1 participant), validate data (1 participant), and honor multiple ways of knowing (1 participant). Those included in this method had little to moderate power or control of the process (2.6, $n=18$). Concerning, power and control, one participant shared in open-ended responses, “More often, funders decide what they want to learn and encourage grantees to participate regardless of whether it would be valuable to the grantee.”

Research Question 2: What facilitators and challenges do evaluators face when including communities served in developing and implementing CRE methods within the various cultural factors present within philanthropic initiatives and how do they address them?

Phase 1 themes were used as survey items concerning cultural norms, facilitators, and barriers to community inclusion in CRE and CREE. The results below identify the extent to which the cultural norms and beliefs from the interviews were perceived as accurate by a broader sample and the frequency with which evaluators encounter facilitators and challenges.

Culture of Community Inclusion in CRE and CREE. On average, Phase 1 themes concerning cultural norms of community inclusion were rated by evaluators ($n=26$) in this survey sample as moderately accurate ($M = 5.2$, $Mdn= 6.0$) to approaching very accurate ($M = 6.6$, $Mdn = 7$) (Likert Scale: Very Accurate = 1, Neither inaccurate nor accurate= 4, Very accurate = 7). The exception to this trend was item e) The inclusion of communities served is not an essential component for philanthropic evaluations, which approached moderately accurate ($M = 4.6$, $Mdn = 7.0$, $n=26$). On average, the two highest rated themes for evaluators were items a) Philanthropic evaluation practices are rooted in White dominant norms ($M = 6.6$, $Mdn = 7.0$) and b) Philanthropic evaluations often engage grantees as proxies for the communities they serve ($M = 6.6$, $Mdn = 7.0$, $n = 26$) (see Table 19).

Table 19

Cultural Survey Dimensions by Evaluator and Foundation Staff

Survey Items	Participants ($n = 39$)	Evaluators ($n = 26$)	Foundation Staff ($n = 13$)
a. Philanthropic evaluation practices are rooted in White dominant norms	$M=6.5$ $Mdn=7.0$ Min=4, Max=7	$M=6.6$ $Mdn =7.0$ Min=5, Max=7	$M=6.4$ $Mdn =7.0$ Min=4, Max=7
b. Philanthropic evaluations often engage grantees as proxies for the communities they serve	$M=6.5$ $Mdn =7.0$ Min=5, Max=7	$M=6.6$ $Mdn =7.0$ Min=5, Max=7	$M=6.1$ $Mdn=6.0$ Min=5, Max=7

c. Philanthropy is currently in the early stages of exploring its role in advancing equity	<i>M</i> = 5.7 <i>Mdn</i> = 6.0 Min=3, Max=7	<i>M</i> = 5.9 <i>Mdn</i> = 6.0 Min=3, Max=7	<i>M</i> = 5.1 <i>Mdn</i> = 5.0 Min=3, Max=7
d. The main audience for evaluation is philanthropy	<i>M</i> = 5.1 <i>Mdn</i> = 6.0 Min=1, Max=7	<i>M</i> = 5.2 <i>Mdn</i> = 6.0 Min=1, Max=7	<i>M</i> = 4.8 <i>Mdn</i> = 5.0 Min=2, Max=7
e. The inclusion of communities served is not an essential component for philanthropic evaluations	<i>M</i> = 4.3 <i>Mdn</i> = 5.0 Min=1, Max=7	<i>M</i> = 4.6 <i>Mdn</i> = 5.0 Min=1, Max=6	<i>M</i> = 3.9 <i>Mdn</i> = 3.0 Min=2, Max=7

Scale: (Very Accurate = 1, Neither inaccurate nor accurate= 4, Very accurate = 7)

Culture of Community Inclusion in CRE and CREE by Ethnicity. Cultural survey dimensions were analyzed descriptively comparing White vs. BIPOC evaluators. Descriptive statistics were exactly the same for BIPOC (*M* = 6.6, *Mdn* = 7.0, *n* = 16) and White evaluator (*M* = 6.6, *Mdn* = 7.0, *n* = 10) for item a) concerning the rootedness of philanthropic evaluation practices in White dominant norms, suggesting that both groups perceive this statement to be close to very accurate. White (*M* = 5.8, *Mdn* = 6.0, *n* = 10) vs. BIPOC evaluators (*M* = 6.0, *Mdn* = 6.0, *n* = 16) both rated the cultural item c) about philanthropy currently being in the early stages of exploring its role in advancing equity as accurate or close to accurate (See Table 20).

Slight descriptive differences, such that medians for BIPOC evaluators were 1-point higher, were detected for the following items: b) Philanthropic evaluations often engage grantees as proxies for the communities they serve (*Mdn*_{BIPOC} = 7.0, *n* = 16; *Mdn*_{White} = 6.0, *n* = 10), d) The main audience for evaluation is philanthropy (*Mdn*_{BIPOC} = 5.0, *n* = 16; *Mdn*_{White} = 5.0, *n* = 10), and e) The inclusion of communities served is not an essential component for philanthropic evaluations (*Mdn*_{BIPOC} = 5.5, *n* = 16; *Mdn* = 4.5, *n* = 10). This suggests that these items may be perceived as more accurate for BIPOC evaluators than for White evaluators, however, further examination of these differences are necessary.

Table 20*Cultural Survey Dimensions by Evaluator and Foundation Staff*

Survey Items	Evaluators		Foundation Staff	
	BIPOC Respondents (n = 16)	White Respondents (n =10)	BIPOC Respondents (n = 4)	White Respondents (n = 9)
a. Philanthropic evaluation practices are rooted in White dominant norms	M =6.6 Mdn =7.0 Min=5, Max=7	M =6.6 Mdn =7.0 Min=5, Max=7	M =6.8 Mdn =7.0 Min=6, Max=7	M =6.2 Mdn =7.0 Min=4, Max=7
b. Philanthropic evaluations often engage grantees as proxies for the communities they serve	M =6.8 Mdn =7.0 Min=5, Max=7	M =6.3 Mdn =6.0 Min=5, Max=7	M =6.0 Mdn =6.0 Min=6, Max=6	M =6.1 Mdn =6.0 Min=5, Max=7
c. Philanthropy is currently in the early stages of exploring its role in advancing equity	M =6.0 Mdn =6.0 Min=5, Max=7	M =5.8 Mdn =6.0 Min=5, Max=6	M =5.0 Mdn =5.5 Min=3, Max=6	M =5.1 Mdn =5.0 Min=3, Max=7
d. The main audience for evaluation is philanthropy	M =5.4 Mdn =6.0 Min=1, Max=7	M =5.0 Mdn =5.0 Min=2, Max=7	M =4.5 Mdn =4.5 Min=2, Max=7	M =4.9 Mdn =5.0 Min=2, Max=6
e. The inclusion of communities served is not an essential component for philanthropic evaluations	M =4.8 Mdn =5.5 Min=1, Max=6	M =4.3 Mdn =4.5 Min=1, Max=7	M =4.0 Mdn =3.5 Min=2, Max=7	M =3.9 Mdn =3.0 Min=2, Max=6

Scale: (Very Accurate = 1, Neither inaccurate nor accurate= 4, Very accurate = 7)

Facilitators to Community Inclusion in CRE and CREE for Evaluators. Survey participants were presented with the facilitator themes developed in Phase 1 and were asked how frequently these facilitators were present in their CRE or CREE work with philanthropy (Never = 1, Sometimes (about half of the time) 4, Always = 7). On average, evaluator responses ranged, indicating that they encountered most of the facilitators in their CRE or CREE practice occasionally ($M = 3.1$, $Mdn = 3$, $n=26$), sometimes, or frequently within philanthropy ($M = 4.8$, $Mdn = 5$, $n=26$).

The highest rated facilitator items were the following: 1) A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved ($M = 4.8$, $Mdn = 5$, $n=26$), 2) A shared commitment among evaluation stakeholders to advance equity ($M = 4.7$, $Mdn = 5$), and 3) Evaluation stakeholders valuing the process of community inclusion ($M = 4.7$, $Mdn = 5$). The lowest rated items by evaluators were 1) Having sufficient time and budget for culturally responsive evaluation ($M = 3.2$, $Mdn = 3$) and 2) Having direct relationship with communities that the philanthropic initiative intends to serve ($M = 3.2$, $Mdn = 3$). This suggests that evaluators in this sample occasionally encounter projects with sufficient time and budget for CRE and direct relationships with communities in the philanthropic CRE work (see Table 21 for the full list survey items and descriptive statistics for facilitators).

Table 21

Facilitators: Evaluator and Foundation Staff Survey Statistics

Survey Items	Participants ($n = 39$)	Evaluators ($n = 26$)	Foundation Staff ($n = 13$)
a. A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved	$M = 4.7$ $Mdn = 5.0$ Min=2, Max=7	$M = 4.8$ $Mdn = 5.0$ Min=2, Max=7	$M = 4.5$ $Mdn = 5.0$ Min=3, Max=6
b. A shared commitment among evaluation stakeholders to advance equity	$M = 4.7$ $Mdn = 5.0$ Min=2, Max=6	$M = 4.7$ $Mdn = 5.0$ Min=2, Max=6	$M = 4.6$ $Mdn = 5.0$ Min=2, Max=6
c. Evaluation stakeholders valuing the process of community inclusion	$M = 4.5$ $Mdn = 4.0$ Min=2, Max=7	$M = 4.7$ $Mdn = 5.0$ Min=2, Max=7	$M = 4.0$ $Mdn = 4.0$ Min=2, Max=6

d. Having the capacity to provide resources or incentives for community participation in evaluation activities (e.g., stipends and laptops)	<i>M</i> =4.3 <i>Mdn</i> =4.0 Min=2, Max=7	<i>M</i> =4.6 <i>Mdn</i> =4.0 Min=2, Max=7	<i>M</i> =3.8 <i>Mdn</i> =4.0 Min=2, Max=6
e. Willingness among evaluation stakeholders to shift existing evaluation practices	<i>M</i> =4.0 <i>Mdn</i> =4.0 Min=2, Max=6	<i>M</i> =4.0 <i>Mdn</i> =4.0 Min=2, Max=6	<i>M</i> =4.1 <i>Mdn</i> =4.0 Min=2, Max=6
f. Development of mutually beneficial relationships across all evaluation stakeholders	<i>M</i> =3.9 <i>Mdn</i> =4.0 Min=1, Max=6	<i>M</i> =4.2 <i>Mdn</i> =4.0 Min=2, Max=6	<i>M</i> =3.3 <i>Mdn</i> =4.0 Min=1, Max=4
g. A shared commitment among evaluation stakeholders to center the community's evaluation priorities	<i>M</i> =3.7 <i>Mdn</i> =3.5 Min=2, Max=7	<i>M</i> =3.9 <i>Mdn</i> =4.0 Min=2, Max=7	<i>M</i> =3.4 <i>Mdn</i> =3.0 Min=2, Max=5
h. Having sufficient time and budget for culturally responsive evaluation	<i>M</i> =3.2 <i>Mdn</i> =3.0 Min=1, Max=6	<i>M</i> =3.2 <i>Mdn</i> =3.0 Min=2, Max=6	<i>M</i> =3.2 <i>Mdn</i> =3.0 Min=1, Max=4
i. Having direct relationship with communities that the philanthropic initiative intends to serve	<i>M</i> =3.2 <i>Mdn</i> =3.0 Min=1, Max=6	<i>M</i> =3.1 <i>Mdn</i> =3.0 Min=1, Max=6	<i>M</i> =3.2 <i>Mdn</i> =3.0 Min=2, Max=6

Scale: (Never = 1, Sometimes (about half of the time) 4, Always = 7)

Table 22

Facilitators: Evaluator and Foundation Staff Survey Statistics by BIPOC vs. White

Survey Items	Evaluators		Foundation Staff	
	BIPOC (<i>n</i> = 16)	White (<i>n</i> =10)	BIPOC (<i>n</i> = 4)	White (<i>n</i> = 9)
a. A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved	<i>M</i> =5.0 <i>Mdn</i> =5.0 Min=2, Max=7	<i>M</i> =4.6 <i>Mdn</i> =5.0 Min=2, Max=6	<i>M</i> =3.5 <i>Mdn</i> =3.5 Min=3, Max=4	<i>M</i> =4.9 <i>Mdn</i> =5.0 Min=3, Max=6
b. A shared commitment among evaluation stakeholders to advance equity	<i>M</i> =4.7 <i>Mdn</i> =5.0 Min=3, Max=6	<i>M</i> =4.7 <i>Mdn</i> =5.0 Min=2, Max=6	<i>M</i> =3.5 <i>Mdn</i> =3.5 Min=2, Max=5	<i>M</i> =5.1 <i>Mdn</i> =5.0 Min=4, Max=6

c. Evaluation stakeholders valuing the process of community inclusion	<i>M</i> =4.9 <i>Mdn</i> =5.0 Min=3, Max=7	<i>M</i> =4.3 <i>Mdn</i> =4.5 Min=2, Max=6	<i>M</i> =3.3 <i>Mdn</i> =3.5 Min=2, Max=4	<i>M</i> =4.3 <i>Mdn</i> =4.0 Min=3, Max=6
d. Having the capacity to provide resources or incentives for community participation in evaluation activities (e.g., stipends and laptops)	<i>M</i> =4.4 <i>Mdn</i> =4.0 Min=2, Max=7	<i>M</i> =4.8 <i>Mdn</i> =5.5 Min=2, Max=6	<i>M</i> =4.0 <i>Mdn</i> =4.0 Min=3, Max=5	<i>M</i> =3.7 <i>Mdn</i> =3.0 Min=2, Max=6
e. Willingness among evaluation stakeholders to shift existing evaluation practices	<i>M</i> =4.7 <i>Mdn</i> =5.0 Min=2, Max=6	<i>M</i> =3.6 <i>Mdn</i> =3.0 Min=2, Max=6	<i>M</i> =3.0 <i>Mdn</i> =3.0 Min=2, Max=4	<i>M</i> =3.4 <i>Mdn</i> =4.0 Min=1, Max=
f. The development of mutually beneficial relationships across all evaluation stakeholders	<i>M</i> =4.3 <i>Mdn</i> =4.0 Min=3, Max=6	<i>M</i> =3.2 <i>Mdn</i> =3.0 Min=2, Max=6	<i>M</i> =3.5 <i>Mdn</i> =3.5 Min=2, Max=5	<i>M</i> =4.3 <i>Mdn</i> =4.0 Min=3, Max=6
g. A shared commitment among evaluation stakeholders to center the community's evaluation priorities	<i>M</i> =4.3 <i>Mdn</i> =4.0 Min=2, Max=7	<i>M</i> =3.3 <i>Mdn</i> =3.0 Min=2, Max=6	<i>M</i> =3.5 <i>Mdn</i> =3.5 Min=3, Max=4	<i>M</i> =3.3 <i>Mdn</i> =3.0 Min=2, Max=5
h. Having sufficient time and budget for culturally responsive evaluation	<i>M</i> =3.5 <i>Mdn</i> =3.0 Min=2, Max=6	<i>M</i> =2.8 <i>Mdn</i> =2.5 Min=2, Max=4	<i>M</i> =2.8 <i>Mdn</i> =2.5 Min=2, Max=4	<i>M</i> =3.2 <i>Mdn</i> =3.0 Min=1, Max=4
i. Having direct relationship with communities that the philanthropic initiative intends to serve	<i>M</i> =3.5 <i>Mdn</i> =3.0 Min=2, Max=6	<i>M</i> =2.5 <i>Mdn</i> =2.5 Min=1, Max=4	<i>M</i> =3.0 <i>Mdn</i> =3.5 Min=1, Max=4	<i>M</i> =3.3 <i>Mdn</i> =3.0 Min=2, Max=5

Facilitators by Evaluator's Race/Ethnicity. Facilitators to CRE inclusion were

analyzed descriptively comparing White vs. BIPOC evaluators. Descriptive statistics were similar for both groups for items a) A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved ($M_{\text{BIPOC}} = 5.0$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 4.6$, $Mdn = 5.0$, $n = 10$) and b) A shared commitment among evaluation stakeholders to advance equity ($M_{\text{BIPOC}} = 4.7$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 4.7$, $Mdn = 5.0$, $n = 10$) such that evaluators in both groups encountered these facilitators, sometimes too often (see Table 22).

As with the cultural items, slight descriptive differences were detected for the rest of the items, such that medians for BIPOC evaluators were 0.5 to 2.0 points higher than White evaluators. These differences in the data suggests that BIPOC evaluators in this sample may encounter facilitators to CRE more frequently than White evaluators. One item with the most notable differences in medians was the item concerning the development of mutually beneficial relationships across all evaluation stakeholders ($M_{\text{BIPOC}} = 4.7$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 3.6$, $Mdn = 3.0$, $n = 10$). These findings suggest that BIPOC evaluators in the sample reported that the development of mutually beneficial relationships with stakeholders sometimes to frequently happens in their CRE work with philanthropy, while White evaluators indicated that these types of relationships with stakeholders happen occasionally in their work.

Slight differences were also present for items focused on a willingness among evaluation stakeholders to shift existing evaluation practices ($M_{\text{BIPOC}} = 4.3$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 3.2$, $Mdn = 3.0$, $n = 10$), and a shared commitment among evaluation stakeholders to center the community's evaluation priorities ($M_{\text{BIPOC}} = 4.3$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 3.3$, $Mdn = 3.0$, $n = 10$). One item concerning the capacity to provide resources and incentives for community participation ($M_{\text{BIPOC}} = 4.4$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 4.8$, $Mdn = 5.5$, $n = 10$) was rated higher for White evaluators than BIPOC evaluators.

It should be noted that while these differences between BIPOC and White evaluators are interesting, the differences may be due to small sample sizes. Further exploration of differences based on race or ethnicity concerning the topic of facilitators in philanthropy is warranted.

Barriers to Community Inclusion in CRE and CREE for Evaluators. Survey participants were presented with the barrier themes developed in Phase 1 and were asked how frequently these barriers were present in their CRE or CREE work with philanthropy (Never = 1,

Sometimes (about half of the time) 4, Always = 7). On average, evaluator responses ranged indicating that they encountered barriers in their CRE or CREE practice sometimes ($M = 3.9$, $Mdn = 4.0$, $n=26$) to frequently within philanthropy ($M = 5.4$, $Mdn = 6.0$, $n=26$) (see Table 23).

The highest rated barrier for evaluators in this sample was requiring more time or budget to build relationships with community members ($M = 5.4$, $Mdn = 6.0$, $n=26$), suggesting that evaluators experience the barrier of insufficient resources frequently or usually in their work with philanthropy. The lower rated items by evaluators were 1) Evaluation stakeholders lacking the motivation to change existing evaluation practices ($M = 4.0$, $Mdn = 4.0$, $n=26$) and 2) Funders favoring quantitative methods over qualitative ($M = 3.4$, $Mdn = 4.0$, $n=26$). This suggests that sometimes evaluators encounter projects in which stakeholders lack motivation to change their evaluation practices or favor quantitative over qualitative methods (see Table 23 for the full list survey items and descriptive statistics for Barriers).

Table 23

Barriers: Evaluator and Foundation Staff Survey Statistics

Survey Items	Survey Participants (n = 39)	N of Evaluators (n = 26)	N of Foundation Staff (n = 13)
a. Requiring more time or budget to build relationships with community members	$M = 5.2$ $Mdn = 5.0$ Min=2, Max=7	$M = 5.4$ $Mdn = 6.0$ Min=3, Max=7	$M = 4.9$ $Mdn = 5.0$ Min=2, Max=7
b. Believing that inclusion in the evaluation process will be burdensome for community members or grantees	$M = 4.9$ $Mdn = 5.0$ Min=2, Max=7	$M = 5.0$ $Mdn = 5.0$ Min=2, Max=7	$M = 4.9$ $Mdn = 5.0$ Min=2, Max=7
c. Experiencing pressure to prioritize the information needs of the funder's board	$M = 4.8$ $Mdn = 5.0$	$M = 5.0$ $Mdn = 5.0$	$M = 4.5$ $Mdn = 5.0$

	Min=2, Max=7	Min=2, Max=6	Min=2, Max=7
d. Experiencing pressure to prioritize funder's evaluation preferences (e.g., questions, design, methods, etc.)	<i>M</i> =4.8 <i>Mdn</i> =5.0	<i>M</i> =4.9 <i>Mdn</i> =5.0	<i>M</i> =4.5 <i>Mdn</i> =5.0
	Min=2, Max=7	Min=2, Max=7	Min=2, Max=6
e. Lacking existing relationships with communities that the philanthropic initiative intends to serve	<i>M</i> =4.7 <i>Mdn</i> =5.0	<i>M</i> =4.9 <i>Mdn</i> =5.0	<i>M</i> =4.2 <i>Mdn</i> =4.0
	Min=3, Max=7	Min=3, Max=7	Min=3, Max=6
f. Experiencing pressure to prioritize the funder's perspective on social issues	<i>M</i> =4.6 <i>Mdn</i> =5.0	<i>M</i> =4.6 <i>Mdn</i> =5.0	<i>M</i> =4.7 <i>Mdn</i> =5.0
	Min=1, Max=7	Min=1, Max=7	Min=3, Max=6
g. Having difficulty identifying qualified evaluators for culturally responsive and equitable evaluation	<i>M</i> =4.2 <i>Mdn</i> =4.0	<i>M</i> =4.0 <i>Mdn</i> =4.0	<i>M</i> =4.5 <i>Mdn</i> =5.0
	Min=2, Max=7	Min=2, Max=7	Min=2, Max=7
h. Witnessing power struggles among evaluation stakeholders	<i>M</i> =4.1 <i>Mdn</i> =4.0	<i>M</i> =4.1 <i>Mdn</i> =4.0	<i>M</i> =4.2 <i>Mdn</i> =4.0
	Min=2, Max=7	Min=2, Max=7	Min=3, Max=6
i. Evaluation stakeholders lacking the motivation to change existing evaluation practices	<i>M</i> =4.0 <i>Mdn</i> =4.0	<i>M</i> =4.0 <i>Mdn</i> =4.0	<i>M</i> =3.8 <i>Mdn</i> =4.0
	Min=2, Max=6	Min=2, Max=6	Min=2, Max=5
j. Funders favoring quantitative methods over qualitative methods	<i>M</i> =4.0 <i>Mdn</i> =4.0	<i>M</i> =3.9 <i>Mdn</i> =4.0	<i>M</i> =4.2 <i>Mdn</i> =4.0
	Min=1, Max=7	Min=1, Max=6	Min=2, Max=7

Table 24

Barriers: Evaluator and Foundation Staff Survey Statistics by BIPOC vs. White

Survey Item	Evaluators		Foundation Staff	
	BIPOC (<i>n</i> = 16)	White (<i>n</i> = 10)	BIPOC (<i>n</i> = 4)	White (<i>n</i> = 9)
a. Requiring more time or budget to build relationships with community members	<i>M</i> =5.3 <i>Mdn</i> =5.0 Min=3, Max=7	<i>M</i> =5.6 <i>Mdn</i> =6.0 Min=4, Max=7	<i>M</i> =3.8 <i>Mdn</i> =4.0 Min=2, Max=5	<i>M</i> =5.3 <i>Mdn</i> =5.0 Min=4, Max=7
b. Believing that inclusion in the evaluation process will be burdensome for community members or grantees	<i>M</i> =5.0 <i>Mdn</i> =5.0 Min=2, Max=7	<i>M</i> =5.0 <i>Mdn</i> =5.0 Min=4, Max=7	<i>M</i> =3.8 <i>Mdn</i> =4.0 Min=2, Max=5	<i>M</i> =5.1 <i>Mdn</i> =5.0 Min=4, Max=7

c. Experiencing pressure to prioritize the information needs of the funder's board	<i>M</i> =4.8 <i>Mdn</i> =6.0 Min=2, Max=6	<i>M</i> =5.2 <i>Mdn</i> =5.0 Min=4, Max=6	<i>M</i> =5.3 <i>Mdn</i> =5.5 Min=3, Max=7	<i>M</i> =4.2 <i>Mdn</i> =5.0 Min=2, Max=6
d. Experiencing pressure to prioritize funder's evaluation preferences (e.g., questions, design, methods, etc.)	<i>M</i> =4.9 <i>Mdn</i> =5.0 Min=2, Max=7	<i>M</i> =4.9 <i>Mdn</i> =5.0 Min=4, Max=6	<i>M</i> =5.0 <i>Mdn</i> =5.0 Min=4, Max=6	<i>M</i> =4.3 <i>Mdn</i> =5.0 Min=2, Max=6
e. Lacking existing relationships with communities that the philanthropic initiative intends to serve	<i>M</i> =5.0 <i>Mdn</i> =5.0 Min=3, Max=7	<i>M</i> =4.7 <i>Mdn</i> =4.5 Min=3, Max=7	<i>M</i> =4.0 <i>Mdn</i> =3.5 Min=3, Max=6	<i>M</i> =4.3 <i>Mdn</i> =5.0 Min=3, Max=5
f. Experiencing pressure to prioritize the funder's perspective on social issues	<i>M</i> =4.8 <i>Mdn</i> =5.0 Min=1, Max=7	<i>M</i> =5.2 <i>Mdn</i> =5.0 Min=4, Max=6	<i>M</i> =5.3 <i>Mdn</i> =5.0 Min=5, Max=6	<i>M</i> =4.2 <i>Mdn</i> =5.0 Min=2, Max=6
g. Having difficulty identifying qualified evaluators for culturally responsive and equitable evaluation	<i>M</i> =3.9 <i>Mdn</i> =4.0 Min=2, Max=7	<i>M</i> =4.1 <i>Mdn</i> =4.0 Min=2, Max=6	<i>M</i> =4.5 <i>Mdn</i> =4.5 Min=3, Max=6	<i>M</i> =4.6 <i>Mdn</i> =5.0 Min=2, Max=7
h. Witnessing power struggles among evaluation stakeholders	<i>M</i> =4.0 <i>Mdn</i> =4.0 Min=2, Max=7	<i>M</i> =4.3 <i>Mdn</i> =4.0 Min=3, Max=5	<i>M</i> =4.8 <i>Mdn</i> =5.0 Min=3, Max=6	<i>M</i> =3.9 <i>Mdn</i> =4.0 Min=3, Max=5
i. Evaluation stakeholders lacking the motivation to change existing evaluation practices	<i>M</i> =3.9 <i>Mdn</i> =4.0 Min=2, Max=6	<i>M</i> =4.3 <i>Mdn</i> =4.0 Min=3, Max=6	<i>M</i> =3.8 <i>Mdn</i> =4.0 Min=2, Max=5	<i>M</i> =3.8 <i>Mdn</i> =4.0 Min=2, Max=5
j. Funders favoring quantitative methods over qualitative methods	<i>M</i> =3.9 <i>Mdn</i> =4.0 Min=1, Max=6	<i>M</i> =4.0 <i>Mdn</i> =4.0 Min=3, Max=6	<i>M</i> =5.3 <i>Mdn</i> =5.0 Min=4, Max=7	<i>M</i> =3.7 <i>Mdn</i> =4.0 Min=2, Max=5

Barriers by Evaluator's Race/Ethnicity. Barriers to CRE inclusion were analyzed descriptively comparing BIPOC vs. White evaluators. Descriptive statistics were similar for both groups for seven out of the 11 items (see Table 24). The data for the following items suggest that both White vs. BIPOC evaluators experience the following barriers frequently: b) Believing that inclusion in the evaluation process will be burdensome for community members or grantees ($M_{BIPOC} = 5.0, Mdn = 5.0, n = 16; M_{White} = 4.6, Mdn = 5.0, n = 10$), d) Experiencing pressure to prioritize funder's evaluation preferences (e.g., questions, design, methods) ($M_{BIPOC} = 4.9, Mdn = 5.0, n = 16; M_{White} = 4.9, Mdn = 5.0, n = 10$ and f) Experiencing pressure to prioritize the

funder's perspective on social issues ($M_{\text{BIPOC}} = 4.8$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 5.2$, $Mdn = 5.0$, $n = 10$).

The data for the following items suggest that both White and BIPOC evaluators experience the following barriers about half the time in their practice: g) Having difficulty identifying qualified evaluators for culturally responsive and equitable evaluation ($M_{\text{BIPOC}} = 3.9$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 4.1$, $Mdn = 4.0$, $n = 10$), h) Witnessing power struggles among evaluation stakeholders ($M_{\text{BIPOC}} = 4.0$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 4.3$, $Mdn = 4.0$, $n = 10$), i) Evaluation stakeholders lacking the motivation to change existing evaluation practices ($M_{\text{BIPOC}} = 3.9$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 4.3$, $Mdn = 4.0$, $n = 10$), and j) Funders favoring quantitative methods over qualitative methods ($M_{\text{BIPOC}} = 3.9$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 4.0$, $Mdn = 4.0$, $n = 10$).

Slight differences in median and mean differences for barriers to community inclusion in CRE were present for three out of the 11 items. For example, item a) Requiring more time or budget to build relationships with community members ($M_{\text{BIPOC}} = 5.3$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 5.6$, $Mdn = 6.0$, $n = 10$) had a one-point difference in medians for BIPOC evaluators and White evaluators. Similarly, item c) Experiencing pressure to prioritize the information needs of the funder's board ($M_{\text{BIPOC}} = 4.8$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 5.2$, $Mdn = 5.0$, $n = 10$) exhibited a one-point difference in medians. Also, a 0.5 median difference was present for item e) Lacking existing relationships with communities that the philanthropic initiative intends to serve ($M_{\text{BIPOC}} = 5.0$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 4.7$, $Mdn = 4.5$, $n = 10$). It should be noted that while these differences between BIPOC and White evaluators are interesting, they may be due to small sample sizes. Further exploration of differences based on race or ethnicity concerning barriers to community inclusion in CRE and CREE in philanthropy is necessary.

Open-Ended Responses for Approaches or Strategies to Community Inclusion. Near the end of the survey, all participants were asked about approaches or strategies they utilize to promote inclusion of community members in the culturally responsive evaluation of philanthropic efforts. This question had fewer participant responses with only 18 out of 26 evaluators completing a response this question. Overall, evaluators discussed methods, setting the tone of CRE and CREE, providing incentives, and building relationships with community members.

Almost all evaluators in the survey sample mentioned methods (88%, 16 participants) as strategies for community inclusion. Half talked about different types of methods (50%, 9 participants). Qualitative methods included listening sessions and interviews with multiple stakeholders (11%, 2 participants). Evaluators also discussed the use of mixed methods and specifically mentioned surveys, interviews, and focus groups (11%, 2 participants) and having flexibility with methods to adapt them to the context (5.5%, 1 participant). For interviews, evaluator participants shared that they have applied this method to include community members, grantees, organizational leadership, and practitioners within the evaluation context. For evaluation advisory committees were also noted as method that facilitates community inclusion (17%, 3 participants). One evaluator explained, “I have used EACs with grantees who are connected to community residents and can help to identify/recruit community participants for focus groups or participatory methods.”

Evaluators in the survey sample also shared use of methods to ensure that community is included throughout the process (28%, 5 participants). One evaluator stated, “I try to include the community's feedback and review in the evaluation design, data collection method, results, and dismantling of the data result.” Others spoke to including community at key points, such as

sensemaking of evaluation data and findings (11%, 2 participants), defining outcomes (5.5%, 1 participant), and language translation (5.5%, 1 participant). Another evaluator mentioned that they strive to incorporate communities and limit burden:

We attempt to ensure that the process will be helpful for them to learn in their work rather than forcing extra burden which may not be helpful. We focus evaluation processes on healing with the knowledge that evaluation has been traumatizing for communities in the past and even currently.

As part of inclusion in the evaluation process, a handful of participants noted the importance of incentives and “Compensating all participants in evaluations for their time and effort.” (28%, 5 participants).

Evaluators shared how they set the tone with funders when engaging in CRE or CREE work (72%, 13 participants). This included setting expectations (33%, 6 participants) early in RFPs or in initial conversations about the level and type of inclusion, community engagement, and time needed in the design to build relationships, how CRE methods will be used, and expectations concerning transparency and sharing findings. Two evaluators noted that funders sometimes look to “to help guide or shift evaluation culture” and enter the engagement with an understanding of the CRE process. One evaluator shared:

All funders know that we prioritize community in our evaluations and process, so when they work with us, they're coming into the relationship with that understanding. Being open about our values and process helps to match us with partner clients that are ready to move forward in this way.

This evaluator also noted, “When there is uncertainty or resistance, we can lean on ideas like multicultural validity and enhancing impact.”

Evaluators in the survey sample also noted that they continue to center the inclusion of community members in CRE engagements (39%, 7 out of 18) through “challenging funders to reflect on power, positionality, and bias in the grantmaking and evaluation practices” (28%, 5 out of 18), refocusing the evaluation on community needs and priorities (17%, 3 participants out of 18), and “supporting foundation staff as they push back against White dominant organizational norms” (5.5%, 1 participant out of 18). Also, a few participants mentioned building relationships with community (11%, 2 participants out of 18), with one noting the importance of “Approaching evaluation with humility and as a co-learner alongside community members.” Another participant noted that they also set the tone for engagement with community members by helping them recognize their right to provide input on the evaluation process (5.5%, 1 participant out of 18). This evaluator shared:

Reminding community members that they really have a right to weigh in on how well a foundation is using its funds because it is partly their tax dollars that funded the existence of that foundation is one small thing that can offer community members a sense of power within their participation.

Research Question 3. What facilitators and challenges do practitioners, trainers, and foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?

The results below identify the extent to which the cultural norms and beliefs from the interviews in Phase 1 were perceived as accurate by a broader sample and the frequency with which foundation staff encounter facilitators and challenges.

Culture of Community Inclusion in CRE and CREE. Overall, averages for Phase 1 themes concerning cultural norms of community inclusion were rated by foundation staff ($n=13$) in this survey sample as moderately inaccurate ($M = 3.9, Mdn= 3.0$) to accurate ($M = 6.4, Mdn= 7$) (Likert Scale: Very Accurate = 1, Neither inaccurate nor accurate= 4, Very accurate = 7). On average, the two highest rated themes for foundation staff were items a) Philanthropic evaluation practices are rooted in White dominant norms ($M = 6.4, Mdn= 7.0$) and b) Philanthropic evaluations often engage grantees as proxies for the communities they serve ($M = 6.1, Mdn= 6.0, n = 13$). (see Table 19 for description statistics for all cultural survey dimensions).

Culture of Community Inclusion in CRE and CREE by Ethnicity. Cultural survey dimensions were analyzed descriptively comparing White and BIPOC foundation staff. Descriptive statistics were similar for BIPOC and White foundation staff for items a) concerning the rootedness of philanthropic evaluation practices in white dominant norms ($M_{BIPOC} = 6.8, Mdn_{BIPOC} = 7.0, n = 4; M_{White} = 6.2, Mdn_{White} = 7.0, n = 9$) and b) Philanthropic evaluations often engage grantees as proxies for the communities they serve ($M_{BIPOC} = 6.0, Mdn_{BIPOC} = 6.0, n = 4; M_{White} = 6.1, Mdn_{White} = 6.0, n = 9$). These data suggest that both groups in the sample, based on medians, perceive item a) about white dominant norms to be very accurate and item b) about using grantees as proxies for communities served as accurate.

Slight descriptive differences were detected for the following items, such that medians for BIPOC foundation staff were 0.5-point higher for the following items: c) Philanthropy is currently in the early stages of exploring its role in advancing equity ($Mdn_{BIPOC} = 5.5, n=4; Mdn_{White} = 5.9, n=9$) and e) The inclusion of communities served is not an essential component for philanthropic evaluations ($Mdn_{BIPOC} = 3.5, n = 4; Mdn_{White} = 3.0, n = 9$). This suggests that

these items may be perceived as slightly more accurate for BIPOC evaluators than for White evaluators. However, these differences may be due to small sample sizes.

Facilitators to Community Inclusion in CRE and CREE for Foundation Staff.

Survey participants were presented with the facilitator themes developed in Phase 1 and were asked how frequently these facilitators were present in their CRE or CREE work with philanthropy (Never = 1, Sometimes (about half of the time) 4, Always = 7). On average, foundation staff responses ranged, indicating that they encountered most of the facilitators in their CRE or CREE practice occasionally ($M = 3.2$, $Mdn = 3$, $n = 13$), sometimes, or frequently within philanthropy ($M = 4.4$, $Mdn = 5$, $n = 13$).

The highest rated facilitator items for foundation staff were the following: a) A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved ($M = 4.5$, $Mdn = 5.0$, $n = 13$) and b) A shared commitment among evaluation stakeholders to advance equity ($M = 4.6$, $Mdn = 5.0$). The lowest rated items were h) Having sufficient time and budget for culturally responsive evaluation ($M = 3.2$, $Mdn = 3.0$), i) Having direct relationship with communities that the philanthropic initiative intends to serve ($M = 3.2$, $Mdn = 3.0$), and g) A shared commitment among evaluation stakeholders to center the community's evaluation priorities ($M = 3.4$, $Mdn = 3.0$). This suggests that foundation staff occasionally encounter projects with sufficient time and budget for CRE, direct relationships with communities in the philanthropic CRE work, and a shared commitment to center the community's priorities in evaluation (see Table X for the full list survey items and descriptive statistics for facilitators).

Facilitators by Foundation Staff's Race/Ethnicity. Facilitators to CRE inclusion were analyzed descriptively comparing White and BIPOC foundation staff (Table X). Descriptive

statistics differed for both groups. Five out of the nine items (c, f, g, h, and i) had 0.5-point median differences between the two groups of foundation staff. Two out of the nine items had one-point median differences: d) Having the capacity to provide resources or incentives for community participation in evaluation activities (e.g., stipends and laptops) ($Mdn_{BIPOC} = 4.0$, $n = 4$; $Mdn_{White} = 3.0$, $n = 9$) and e) The development of mutually beneficial relationships across all evaluation stakeholders ($Mdn_{BIPOC} = 3.0$, $n = 4$; $Mdn_{White} = 4.0$, $n = 9$). Two out of the nine items had 1.5-point median differences: a) A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved ($Mdn_{BIPOC} = 3.5$, $n = 4$; $Mdn_{White} = 5.0$, $n = 9$) and b) A shared commitment among evaluation stakeholders to advance equity ($Mdn_{BIPOC} = 3.5$, $n = 4$; $Mdn_{White} = 5.0$, $n = 9$). Differences between BIPOC and White foundation staff for items a) and b) are interesting, however, these sample sizes are possibly too small to offer meaningful interpretations.

Barriers to Community Inclusion in CRE and CREE for Foundation Staff. Survey participants were presented with the barrier themes developed in Phase 1 and were asked how frequently these barriers were present in their CRE or CREE work with philanthropy (Never = 1, Sometimes (about half of the time) 4, Always = 7). On average, foundation staff responses ranged from sometimes encountering particular barriers to community inclusion in CRE ($M = 3.8$, $Mdn = 4.0$, $n = 13$) to almost frequently ($M = 4.9$, $Mdn = 5.0$, $n = 13$).

The highest rated barrier for Foundation staff in this sample was requiring more time and budget to build relationships with community members ($M = 4.9$, $Mdn = 5.0$, $n = 13$), suggesting that evaluators frequently experience the barrier of insufficient resources in their work with philanthropy. The lowest rated items were i) Evaluation stakeholders lacking the motivation to change existing evaluation practices ($M = 3.8$, $Mdn = 4.0$, $n = 13$), h) Witnessing power struggles

among evaluation stakeholders ($M = 4.2$, $Mdn=4.0$, $n=13$) and j) Funders favoring quantitative methods over qualitative ($M = 4.2$, $Mdn=4.0$, $n=13$). This suggests that foundation staff sometimes encounter projects in which stakeholders lack motivation to change their evaluation practices, favor quantitative methods over qualitative methods and, witness power struggles. (See Table X for the full list survey items and descriptive statistics for barriers).

Barriers by Evaluator's Race/Ethnicity. Barriers to CRE inclusion were analyzed descriptively comparing White and BIPOC foundation staff (Table X). Descriptive statistics differed for both groups. BIPOC and White foundation staff similarly rated three out of the 11 items. These data indicated that those in the sample frequently encountered barriers described in the follow items: d) Experiencing pressure to prioritize the funder's evaluation preferences (e.g., questions, design, methods, etc.) ($Mdn_{BIPOC} = 5.0$, $n = 4$; $Mdn_{White} = 5.0$, $n = 9$) and f) Experiencing pressure to prioritize the funder's perspective on social issues ($Mdn_{BIPOC} = 5.0$, $n = 4$; $Mdn_{White} = 5.0$, $n = 9$). The data also suggests that both groups of foundation staff members sometimes encountered the barrier of i) Evaluation stakeholders lacking the motivation to change existing evaluation practices ($Mdn_{BIPOC} = 4.0$, $n = 4$; $Mdn_{White} = 4.0$, $n = 9$).

Two out of the 11 barrier items (c and g) had 0.5-point median differences between BIPOC and White foundation staff (See Table X). Four out of the 9 items had a one-point median difference: a) Requiring more time or budget to build relationships with community members ($Mdn_{BIPOC} = 4.0$, $n = 4$; $Mdn_{White} = 5.0$, $n = 9$), b) Believing that inclusion in the evaluation process will be burdensome for community members or grantees ($Mdn_{BIPOC} = 4.0$, $n = 4$; $Mdn_{White} = 5.0$, $n = 9$), h) Witnessing power struggles among evaluation stakeholders ($Mdn_{BIPOC} = 5.0$, $n = 4$; $Mdn_{White} = 4.0$, $n = 9$), and j) Funders favoring quantitative methods over qualitative ($Mdn_{BIPOC} = 5.0$, $n = 4$; $Mdn_{White} = 4.0$, $n = 9$). One out of the 11 items had 1.5-point

median difference: e) Lacking existing relationships with communities that the philanthropic initiative intends to serve ($Mdn_{\text{BIPOC}} = 3.5, n = 4; Mdn_{\text{White}} = 5.0, n = 9$). Although interesting, as mentioned previously, these sample sizes may be too small to offer meaningful interpretations about differences between groups.

Open-Ended Responses for Approaches or Strategies to Community Inclusion.

Foundation staff were asked about approaches or strategies they utilize to promote the inclusion of community members in the culturally responsive evaluation of philanthropic efforts. This question had fewer participants with only 10 out of 13 foundation staff completing this question. Overall, foundation staff discussed framing the CRE engagement for funders, using CRE methods to include community throughout the evaluation, and providing incentives.

Foundation staff noted internal practices for introducing CRE engagements to promote community inclusion (50%, 5 participants) within foundations. They also mentioned being a champion for CRE (1 participants), framing the engagement as learning rather than evaluation, building time into the evaluation for design (1 participants), focusing on sharing the findings beyond the foundation (1 participants), engaging in “open and honest conversation about what is mutually beneficial to both funders and grantees” (1 participants), and connecting this effort to the funder’s commitments to equity and justice (1 participants). One foundation staff also mentioned that in the early stage of the evaluation, they try to include grantees and partners in the selection process of external evaluators and review of evaluation proposals for CRE methods to ensure the team is diverse and committed to “justice, equity, and inclusion.” Another foundation staff suggested to note that “inclusion of community is not only good practice for equity, but it also leads to stronger evaluation and more applicable results.”

Concerning methods (50%, 5 participants), foundation staff from the survey sample mentioned the importance of using qualitative methods (20%, 2 participants) and providing opportunities for grantee and community inclusion in different phases of the evaluation process (20%, 2 participants). One foundation staff provided examples of ways to include partners and grantees in the evaluation process, such as “meaning making sessions, getting their feedback on how they want to receive the evaluation findings back (e.g, through a presentation, one-pager) and ensuring that the evaluators address needs for interpretation/translation.” One foundation staff survey participant noted the importance of incentives. They explained that they offer monetary incentives, namely “other items such as a headshot or opportunity to co-write a blog,” and connect grantees to the foundations broader networks.

Phase 2: Conclusion

This quantitative strand of the study had three aims. The first was to examine how and to what extent communities served are included in the development and implementation of CRE methods and how evaluators and foundation staff define community when applying different CRE and CREE methods. The second was to examine to what extent philanthropic cultural norms and beliefs identified about community inclusion in CRE and CREE in Phase 1 were perceived as accurate by evaluators and foundation staff members of diverse backgrounds (BIPOC vs. White) in the boarder CRE community within philanthropy. The third aim was to understand how frequently evaluators and foundation staff of diverse backgrounds (BIPOC vs. White) encounter the facilitators and barriers identified in Phase 1 when including communities served in the development and implementation of CRE methodology in US-based foundations.

The sections below summarize the results from this phase by each of the research questions and the corresponding hypotheses.

Research Question 1: How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE methods, specifically when 1) Framing Questions, 2) Designing the Evaluation, 3) Selecting and Adapting Instrumentation, and 4) collecting the data?

Hypothesis 1a: It is predicted that the type of evaluation methods utilized for CRE and CREE will differ based on the steps in the CRE process for which they are used (e.g., 1. Framing Questions, 2. Designing the Evaluation, 3. Selecting and Adapting Instrumentation, and 4. collecting the data). In addition, the CRE methods utilized will differ in how community is defined (e.g. implementers, recipients) and how much control or power community has over the development or implementation of the method.

This hypothesis is supported. When comparing methods reported by evaluators and foundation staff in the sample across the Step 4 -7 in the CRE framework the data suggests that the extent to which certain methods were used differed across steps in the CRE process. It should be noted that survey participants reported the use of certain methods consistently across CRE steps 4-7 with at least 50% of survey respondents indicating their use for each step. These methods were evaluation advisory committees ($n=13$), interviews ($n=18$), database development ($n=7$), and secondary data ($n=18$).

Open-ended responses for ways to promote community inclusion within philanthropic efforts noted evaluation advisory committees and interviews and methods that lend themselves well to inclusive practices and allow for multiple perspectives to be brought into the evaluation process. Specifically, evaluation advisory committees (EACs) were also noted as a method that facilitates community inclusion (17%, 3 participants). One evaluator explained, “I have used EACs with grantees who are connected to community residents and can help to identify/recruit

community participants for focus groups or participatory methods.” When describing their use of interviews in the open-ended responses (11%, 2 participants), evaluator participants shared that they applied this method to include community members, grantees, leadership, and practitioners within the evaluation context. However, the survey data for interviews suggests that participants defined community mostly as grantees (56%, $n=18$) for this method.

Examining the application of all methods across steps in the CRE framework indicated that survey respondents applied methods mostly to Step 7. collecting data, with a 77% average of for the application of methods to this step. For the methods of focus groups ($n=14$), survey ($n=14$), storytelling ($n=6$), and local learning partnerships ($n=6$), 100% of participants presented with these methods reported applying them to Step 7. collecting data. It should be noted that the percent average application of methods for Step 7. Collecting Data was much higher than the percent averages of the other CRE steps: 4. Framing Questions (55%), 5. Designing the Evaluation (54%), and 6. Selecting and Adapting Instrumentation (48%). This data suggested that participants reported using certain methods more for the purpose of data collection.

The top methods that were applied to each step in the CRE process mostly differed except for evaluation advisory committees, which were highly represented across Step 4, 5, and 6. The top steps for Step 4. Framing Questions were the following: evaluation advisory committees (92%, $n=13$), evaluation frameworks (79%, $n=19$), and stakeholder mapping (67%, $n=6$). The top methods for Step 5. Designing the Evaluation were the following: evaluation frameworks (90%, $n=19$), database development (86%, $n=7$), and evaluation advisory committees (85%, $n=13$). The top steps for Step 6. Selecting and Adapting Instrumentation were the following: database development (86%, $n=7$), evaluation advisory committees (77%, $n=13$), and local learning partnerships (60%, $n=5$). Finally, the top steps for Step 7. Collecting Data

were the following: focus groups (100%, $n=14$), surveys (100%, $n=14$), storytelling (100%, $n=6$), and local learning partnerships (100%, $n=5$).

Definitions of community varied for each method. Higher percentages of survey participants indicated including recipients when using the following methods: storytelling (82% recipients, $n=6$), focus groups (77% recipients, $n=13$), stakeholder mapping (67% recipients, $n=6$), secondary data (61% recipients, $n=18$), surveys (56% recipients, $n=14$) and evaluation advisory committees (46% recipients, $n=14$). Higher percentages of survey participants reported including implementers, such as grantees and intermediaries, for the following methods: evaluation frameworks (78% implementers, $n=18$), observations (70% implementers, $n=13$), database development (62.5% implementers, $n=9$), local learning partnerships (60% implementers, $n=5$), and interviews (56% implementers, $n=18$).

When examining the level of control or power that stakeholders had over the development or implementation of methods (1= No power or control at all, 5 = Complete power or control), the average scores ranged from 2.3 (a little power or control) to 3 (a moderate amount of power or control). The method with the lowest rating for power and control was secondary data methods (2.3 out of 5, $n=18$) and the highest were evaluation advisory groups (3 out of 5, $n=13$) and focus groups (3 out of 5, $n=13$) with moderate amounts of power or control.

The researcher also examined the data by the level of power across methods, reported definitions of community, and overall use of each method by examining the methods that at least 50% of survey respondents reported using. Methods that included more recipients—called recipient-oriented methods—were secondary data, evaluation advisory committees, focus groups, and surveys. For these methods, the stakeholders involved had an average level of power and control of 2.8 out of 5 (close to a moderate amount of power or control). For implementer-

oriented methods, such as evaluation frameworks, interviews, and observations, stakeholders had an average score of 2.5 out of 5 for power or control (in between a little to moderate power or control).

Although these differences are slight and the survey sample is small, this exploratory analysis offers interesting findings for future research to explore. In particular, the examination of how much power or control each stakeholder group has during the design and implementation of each CRE method warrants further exploration. That level of specificity was not captured in this study. In addition, this overall range for stakeholder power and control over the development and implementation of CRE methods (a little = 2 to a moderate amount = 3 out of 5) combined with findings, which indicated that most methods were used by evaluators and foundations staff for Step 7. Collecting Data also deserves closer examination.

Hypothesis 1b: It is predicted that evaluators' philanthropic methodological choices will reflect current CRE perspectives on rigor and validity, prioritize building relationships with stakeholders and communities with which they work, and focus on developing methods for a particular ethnic group or validating methods for a specific context.

This hypothesis is supported. Traditionally qualitative methods, such as interviews (83%, $n=23$), observations (65%, $n=23$), focus groups (60%, $n=25$), and secondary data in the form of past grantee documents or progress reports (75%, $n=24$) were all used by more than 50% of survey respondents in their CRE or CREE practice with philanthropy. Surveys (56%, $n=25$) were also used by more than 50% of respondents in the sample. In the open-ended responses, survey participants mentioned that qualitative methods included listening sessions and interviews with multiple stakeholders (11%, 2 of 18 evaluation participants). Evaluators also discussed the use of mixed methods and specifically mentioned surveys, interviews, and focus groups (11%, 2 of 18

evaluation participants) and having flexibility with methods to adapt them to the context (5.5%, 1 evaluation participant). These methodological choices of including qualitative, mixed methods and adapting methods to the context reflect preferences indicated by CRE scholars (Hood et al., 2015).

In addition, methods that usually require some level of engagement, such as evaluation frameworks (83%, $n=23$) and evaluation advisory committees (65%, $n=20$) were also used by more than 50% of survey respondents. As mentioned above, evaluation advisory committees were noted within the open-ended responses as a method that facilitates community inclusion and relationship building (17%, 3 out of 18 evaluation participants). In addition, almost all evaluators in the survey sample mentioned that they used methods as approaches or strategies to promote community inclusion (88%, 16 participants). A handful of evaluators in the survey sample also shared the use of methods to ensure that community is included throughout the CRE process (28%, 5 participants). However, only one evaluator mentioned language translation of instruments in the open-ended responses (5.5%, 1 participant).

In the open-ended responses, evaluators noted how they set the tone with funders when engaging in CRE or CREE work (72%, 13 of 18 participants). This included setting expectations (33%, 6 participants) early in RFPs or in early conversations about the level and type of inclusion and community engagement, the time needed in the design to build relationships, and how CRE methods will be used. A few participants mentioned building relationships with community (11%, 2 participants) and “Approaching evaluation with humility and as a co-learner alongside community members.”

Research Question 2: What facilitators and challenges do evaluators face when including communities served in developing and implementing CRE methods within the various cultural factors present within philanthropic initiatives and how do they address them?

Hypothesis 2a: For the dimension of culture, it is predicted that the culture of Whiteness that dominates the philanthropic sector will likely be a barrier to community inclusion.

This hypothesis was supported. One of the highest rated themes for evaluators was item a) Philanthropic evaluation practices are rooted in White dominant norms ($M = 6.6$, $Mdn = 7.0$, $n=26$). This suggests that evaluators within the sample perceive this statement as accurate to very accurate. Descriptive statistics were the same among BIPOC evaluators ($M = 6.6$, $Mdn = 7.0$, $n = 16$) and White evaluators ($M = 6.6$, $Mdn = 7.0$, $n = 10$) which suggests that both groups in this sample perceive this statement as accurate to very accurate. Also, in the open-ended responses, one evaluator mentioned “supporting foundation staff as they push back against White dominant organizational norms” as a strategy or approach to promote community inclusion (5.5%, 1 of 18 participant).

In addition, survey respondents indicated that they frequently encountered the following power hoarding themes within their CRE or CREE practice: b. Believing that inclusion in the evaluation process will be burdensome for community members or grantees ($M = 5.0$, $Mdn = 5.0$, $n=26$), c. Experiencing pressure to prioritize the information needs of the funder’s boards ($M = 5.0$, $Mdn = 5.0$, $n=26$), and d. Experiencing pressure to prioritize funder’s evaluation preferences (e.g., questions, design, methods, etc.) ($M = 4.9$, $Mdn = 5.0$, $n=26$). According to the survey sample, evaluators encountered the final power hoarding theme, item f. Experiencing pressure to prioritize funder’s perspective on social issues, sometimes (about half the time) to frequently in their practice. Overall, the survey findings for the power hoarding themes suggests that CRE and

CREE are sometimes to frequently susceptible to centering the foundation's perspective, rather than the community's, on social issues and evaluation preferences.

Related to the presence of White dominant norms, the survey item about philanthropy currently being in the early stages of exploring its role in advancing equity was reported as accurate or close to accurate for evaluators in this sample ($M_{Evaluators} = 5.9$, $Mdn_{Evaluators} = 6.0$, $n = 26$; $M_{BIPOC} = 6.0$, $Mdn_{BIPOC} = 6.0$, $n = 16$; $M_{White} = 5.8$, $Mdn_{White} = 6.0$, $n = 10$).

These findings provide context about the presence of White dominant norms as a factor for community inclusion in CRE. It also provides evidence of power hoarding behaviors, which is part of White dominant norms, as a barrier to community inclusion. However, survey participants were not asked directly if other forms of White dominant norms that were present in Phase 1 interviews were also barriers to community inclusion, such as binary/either or thinking, worship of the written word, conflict avoidance, risk or failure avoidance, perfection vs. progress, right to comfort. The presence of other White dominant norms and their relationships to community inclusion deserve further examination.

Hypothesis 2b: It is expected that evaluators will identify tensions associated with academic values of rigor and validity when practicing CRE and CREE within a philanthropic context.

This hypothesis is supported. The item concerning j) Funders favoring quantitative methods over qualitative ($M = 3.9$, $Mdn = 4.0$, $n=26$) was encountered sometimes (about half the time) by evaluators in the survey sample. One evaluator shared that when they encounter “uncertainty or resistance” to CRE, they “lean on ideas like multicultural validity and enhancing impact” to negotiate the rigor and validity of these methods (1 out of 18 participants). In addition, one participant mentioned that there is growing interest in the use of methods that are

qualitative, such as storytelling, within philanthropic evaluations (1 out of 18 participants).

However, according to this evaluator:

...there is substantial variation across the sector with some foundation still steeped in more traditional accountability-focused evaluations and others pioneering more equitable and culturally appropriate evaluation that places more emphasis on learning, storytelling, and participatory approaches.

This item was identified by interview participants in Phase 1 as the funder's inclination toward quantitative methods and funders' perceptions of quantitative methods as being more rigorous or valid than qualitative methods. More research is needed to examine funder's understandings of rigor and validity, how and to what extent these perceptions are changing, and what evaluation evidence is most influential to them.

Hypothesis 2c: It is expected that the evaluator's own perceptions of facilitators or barriers will depend on their individual characteristics, such as racial or ethnic identity (White vs non-White BIPOC).

This hypothesis was not supported. This survey samples were too small to say with certainty that differences across White and BIPOC evaluators were meaningful. However, interesting divergence did exist, such as differences in medians for the item concerning the development of mutually beneficial relationships across all evaluation stakeholders ($M_{\text{BIPOC}} = 4.7$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 3.6$, $Mdn = 3.0$, $n = 10$). BIPOC evaluators in the sample reported that the development of mutually beneficial relationships with stakeholders sometimes or frequently occurs in their CRE work with philanthropy, while White evaluators indicated that these types of relationships with stakeholders happen occasionally in their work. Another item concerning the capacity to provide resources and incentives for community participation ($M_{\text{BIPOC}} = 4.4$, $Mdn =$

4.0, $n = 16$; $M_{\text{White}} = 4.8$, $Mdn = 5.5$, $n = 10$) was rated higher for White evaluators than BIPOC evaluators.

Slight median and mean differences for barriers to community inclusion, such as a) Requiring more time or budget to build relationships with community members ($M_{\text{BIPOC}} = 5.3$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 5.6$, $Mdn = 6.0$, $n = 10$) and c) Experiencing pressure to prioritize the information needs of the funder's boards ($M_{\text{BIPOC}} = 4.8$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 5.2$, $Mdn = 5.0$, $n = 10$) exhibited a one-point difference in medians.

However, it should be noted that while these differences between BIPOC and White evaluators are interesting, they may be due to small sample sizes. Further exploration of differences based on race or ethnicity concerning the topic of facilitators and barriers to community inclusion in philanthropy is warranted.

Hypothesis 2d: It is predicted that a facilitator to community inclusion in CRE and CREE for evaluators will be the extent of resources that are allocated to building rapport with community.

This hypothesis was supported. The importance of time and budget for building relationships with community within philanthropic CRE efforts was present in the survey data. One of the highest rated barriers for evaluators in this sample ($M = 5.4$, $Mdn = 6.0$, $n = 26$) suggests that evaluators frequently or usually experience the barrier of insufficient resources in their work with philanthropy and that more resources are needed for community inclusion. In addition, evaluator responses to the survey indicated that they occasionally have sufficient time and budget for culturally responsive evaluation ($M = 3.2$, $Mdn = 3.0$, $n = 26$). In their open-ended responses, evaluators also shared how they set expectations (33%, 6 of 18 participants) early in RFPs and funder conversations about the level and type of inclusion and community engagement

and time needed in the design to build relationships. Relatedly, evaluator survey responses also indicated that respondents frequently lack existing relationships with communities that the philanthropic initiative intends to serve ($M = 4.9$, $Mdn = 5.0$, $n=26$).

It should be noted that these survey items asked about the frequency at which evaluators experienced these facilitators and barriers and did not ask about the accuracy of these items being facilitators or barriers. Support for resources being a facilitator to community inclusion were present in the open-ended items. Despite the support for this hypothesis, the research suggests that further examination is needed to understand what qualities evaluators that receive sufficient funding amounts have, and how the design of well-funded CRE or CREE efforts include communities served as well as how they are perceived by community and funders.

Research Question 3. What facilitators and challenges do foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?

Hypothesis 3a: It is predicted that, for foundation staff, greater resource (e.g., time and budget) investment in CRE and closer relationships with community will be identified as facilitators to community inclusion.

This hypothesis was partially supported. The survey items asked about the frequency in which foundation staff experienced these facilitators and barriers and did not ask about the accuracy of these items. Evidence to support that greater resources are a facilitator to community inclusion was present in one of the open-ended responses, such that foundation staff (1 of 10 participants) mentioned the importance of building in time into the evaluation for design to promote community inclusion. In addition, the importance of time and budget for building relationships with community was present in the survey data for foundation staff. Two of the

lowest rated facilitators was item h) having sufficient time and budget for culturally responsive evaluation ($M = 3.2$, $Mdn = 3.0$, $n = 13$) and i) having direct relationship with communities that the philanthropic initiative intends to serve ($M = 3.2$, $Mdn = 3.0$, $n = 13$), suggesting that foundation staff occasionally experience these facilitators. In addition, a frequent barrier to their CRE or CREE efforts was a) Requiring more time or budget to build relationships with community members ($M = 4.9$, $Mdn = 5.0$, $n = 13$). Also, according to the survey data, foundation staff sometimes experienced e) Lacking existing relationships with communities that the philanthropic initiative intends to serve ($M = 4.2$, $Mdn = 4.0$, $n = 13$).

Research on CRE or CREE efforts that receive full funding warrant examination to understand the potential benefits of sufficient funds for these approaches in philanthropy, what organizational factors are present within the foundation for investments of this kind to be made, and how and to what extent are community members included.

Hypothesis 3b: It is also predicted that balancing the methodological needs of the community and the funder will be identified as a challenge by foundation staff.

This hypothesis was supported. Survey responses from foundation staff indicated that they d. experience pressure to prioritize funder's evaluation preferences (e.g., questions, design, methods) ($M = 4.5$, $Mdn = 5.0$, $n = 13$) sometimes (about half the time) to frequently in their CRE efforts in philanthropy. Survey responses also indicated that they sometimes (about half the time) to frequently experience pressure to prioritize the information needs of the funder's board ($M = 4.5$, $Mdn = 5.0$, $n = 13$). Overall, these survey findings for the power hoarding themes suggest that foundation staff in this sample sometimes to frequently experience situations in which foundations center themselves and their perspectives on social issues, preferred evaluation methods, and their board's information needs.

Further evidence from the open-ended responses suggests that foundation staff engage in “open and honest conversation about what is mutually beneficial to both funders and grantees” (10%, 1 of 10 participants) and connect CRE efforts to the funder’s commitments to equity and justice (10%, 1 of 10 participants) concerning the evaluation to promote community inclusion in CRE or CREE. Another foundation staff mentioned that they make sure to note that “inclusion of community is not only good practice for equity, but it also leads to stronger evaluation and more applicable results.” These responses indicate that foundation staff are accustomed to making a case for CRE and CREE in conversations with fellow foundation staff.

How foundation staff navigate internal dynamics surrounding CRE and CREE warrant further examination. These social interactions are complex and identifying what mindsets and behaviors are most effective for CRE champions within foundations would be valuable to the field.

CHAPTER 4

DISCUSSION

The purpose of the study was to gain further understanding of CRE and CREE methodological practices and practices of community inclusion within philanthropy. This study

used an exploratory sequential mixed methods design to examine how and to what extent evaluators include communities served in the development and implementation of CRE methods for philanthropic initiatives. In the Phase 1, the researcher interviewed evaluators and foundation staff in evaluation and learning roles to examine how evaluators and foundation staff defined community in philanthropic CRE and CREE evaluations and what methods they used in their practice. Second, the researcher identified philanthropic cultural norms and beliefs about community inclusion in CRE and CREE and facilitators or challenges evaluators and foundation staff encountered when including communities served in developing and implementing CRE methods.

Phase 2 built on Phase 1 findings through a survey with a broader sample of evaluators and foundation staff to investigate to what extent communities served were included in the development and implementation of methods and how evaluators and foundation staff define community when applying CRE and CREE practices in philanthropy. Phase 2 also included the examination of the extent to which philanthropic cultural norms and beliefs concerning community inclusion from Phase 1 were accurate and the extent to which facilitators and barriers to CRE or CREE were present in philanthropy. Due to small sample sizes, descriptive analyses were conducted comparing responses for BIPOC and White evaluators and foundation staff but meaningful differences were not detected.

Mixing Qualitative and Quantitative Strands

This portion of the discussion mixes the qualitative and the quantitative findings. For this exploratory sequential mixed methods design, findings from the qualitative strand are prioritized over the quantitative strand. Since this is an exploratory study, rather than sharing findings that

solely pertain to the hypotheses, this mixing of methods holistically speaks to the findings from both strands to inform a larger discussion of the possible practical and theoretical implications of the study's results for the evaluation and philanthropy fields.

Research Question 1: How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE and CREE methods?

Definitions of community varied based on the method that was used, however, grantees were the most represented group, overall, across methods. Definitions, across both phases, for recipients included: 1) community residents or a group of people who live in a specific geographic location, 2) people who identify with similar personal background characteristics or experiences (e.g., race, ethnicity, gender, age, socioeconomic status, etc.), or 3) people who are affiliated with community-based organizations. For implementers, definitions included grantees and intermediaries.

Overall, when examining the definitions of community across methods, the findings from both Phase 1 and 2 suggest that recipients and implementers were included in similar proportions within both samples. Specifically, in the first phase, recipients were included in 35% of methods cases, implementers were included in 38%, and a combination of recipients and implementers were reported for 26% ($n=31$) of methods cases. In Phase 2, recipients were included in 43% of methods, implementers were included in 55%, and a combination of recipients and implementers were reported in 6% ($n=116$) of methods cases. However, when examining the data across methods in both phases, grantees were the highest reported group to participate in CRE and CREE in philanthropy. Specifically, in Phase 1, 32% (10 out of 31) of the reported methods cases included only grantees and, in Phase 2, 47% (55 out of 116) included only grantees.

These findings were corroborated with interview themes from Phase 1 and survey findings about the culture of philanthropy concerning community inclusion in Phase 2. For Phase 1, the theme about philanthropic evaluations often engaging grantees as proxies for the communities they serve was present in almost half of interviews (8 out of 20). When defining community, almost half of the interview participants offered further context and reasons why grantees and other implementers are often used as proxies for community members (8 out of 20 interviews; 4 evaluators, and 4 foundation staff). One evaluator explained:

I think for most of the projects, I've worked on when we're talking about including communities, it's a lot of times we are talking about the grantees, or the grantee organizations, or their key partners. I think that's honestly a lot of times how it shows up in this work. I think there's those issues with that. It's like is that fully representative of everyone in the community? No. Should we be using grantees in the proxy? Probably not.

For Phase 2, item b) Philanthropic evaluations often engage grantees as proxies for the communities they serve (M evaluators = 6.6, Mdn = 7.0, n = 26; M Foundation Staff = 6.1, Mdn = 6.0, n = 13) was one of the highest rated items for evaluators and foundation staff.

The data from Phase 2 suggests that some methods were more recipient-oriented than others. Higher percentages of survey participants indicated including recipients in the following methods: storytelling, focus groups (77% recipients, $n=13$), stakeholder mapping (67% recipients, $n=6$), secondary data (61% recipients, $n=18$), surveys (56% recipients, $n=14$) and evaluation advisory committees (46% recipients, $n=14$). Higher percentages of survey participants indicated inclusion of implementers, such as grantees and intermediaries, for the following methods: evaluation frameworks, observations, database development (62.5%

implementers, $n=9$), local learning partnerships (60% implementers, $n=5$), and interviews (56% implementers, $n=18$).

Interviews, evaluation advisory committees, evaluation frameworks, secondary data, focus groups, storytelling, and surveys were the most used methods for CRE and CREE in philanthropy. The majority of methods that evaluators and foundation staff members noted in Phase 1 were qualitative (e.g., interviews, storytelling, focus groups, and observations) or participatory methods requiring the evaluator to play a facilitator role (evaluation advisory committees, local learning partnerships, evaluation framework development (78% implementers, $n=18$)). This is aligned with the historically qualitative and mixed methodological preferences for CRE present in the evaluation literature. In addition, all methods shared by interview participants noted the development and implementation of methods that were shaped by the specific culture or context in which the evaluation was placed or were for implemented for the purpose of gaining further contextual understanding.

In Phase 2, traditionally qualitative methods, such as interviews (83%, $n=23$), observations (65%, $n=23$), focus groups (60%, $n=25$), and secondary data in form of past grantee documents or progress reports (75%, $n=24$) were all used by more than 50% of survey respondents in their CRE or CREE practice with philanthropy. Surveys (56%, $n=25$) were also used by more than 50% of respondents in the sample. In the open-ended responses, survey participants mentioned that qualitative methods included listening sessions and interviews with multiple stakeholders (11%, 2 of 18 evaluation participants). Evaluators also discussed the use of mixed methods and specifically mentioned surveys, interviews, and focus groups (11%, 2 of 18 evaluation participants) and having flexibility with methods to adapt them to the context (5.5%, 1 participant). These methodological choices of including qualitative, mixed methods and adapting

evaluation methods to the context reflect preferences indicated by CRE scholars (Hood et al., 2015).

Interviews. Based on the findings from both phases, participants similarly conduct interviews. The findings suggest that interviews are conducted mostly with grantees to ask about their approach to the grant, what challenges they are facing in their work, and what they would like to know that could help them in their efforts. These conversations are used as “discovery conversations” to “learn more about the landscape” of the evaluation and incorporate multiple perspectives. The information from grantee interviews is used to frame evaluation questions, develop the evaluation design, or validate data. According to most participants, grantees are often interviewed because the funder wants to know how they could better support grantees and what types of evaluative information would be valuable to the grantees in their efforts. However, (12.5%) two out of 16 participants in the survey mentioned that addressing issues of power between the funder and the grantee are a key focus when they conduct interviews. One evaluation shared, “More often, funders decide what they want to learn and encourage grantees to participate regardless of whether it would be valuable to the grantee.” Overall, the data suggests that interviews are a versatile method used in CRE and CREE practice.

Evaluation advisory committees. There is some variability with how evaluation advisory committees are implemented. According to Phase 2 data, stakeholders consist of a combination of grantees and foundation staff. Phase 1 interviews suggest that community members, such as residents, community partners and community organization representatives, may also be included. To implement this approach, evaluators regularly met with the committee to discuss evaluation topics and identify what learning and evaluation questions committee members may have. Based on the survey findings in Phase 2, evaluation advisory committees,

which were used by about 65% (n=25) of the sample, were engaged to review for finalizing design, plans, and tools (10.5%, 2 out of 19). According to Phase 1 interviews, this method is also used to frame evaluation questions, design the evaluation, identify methods, and collect data.

Participants across both phases mentioned issues of power. In the first phase, participants shared about the importance of attending to power dynamics and being transparent about how stakeholders are included and the extent to which they have decision-making power (77%, 7 out of 9). Similarly, in Phase 2, one survey participant (5%, 1 out of 19) mentioned that, in their experience, “Neither formally nor informally did I feel like the committee had real power or sway over the direction of the evaluation. That power still sat with the funder and the evaluator” (5%, 1 out of 19). One participant mentioned that the committee was also used to confirm the funder's assumptions about evaluation interests.

Evaluation frameworks. This method was used by 83% of the sample (n=23). When compared across phases, the data suggests that there is wide variation regarding the purpose for the method, how the evaluation framework process is implemented, who is involved, how they are involved, and the type of data that is used to inform this process. In Phase 1, one interview respondent shared that they used grantee reports to develop common indicators across grantees and another noted this process was used with community residents so that they could define success based on their local context. Phase 2 respondents shared varying perspectives on the purpose and process for this method (47%, 9 out of 19 participants). One participant mentioned that the intention is not always to develop standardized indicators. Grantee reports are sometimes utilized to develop a framework (16%, 3 out of 19 participants) then followed up by the development of final measures or a set of core indicators across communities, and at

times, community-specific indicators as well. One respondent also shared that this process can sometimes be an iterative one with grantees and another mentioned that grantees are involved to vet the framework.

Overall, the main factors in development and implementation of evaluation frameworks are who the framework is for, whose perspectives it is based on, and who the evaluator will prioritize in this process. For example, in Phase 1, both evaluators described how they shifted the focus and framing of the evaluation framework to incorporate learning questions that centered the interests of communities. One evaluator recalled telling program staff: “It's not what the funder wants to learn. It's really about what will help you all better understand your work and better understand the success and the progress.” In Phase 2, one survey respondent explained how evaluation frameworks have been approached in their CREE practice:

When this is done from a CREE stance, it is not only done because a "funder wants standardized indicators" but to identify indicators relevant and useful to grantees and to find ways to save grantees' time and resources by not asking them to collect data that isn't useful. Most powerfully, I have seen (once) this done as grantees coming together to identify a set of indicators that they want funders to adopt.

Secondary data. Based on the findings from both phases, the review of secondary data was applied similarly in process and purpose. Those who participated in both phases mentioned the use of grant applications and grantee reports gathered by the evaluator through outreach to grantees (11%, 2 out of 18 participants), as well as information from grantee organizations' social media (including websites) to learn about grantee efforts. A respondent in Phase 1 mentioned doing this in their due diligence and gaining a deeper understanding of context to inform their work. Similarly, 17% of respondents from Phase 2 noted that this method helps

them initiate “building a case” about what grantees want to know for the evaluation (3 out of 18 participants). One survey respondent shared that grantees are usually not the primary audience when this method is used and that the stakeholders associated with this evaluation method may be the funder, businesses, organizations, and community members. Two survey respondents (11%, 2 out of 18) explained that secondary data can be used to limit the burden of grantees and community members. The participant reported, “The purpose is to ensure that the evaluation is rooted in the available/existing expertise of the grantee without asking them to prepare anything extra.”

Focus groups. Across both study phases, focus groups, or “listening sessions” as one respondent shared, were used consistently to include community residents as a source of data collection to understand perspectives within the target community (100% Phase 1, 76% Phase 2). Phase 2 respondents reported the use of this method at various points of the evaluation process, such as defining the evaluation priorities and vision or after data collection to share findings and frame results (20%, 3 out of 15). Findings from both phases suggest that conducting focus groups in multiple languages, providing incentives, and ensuring the comfort of focus group participants are common practices for this method. Phase 1 participants also noted the importance of the timing for the focus group and to consider if providing childcare is needed. Participants across both studies also noted that community-based organizations can be a great asset to ensure focus groups are culturally and linguistically appropriate. According to one foundation staff in Phase 1, the presence of service providers from community-based organizations at the focus group ensured that its participants “saw familiar faces” and felt comfortable enough to participate.

Storytelling. In both phases, this method was applied primarily to recipients. In Phase 2, this method was used by 20% of the sample ($n=20$), and within that sample 82% of respondents indicated that they had used this method with recipients ($n=6$). For all cases in Phase 1, participants noted that foundations were specifically interested in the inclusion of recipients to learn from the insights and wisdom of community members (100%, 3 out of 3). Across phases, participants noted utilizing this method to gather community stories about varying topics, such as stories about their community, stories of the grantee's contribution to a particular outcome, or stories about the relationships between kinship, intergenerational connections, and health education. In Phase 1, Grandmother's Pedagogy was specifically mentioned as an approach applied with Indigenous communities. In Phase 2, one respondent mentioned that evaluators used a "walk and talk" on Historically Black Colleges and University campuses with students.

It should be noted that this method was not as frequently used in Phase 2, however, it was included as a popular method due to its reported use in the first phase. One survey participant in Phase 2 mentioned that growing interest in the use of storytelling within philanthropic evaluations (16%, 1 out of 6 participants). This participant explained,

There is substantial variation across the sector with some foundations still steeped in more traditional accountability-focused evaluations and others pioneering more equitable and culturally appropriate evaluation that places more emphasis on learning, storytelling, and participatory approaches.

Surveys. When compared across phases, the data suggests that there is wide variation on the implementation surveys. Participants in both phases indicated that evaluators sometimes co-design surveys with community members. Phase 2 respondents also shared that they have implemented survey pilots, used surveys to gain insights from different groups, and shared

results with community members to ensure findings resonate with them. In Phase 1, a participant noted that development of this survey was led by grantees, organizers, and community members and utilized by these groups as a source of data collection to further their community program efforts. In Phase 2, survey respondents shared that the extent to which stakeholders are engaged in this process varies. This process is sometimes led by grantees or community members (1 out of 14) but usually by evaluators (4 out of 14) and funders (2 out of 14).

CRE Methods were applied mostly for the purpose of Step 7. Collecting data. Findings across both research phases uncovered that methods were mostly applied for CRE Step 7. Collecting Data (Phase 1: 55%, 17 out of 31 cases; Phase 2: 72%, 84 out of 117). This was followed by 4. Framing Questions (Phase 1: 45%, 14 out of 31 cases; Phase 2: 51%, 61 out of 119), 5. Designing the Evaluation (Phase 1: 45%, 14 out of 31 cases; Phase 2: 50%, 59 out of 119), and 6. Selecting and Adapting Instrumentation (Phase 1: 23%, 7 out of 31 cases; Phase 2: 49%, 59 out of 119). These trends were the same in both study phases. It should be noted that, in Phase 2, differences in use for CRE Step 4, 5, and 6 were slight.

Overall, across methods, survey participants indicated that stakeholders involved in CRE or CREE had a little to moderate levels of power or control in philanthropic evaluations. Average scores for power or control by method ranged from 2.3 (a little power or control) to 3 (a moderate amount of power or control) out of 5. According to survey participants, stakeholders were rated as having a little power or control for secondary data methods (power/control=2.3 out of 5, $n=18$) and having a moderate amount of power or control when engaged in evaluation advisory groups (3 out of 5, $n=13$) and focus groups (3 out of 5, $n=13$).

Research Question 2: What facilitators and barriers do evaluators face when including communities served in developing and implementing CRE methods within the cultural factors present in philanthropic initiatives?

The culture of community inclusion for philanthropic evaluation is rooted in White dominant norms. Almost all Phase 1 participants mentioned the presence of White dominant norms or norms of White supremacy culture within philanthropy and philanthropic evaluation (95%, 19 out of 20 interviews with evaluators and foundation staff). For Phase 2, evaluators and foundation staff in the survey sample reported that this statement was moderately accurate to very accurate ($M = 6.5$, $Mdn = 7.0$, $n=39$).

Interview participants mentioned that “norming Whiteness” and “centering of Whiteness” in philanthropic evaluation practices were common within philanthropic evaluation (15%, 3 out of 20 interviews). According to BIPOC interview participants, defining their unique lens as BIPOC professionals has the capacity to be an asset within philanthropic spaces (30%, 6 out of 20 interviews; 4 evaluators, 2 foundation staff). However, some BIPOC interview participants also noted the challenges of having their voice heard within philanthropy (30%, 6 out of 20 interviews; 4 evaluators, 2 foundation staff). An evaluator of color shared, “I think being a Brown female is one of the hardest. The browner you are, and the more physically, visibly, ethnic you are, the harder it is.”

Concerning voice and being heard, a few BIPOC interview participants mentioned that their contributions to their work are often made invisible in the philanthropic context (3 interviews; 2 evaluators, 1 foundation staff). One foundation staff member explained:

I came to the realization that I can do 90% of the work and still not be seen as the person doing the work. I would show up in rooms and say things, and they're always attributed to someone else, all the things.

Despite feelings of invisibility and lack of voice, a few BIPOC evaluators shared that they feel a sense of responsibility to bring issues of equity and community inclusion related to evaluation to the forefront (15%, 3 out of 20 interviews; 3 evaluators).

Evaluators and foundation staff noted that a cultural shift in philanthropy regarding the recognition of White dominant norms and harm has emerged within the sector (40%, 8 of 20 interviews; 6 evaluators, 2 foundation staff). A few respondents also noted that funders are recognizing “the historical evil that they have brought” and explained that many foundations are “trying to flip the mirror onto themselves and changing their own internal practices and culture.”

Overall, the study sample indicated that the philanthropic culture dimensions for community inclusion identified in Phase 1 were moderately to very accurate for the broader sample.

Most of Phase 1 interview participants mentioned philanthropy being in the early stages of exploring its role in advancing equity (75%, 15 out of 20 interviews with evaluators and foundation staff). For Phase 2, evaluators and foundation staff in the survey sample reported that this cultural dimension was moderately accurate ($M = 5.6$, $Mdn = 6.0$, $n=39$). In Phase 1 interviews with evaluators, a few mentioned that they judged a foundation's readiness for CRE, CREE, and community-centered approaches based on its DEI efforts and practices (15%, 3 of 20 interviews; 3 evaluators). These evaluators noted that they preferred to work with organizations that were further along in their diversity, equity, and inclusion journeys (15%, 3 of 20 interviews) and that this determined which funders they partnered with. One evaluator explained

that their understanding of a funder's DEI efforts also dictated the type of proposal that they developed for the evaluation engagement and that "more engagement in developing the evaluation questions and the methods" would be used with a CRE stance.

The cultural dimension about community input or inclusion not being treated as an essential component of philanthropic evaluations was the third most mentioned theme for Phase 1 (70%, 14 out of 20 interviews). However, this was the lowest rated item for the survey sample in Phase 2, with participants indicating that this was neither inaccurate nor accurate to moderately accurate ($M = 4.3$, $Mdn = 5.0$, $n=39$). It should be noted that evaluators ($M = 4.6$, $Mdn = 5.0$, $n=26$) in the survey sample rated this item as slightly higher than foundation staff ($M = 3.9$, $Mdn = 3.0$, $n=13$). In Phase 1, evaluators offered their own insights as to why community inclusion has been historically deprioritized within philanthropic CRE efforts (15%, 3 of 20 interviews, 3 evaluators). According to one evaluator, a reason for the lack of inclusion of communities served in evaluation is that "community inclusion is thought of as against objectivity, validity, and reliability." Another evaluator echoed this statement and noted that, traditionally, researchers and evaluators have practiced "habits of detachment" that do not rely on relationship-based participatory approaches. A third evaluator noted that "there's a lot of challenges with engaging community in any way in philanthropy" because "they're still trying to figure out what community engagement really means."

In Phase 1, the fourth theme concerning community inclusion and evaluation focuses on philanthropy as the primary audience for evaluation (50%, 10 out of 20 interviews). In Phase 2, survey participants rated this item as moderately accurate ($M = 5.1$, $Mdn = 5.0$, $n=39$). Interview participants in Phase 1 shared that philanthropic evaluation centers the funder's information

needs in two ways—first, as a tool for accountability to their board (40%, 8 out of 20 interviews) and second, as a tool for self-promotion (15%, 3 out of 20 interviews).

The inclusion of grantees in CRE efforts as proxies for the communities they intend to serve was one of the less prevalent themes in Phase 1, however, this was one of the highest rated items in Phase 2 (PHASE 1: 40%, 8 out of 20 interviews; 4 evaluators, and 4 foundation staff; PHASE 2: $M = 6.6$, $Mdn = 7.0$, $n=39$). This cultural norm was also corroborated in the results for Research Question 1. One foundation staff member in Phase 1 noted that an emphasis on including community members is a recent phenomenon:

I think it's only more recently that I hear conversations and grantee and community are not necessarily the same thing. It's also different than hearing from real regular community members what's impacting their lives or whatnot. We are trusting our grantees from wherever they sit. Sometimes they're closer to community, sometimes they're not. And even then that's not really super deep.

CRE or CREE efforts in philanthropy can benefit from funders and evaluators entering the engagements with sufficient resources for building relationships, a willingness to shift evaluation practices to center equity, and an intention to cultivate relationships of truth, honesty, and emergence even when it is uncomfortable. Across study phases, participants mentioned the importance of having sufficient time and budget for culturally responsive evaluation. Over half of the evaluators interviewed mentioned this as critical to CRE and CREE (54%, 7 out of 13 evaluators). Despite the importance of resources, evaluators only occasionally encountered having sufficient time and resources for CRE in their work with philanthropy ($M = 3.2$, $Mdn = 3.0$, $n=26$) and indicated requiring more time and budget to build relationships with community members as a barrier that they encounter frequently ($M = 5.4$, $Mdn = 6.0$, $n=26$).

In Phase 1 interviews, evaluators noted that philanthropy is uniquely qualified to provide enough funding for CRE, CREE, and community inclusion (38%, 5 out of 13 evaluators). Funders, according to evaluators, “have resources that are not accountable to anyone,” and that they can “actually set a budget where you have time for building relationships or paying people stipends.” Evaluators in Phase 1 shared the short timelines of philanthropic funding make community engagement and relationship building seem inauthentic (23%, 3 out of 13 evaluators) but that the issue of resource allocation for CRE and community inclusion is a choice for funders since they have the capacity to invest more in programs with longer time horizons if they are willing to do so (46%, 6 out of 13 evaluators).

Beyond shifting resources for CRE, evaluators across both Phase 1 and 2 also shared that the evaluator and funder’s willingness to shift evaluation practices to center equity were critical to CRE and CREE in philanthropy. Slightly less than half of evaluators in the sample reported that a shared commitment among evaluation stakeholders to advance equity as a facilitator to community inclusion in CRE (Phase 1: 46%, 6 out of 13 evaluators). For Phase 2, evaluators reported that they encountered stakeholders having a shared commitment to equity somewhat frequently ($M = 4.7$, $Mdn = 5.0$, $n=26$) and stakeholders lacking the motivation to change existing evaluation practices about half the time ($M = 4.0$, $Mdn = 4.0$, $n=26$) in the evaluation process. In Phase 1, one evaluator advised that funders must “want to change and grow as much as community.”

In Phase 1 interviews, evaluators described examples of ways in which both funders and evaluators lack the consistent intentionality needed to change their practices (23%, 3 of 13 evaluators). Evaluators mentioned that funders vary in their willingness to try new approaches to evaluation depending on the foundation’s culture, their experience with evaluation, and levels of

bureaucracy within the foundation (23%, 3 of 13 evaluators). Evaluators also reported they themselves, at times, have experienced wavering intentionality to center community throughout the lifespan of their projects with philanthropy (15%, 2 of 13 evaluators). One evaluator noted that, despite their criticisms of funders' unwillingness to change, evaluators are following the lead of funders in terms of timelines for evaluation and reporting expectations. This evaluator shared:

I think, at the end of the day, the way we [evaluators] are engaging and the way that we run is dictated by the contracts we're trying to secure. It's very top-down. We can be super critical of philanthropy and be like, "Oh, I wish they were more open-minded or not so rigid," but we're following their lead. I think it would take a real fundamental shift in the way we work if we really wanted to enact CRE in all its glory.

In the open-ended responses of Phase 2, evaluators shared how they set the tone with funders when engaging in CRE or CREE work (72%, 13 of 18 participants). This included setting expectations (33%, 6 of 18 participants) early in RFPs or in early conversations about the level and type of inclusion and community engagement, time needed in the design to build relationships, how CRE methods will be used, and expectations concerning transparency and sharing findings. Two evaluators noted that funders sometimes look to evaluators "to help guide or shift evaluation culture" and enter the engagement with an understanding of the CRE process.

Data from Phase 1 interviews suggests that identifying qualified evaluators for CRE and CREE in philanthropy was a barrier (61%, 8 out of 13 evaluators interviews). Based on the survey data from Phase 2, evaluators encountered this barrier about half the time ($M = 4.0$, $Mdn = 4.0$, $n=26$). In Phase 1, evaluators mentioned three main qualifications for culturally responsive evaluators and culturally responsive equitable evaluators that are difficult to find: 1)

understanding the dynamics and the cultural context (15%, 2 of 13 evaluators), 2) embracing emergence (15%, 2 of 13 evaluators), and 3) willingness to speak truth to power even when it is uncomfortable (23%, 3 of 13 evaluators). A few evaluators noted that these qualities are beneficial for evaluators working within philanthropy to establish a place of honesty that is required for CRE. One evaluator reported, “You [the funder] have to be ready to be honest. When you're not ready, I'm not a good fit for you and I know that, but do you know that?” One evaluator from the survey in Phase 2 shared that their firm seeks out funders who are ready and willing to engage in CRE (6%, 1 out of 18 evaluators). This evaluator explained:

All funders know that we prioritize community in our evaluations and process, so when they work with us, they're coming into the relationship with that understanding. Being open about our values and process helps to match us with partner clients that are ready to move forward in this way.

Pressure to comply with power hoarding practices that center foundations' evaluation interests was identified as a barrier to community inclusion in philanthropic evaluation. However, those practicing CRE or CREE also indicated that they also encounter power-sharing practices that facilitate community inclusion with some funders. For barriers to community inclusion in CRE, the most prominent theme for Phase 1 interviews was power hoarding beliefs and values among evaluation stakeholders (Phase 1: 92%, 12 out of 13 evaluators). Power hoarding is a White dominant norm on Tema Okun's (2021) list of White supremacy characteristics. Power hoarding consisted of four themes: 1) Believing that inclusion in the evaluation process will be burdensome for community members or grantees (Phase 1: 53%, 7 out of 13 evaluators; Phase 2: $M = 5.0$, $Mdn = 5.0$, $n=26$), 2) Experiencing pressure to prioritize the information needs of the funder's boards (Phase 1: 38%, 5 out of 13 evaluators;

Phase 2: $M = 5.0$, $Mdn = 5.0$, $n=26$), 3) Experiencing pressure to prioritize the funder’s evaluation preferences (e.g., questions, design, methods, etc.) (Phase 1: 31%, 4 out of 13 evaluators; Phase 2: $M = 4.9$, $Mdn = 5.0$, $n=26$), 4) Experiencing pressure to prioritize the funder’s perspective on social issues (Phase 1: 23%, 3 out of 13 evaluator interviews; Phase 2: $M = 4.6$, $Mdn = 5.0$, $n=26$). In the Phase 2 survey, evaluators indicated that these themes were present somewhat frequently to frequently.

A few evaluators in Phase 2 described decisions about evaluations as “top-down” within philanthropy (15%, 2 out of 13 evaluators). One evaluator shared, “I think as long as we’re [evaluators] trying to meet the requests of the funder, we’re going to be running up against all of these challenges.” Another evaluator wondered, “How can we actually both put the foundation and the communities work in the center?” One evaluator from the survey noted, “When there is uncertainty or resistance [to CRE], we can lean on ideas like multicultural validity and enhancing impact” (6%, 1 out of 18 evaluators).

Related to these power hoarding themes was the theme of funders favoring quantitative methods over qualitative methods (23%, 3 out of 13 evaluator interviews). According to the survey data, evaluators encounter this barrier about half the time in their practice (Phase 2: $M = 3.9$, $Mdn = 4.0$, $n=26$). A few evaluators noted that funders think of data as a binary choice between quantitative or qualitative. One evaluator explained, “That binary doesn't serve us. I don't think it serves any field, but I certainly don't think that it serves the philanthropic field.” Evaluators also encountered the need to justify methods that were not quantitative. One evaluator shared that they have experienced funders “weaponizing” concepts like reliability and validity.

Concerning facilitators to community inclusion in CRE, the most prominent theme from Phase 1 was power sharing among evaluation stakeholders (84%, 11 out of 13 evaluators). This

theme consisted of three sub-themes: 1) A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved (Phase 1: 69%, 9 out of 13 evaluators; Phase 2: $M = 4.8$, $Mdn = 5.0$, $n=26$), 2) The development of mutually beneficial relationships across all evaluation stakeholders (Phase 1: 69%, 9 out of 13 evaluators; Phase 2: $M = 4.2$, $Mdn = 4.0$, $n=26$), 4) A shared commitment among evaluation stakeholders to center the community's evaluation priorities (Phase 1: 46%, 6 out of 13 evaluators; Phase 2: $M = 3.7$, $Mdn = 4.0$, $n=26$). In the Phase 2 survey, evaluators indicated that these themes were present about half the time to almost frequently in their practice.

In Phase 1, evaluators noted that a critical factor to sharing power in CRE or CREE efforts is for funders, community members, and evaluators to each recognize their own power in the evaluation context and make an explicit choice to utilize it in a way that ensures a valuable evaluation experience for all stakeholders (69%, 9 out of 13 evaluator interviews). In Phase 2, evaluators in the survey sample also noted that they center the inclusion of community members in CRE engagements (39%, 7 out of 18 evaluators) through “challenging funders to reflect on power, positionality, and bias in the grantmaking and evaluation practices” (28%, 5 out of 18 evaluators), refocusing the evaluation on community needs and priorities (17%, 3 out of 18 evaluators), and “supporting foundation staff as they push back against White dominant organizational norms” (5.5%, 1 out of 18 evaluators). Another evaluator noted that one way they attend to power dynamics and forms of extraction within the evaluation process is to bring attention to the words or labels that are used by evaluators in reference to community that reinforce power dynamics, such as using the term “grantee” instead of “community partner” (Phase 1: 8%, 1 out of 13 evaluator interviews).

To set the tone for engagement with community members, evaluators in Phase 1 reported that listening to communities about how they want to be engaged in the evaluation process also facilitates the development of mutually beneficial relationships (23%, 3 of 13 evaluators). One survey participant noted that they help community recognize their right to provide input on the evaluation process (5.5%, 1 out of 18 participants). This evaluator shared:

Reminding community members that they really have a right to weigh in on how well a foundation is using its funds because it is partly their tax dollars that funded the existence of that foundation is one small thing that can offer community members a sense of power within their participation.

Also, evaluators interviewed in Phase 1 (46%, 6 out of 13) mentioned that a part of developing mutually beneficial relationships is building capacity with community members to understand the evaluation process and honor the expertise that community members bring to evaluation. A few survey participants in Phase 2 also mentioned the importance of building relationships with community (11%, 2 participants) and “approaching evaluation with humility and as a co-learner alongside community members.” In addition to being a co-learner, evaluators also shared that utilizing accessible language concerning evaluation (Phase 1: 30%, 4 out of 13 evaluators) is another critical piece to power sharing.

Evaluator interview data from Phase 1 suggests that funders can lay the foundation for centering community priorities by entering community spaces in “listening mode” and behaving in ways that “emphasize building relationships.” This also involves funders “getting to know [community] interests, getting to know their experiences, the kinds of [learning] questions [community has], and really feel out how they can really collaborate with each other” (30%, 4 out of 13 evaluators).

Evaluators and funders occasionally have relationships with communities served.

Relationships with community are more likely for community foundations or place-based efforts. In the Phase 2 survey, evaluators indicated that having direct relationships with community was an occasional facilitator to their practice ($M = 3.1$, $Mdn = 3.0$, $n=26$) and that they frequently lacked relationships with communities that the philanthropic initiative intends to serve ($M = 4.9$, $Mdn = 5.0$, $n=26$). Evaluators in Phase 1 that mentioned the importance of having direct relationships with community for community inclusion with CRE and CREE approaches also mentioned that smaller, local community foundations or place-based initiatives were better equipped for these types of relationships with community (30%, 4 out of 13 evaluators). One evaluator in Phase 1 noted that local, community foundations have “a lot more latitude and openness in terms of trying new things with evaluation or trying different approaches to involve community versus these larger behemoths” such as national funders. Another evaluator shared that community foundations are “embedded in the community” and have “direct and long-lasting relationships with folks.”

Other facilitators included evaluation stakeholders valuing the process of community inclusion throughout the engagement and having the capacity to provide resources or incentives for community participation in evaluation activities. In Phase 1, evaluators shared the importance of finding a constellation of supporters for CRE or CREE within the philanthropic community that has the potential to, as one evaluator shared, “use that privilege in a way that is healing and transformational” (23%, 3 out of 13 evaluators). In the Phase 2 survey, evaluators indicated that they experience stakeholders valuing the process of community inclusion somewhat frequently ($M = 4.7$, $Mdn = 5.0$, $n=26$).

One way stakeholders can show that they value the process is by providing incentives or compensation for community members for their time. This sub-theme for the theme concerning having time and budget for CRE was present in 23% of interviews in Phase 1 (3 out of 13 evaluators). In the Phase 2 survey, evaluators indicated that they witnessed the use of incentives and stipends to honor community participation in evaluation activities about half the time to somewhat frequently ($M = 4.6$, $Mdn = 4.0$, $n=26$). For the open-ended responses in the Phase 2 survey, a handful of participants noted the importance of incentives and “compensating all participants in evaluations for their time and effort” as part of inclusion in the evaluation process (28%, 5 of 18 participants). Overall, the allocation of resources and incentives to community was a tangible method to facilitate community inclusion in CRE and CREE.

Witnessing power struggles among evaluation stakeholders is common, forcing some evaluators to choose a side when engaging in a CRE or CREE stance. The theme of evaluators witnessing power struggles among evaluation stakeholders was present in less than half of interviews (46%, 6 out of 13 evaluation). In the Phase 2 survey, evaluators indicated that they encountered power struggles among stakeholders about half the time ($M = 4.1$, $Mdn = 4.0$, $n=26$) in their practice. A handful of evaluators in Phase 1 mentioned the challenge of being placed in the middle of power dynamics between grantees and funders (38%, 5 out of 13 evaluation). Two evaluators recommended that evaluators must choose a side when they witness power dynamics among grantees and funders (15%, 2 out of 13 evaluation). One evaluator shared, “You have to have a fundamental world view about what happens when it's not culturally rooted...People have to choose. This is not a value-neutral proposition.”

Meaningful differences between BIPOC and White evaluators were not detected due to small samples sizes. These survey samples were too small to say with certainty that differences

across White and BIPOC evaluators were meaningful. Interesting differences were detected, such as differences in medians for the item concerning the development of mutually beneficial relationships across all evaluation stakeholders ($M_{\text{BIPOC}} = 4.7$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 3.6$, $Mdn = 3.0$, $n = 10$). BIPOC evaluators in the sample reported that the development of mutually beneficial relationships with stakeholders happens in their CRE work with philanthropy sometimes or frequently, while White evaluators indicated that these types of relationships with stakeholders happen occasionally in their work. Another item concerning the capacity to provide resources and incentives for community participation ($M_{\text{BIPOC}} = 4.4$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 4.8$, $Mdn = 5.5$, $n = 10$) was rated higher for White evaluators than BIPOC evaluators.

Barriers to community inclusion, such as a) Requiring more time or budget to build relationships with community members ($M_{\text{BIPOC}} = 5.3$, $Mdn = 5.0$, $n = 16$; $M_{\text{White}} = 5.6$, $Mdn = 6.0$, $n = 10$) and c) Experiencing pressure to prioritize the information needs of the funder's boards ($M_{\text{BIPOC}} = 4.8$, $Mdn = 4.0$, $n = 16$; $M_{\text{White}} = 5.2$, $Mdn = 5.0$, $n = 10$) exhibited a one-point difference in medians. However, while these differences between BIPOC and White evaluators are interesting, they may be due to small sample sizes. Further exploration of differences based on race or ethnicity concerning the topic of facilitators and barriers to community inclusion in philanthropy is warranted.

Research Question 3. What facilitators and challenges do foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?

Foundation staff in the sample indicated that CRE or CREE engagements benefit from developing grants with sufficient resources for building relationships, shifting evaluation practices to center equity, and identifying external evaluation consultants to hold philanthropy

accountable to equitable principles. Foundation staff, across study phases, noted that building relationships take more time and resources (29%, 2 out of 7 foundation staff) and that it was important to develop initiatives that have sufficient time and budget for building culturally responsive evaluation (71%, 5 out of 7 foundation staff). In Phase 2, foundation staff members indicated that they occasionally encountered having sufficient time and resources for CRE in their work with philanthropy ($M = 3.2$, $Mdn = 3.0$, $n=13$) and that they frequently require more time and budget to build relationships with community members ($M = 4.9$, $Mdn = 5.0$, $n=26$). In Phase 1 interviews, foundation staff (43%, 3 out of 7 foundation staff) mentioned that funds are flexible and that, if funders are intentional about community inclusion from the onset of the initiative, they can engage in strategies to gather more resources for CRE or CREE, such as pooling funds with another foundation to minimize investment risk.

Concerning a willingness to shift evaluation practices, foundation staff members in Phase 1 interviews shared that evaluation within foundations is mostly conducted by external evaluation consultants that foundation staff rely on to shift their evaluation practices, particularly concerning a learning orientation, to evaluation or equity (57%, 4 out of 7 foundation staff). According to foundation staff in Phase 2, this willingness to change evaluation practices happened about half the time ($M = 4.1$, $Mdn = 4.0$, $n=13$) and that shared commitment to equity was present sometimes to frequently ($M = 4.6$, $Mdn = 5.0$, $n=13$). One foundation staff member noted, “I think there's something about, really thinking through like, what is the value that this approach is adding in terms of equity.”

It should be noted that only one foundation staff member shared that, since foundations are not accountable to anyone but their board, they have little incentive to change their practices and that the foundation would have to be “very, very, harmful” for grantees to refuse their

money. This foundation staff member added, “Just because we weren't at that level of harm, and even then there would still be applications probably, it doesn't mean that we're doing well. That's not how that works.”

Given their dependence on external consultants, finding qualified evaluators for culturally responsive and equitable evaluation was noted as a challenge in Phase 1 interviews (85%, 6 out of 7 foundation staff) and the Phase 2 survey. Specifically, foundation staff encountered this barrier sometimes to frequently ($M = 4.5$, $Mdn = 5.0$, $n=13$). In Phase 1, foundation staff mentioned certain qualifications for evaluation consultants, such as the ability to hold philanthropy accountable concerning equity (7%, 1 out of 7 foundation staff), bring their whole selves to the work (14%, 2 out of 7 foundation staff), and have the lived experience to relate to community (14%, 2 out of 7 foundation staff). A handful of foundation staff members shared concern about hiring evaluators who prioritized their business imperative over equity or who work at White-led evaluation firms (57%, 4 out of 7 foundation staff). They also mentioned working internally within their foundations to shift to more equitable hiring practices, such as changing the information required in requests for proposals (57%, 4 out of 7 foundation staff).

Foundation staff in the sample shared that they somewhat frequently experience pressure to engage in power hoarding practices that center their foundation's perspective on social issues and evaluation interests. Although the presence of community-centered practices vary, practices in some foundations are shifting toward power sharing. Power hoarding, a White dominant norm in Tema Okun's (2021) list of White supremacy characteristics, was present in 71% of Phase 1 interviews (5 out of 7 foundation staff). Across both phases, power hoarding consisted of four themes: 1) Believing that inclusion in the evaluation process will be burdensome for community members or grantees (Phase 2: $M = 4.9$, $Mdn = 5.0$, $n=13$), 2)

Experiencing pressure to prioritize the information needs of the funder's board (Phase 1: 71%, 5 out of 7 foundation staff; Phase 2: $M = 4.5$, $Mdn = 5.0$, $n=13$), 3) Experiencing pressure to prioritize the funder's evaluation preferences (e.g., questions, design, methods) (Phase 1: 71%, 5 out of 7 foundation staff, Phase 2: $M = 4.5$, $Mdn = 5.0$, $n=13$), and 4) Experiencing pressure to prioritize the funder's perspective on social issues (Phase 1: 23%, 4 out of 7 foundation staff; Phase 2: $M = 4.9$, $Mdn = 5.0$, $n=13$). Foundation staff in Phase 2, like evaluators, indicated that these themes were present somewhat frequently to frequently.

It should be noted that the theme about grantee burden was not present in Phase 1 interviews but was the highest rated power hoarding practice in Phase 2. The researcher believes that this inconsistency may be due foundation staff feeling more comfortable sharing their views via an anonymous survey rather than via interviews with an evaluation consultant who works primarily with philanthropy. This issue is covered in greater detail in the limitations section.

In Phase 1, a less prominent theme was funders favoring quantitative over qualitative data (14%, 1 out of 13 foundation staff interviews). However, the survey data indicated that foundation staff encounter this barrier about half the time in their practice (Phase 2: $M = 4.2$, $Mdn = 4.0$, $n=13$). One staff member in Phase 1 shared that people in their foundation believe that numbers are "more accurate, more trustworthy, and they see these other things as less than." When encouraging fellow foundation staff to try new forms of data, this foundation staff member described that, for some staff, "the fear of letting go is so overwhelming that the kind of joy and improved accuracy and improved understanding that could be gained by trying to do things differently still is not compelling enough for people to let go."

For facilitators to community inclusion in CRE, power sharing was the most prominent theme for Phase 1 (71%, 5 out of 7 foundation staff). The theme concerning that the evaluation

should be valuable for everyone involved was the most prominent power sharing theme (Phase 1: 57%, 4 out of 7 foundation staff) and the highest rated facilitator in the survey (Phase 2: $M = 4.5$, $Mdn = 5.0$, $n=13$). During Phase 1, one foundation staff member explained:

I think that's really important if we want to be culturally responsive, is to have a wide toolbox to figure out what is the knowledge that is most valuable for, to be able to speak to what's happening within the community for community to really feel like they understand that the evaluation is speaking to their knowledge and their perspective. I think we need that.

Foundation staff also shared that realizing when the foundation may be centering itself in the evaluation part of crafting an evaluation experience is valuable for everyone involved (29%, 2 out of 7 foundation staff).

The themes of the development of mutually beneficial relationships across all evaluation stakeholders (Phase 1: 69%, 57%, 4 out of 7 foundation staff; Phase 2: $M = 3.3$, $Mdn = 4.0$, $n=13$) and a shared commitment among evaluation stakeholders to center the community's evaluation priorities (Phase 1: 46%, 57%, 4 out of 7 foundation staff; Phase 2: $M = 3.4$, $Mdn = 3.0$, $n=26$) were prominent in Phase 1. However, in the Phase 2 survey, foundation staff indicated that these facilitators were present only occasionally in their CRE or CREE practice. Foundation staff (57%) in Phase 1 interviews noted changes in philanthropy to a power sharing model for evaluation in which the community is involved in the development of evaluation. Specifically, one foundation staff member described that foundations are:

...being more cognizant of the ways in which community is involved on the conceptualization of the evaluation itself, even the conceptualization of the strategy, the

methods are definitely shifting towards more participatory methods with a greater focus on valuing lived experience in that space.

The researcher speculates that the differences in Phase 1 and Phase 2 responses may be that interview participants worked at foundations where power sharing was practiced regularly, which may differ from those of the broader sample. This also suggests that practice varies throughout the field concerning power sharing, which warrants further investigation.

According to foundation staff in the sample, funders and evaluation and learning staff, value community and would like to be in relationship with community. However, issues of positionality and understanding what type of relationship is optimal for everyone are hurdles to relationship building. In Phase 1, foundation staff members described an intent and curiosity within philanthropy to explore options for community inclusion in evaluation (43%, 3 out of 7 foundation staff). One foundation staff stated that “there is an intent to include” within their foundation. However, they are “still figuring out how to do that in the best way.” In the Phase 2 survey, foundation staff indicated that they experience stakeholders valuing the process of community inclusion about half the time in their practice ($M = 4.0$, $Mdn = 4.0$, $n=13$).

Despite valuing community inclusion, the data across phases suggests that funders and evaluation having a direct relationship with community members is more common in place-based initiatives (29%, 2 out of 7 foundation staff). The survey results in Phase 2 suggest that foundation staff sometimes have direct relationships with community ($M = 3.8$, $Mdn = 4.0$, $n=13$) and sometimes they do not ($M = 4.2$, $Mdn = 4.0$, $n=13$). One factor that foundation staff mentioned concerning their distance from community was the isolation of evaluation and learning staff within foundations (29%, 2 out of 7 foundation staff). One foundation staff shared that if community is the sun, they would be “the furthest planet away... It's always winter where

we live. We're really far from the sun. We are really, really far.” In Phase 1, one staff member noted that recent place-based work has provided them with new “opportunity to really think about, and about the relationships and in creating this space for that kind of inclusion to happen.”

However, across both phases, foundation staff shared that power struggles among stakeholders are common. Specifically, issues concerning funder-grantee power dynamics were mentioned in 29% of interviews (2 out of 7 foundation staff). The survey data from Phase 2 also suggests that foundation staff witness power struggles among stakeholders about half the time ($M = 4.2$, $Mdn = 4.0$, $n=13$).

Having the capacity to provide resources or incentives to promote community participation in evaluation activities is a facilitator that sometimes occurs in philanthropic evaluations. This was a less prominent theme in Phase 1 interviews with only 14% of foundation staff mentioning resources or incentives. According to the survey data from Phase 2, this facilitator notes that incentives are sometimes used in practice ($M = 3.8$, $Mdn = 4.0$, $n=13$). One foundation staff survey participant noted the importance of incentives. They explained that they offer monetary incentives, “other items such as a headshot or opportunity to co-write a blog,” and connection to their foundation’s broader networks (8%, 1 out of 13 foundation staff). In Phase 1, a foundation staff member reported that their foundation negotiates with their partners to provide fair compensation to include communities served and grantees in evaluation. They explained:

We're trying to hold to this idea that we need to recognize multiple forms of expertise and that people should be equitably compensated for the expertise that we're asking them to bring. We try to keep it in line with what we might compensate someone who's like a

professional consultant. That's the level of compensation that we think is fair, which is not what most people think. They're usually like, "No, we'll give them a \$20 gift card."

Meaningful differences between BIPOC and White foundation staff were not detected due to small samples sizes. The sample size for foundation staff was even smaller than the one for evaluators. Descriptive differences are reported in the results section; however, these differences are likely be due to small sample sizes. Further examination is needed for differences based on foundation staff background.

Theoretical Implications

Both fields of philanthropy and evaluation are holding up mirrors to themselves and their practices concerning diversity, equity, inclusion, culturally responsiveness, and White dominant norms. This study provides context for how CRE methodological practices and efforts for community inclusion may be susceptible to bias within the philanthropic sector due to cultural factors within philanthropic evaluation, such as the presence of White dominant norms. The study findings suggest that there is variability in how CRE methods may be practiced within the sector and how and to what extent community members are defined, included, and have power or control over the process. Certain methods, such as advisory committees and evaluation frameworks, in which issues of power hoarding in their purpose and execution arise frequently, may be particularly susceptible to bias.

This work builds off past efforts of scholars that have named and examined the presence of the White dominant frame in evaluation (House, 2017, Shanker, 2019) and in the intersection of philanthropy and evaluation (Dean-Coffey, 2018). It also was inspired by and informs past research from McBride (2015) on the effects of cultural reactivity in evaluation. Specifically, McBride (2015) discusses how evaluators' psychology and brain functioning can affect values, decisions, and relationships—three main factors which the scholar argues have implications for

both the process and outcome of an evaluation. Based on the findings from the present study, exposure to repeated biased stimuli, such as power hoarding practices, White dominant norms, or biased beliefs about the value of community input in the evaluation process, may result in the implicit or explicit exclusion of community throughout the evaluation process. This may limit the potential for funders, evaluators, and community to build authentic relationships with each other.

The findings from this study also provide insights that may enhance the discussion of Kirkhart's multicultural validity within the CRE scholarly community (Kirkhart, 2010; LaFrance, Kirkhart, & Nichols, 2015). This concept of validity offers an expansion of mainstream validity and centers validity within culture, values, and context. Multicultural validity also includes justifications for and threats to validity for methodology, consequences, theory, relationship, and experience. The study findings provide insight on the use of methodology and how the adaptation of multiculturally valid methods requires congruence between CRE/CREE theory and the philanthropic context. Specifically, it provides examples of cultural dimension within the philanthropic evaluation context, particularly concerning how power is distributed and how methods are used to attend to issues of power.

The findings concerning power of different stakeholders in the philanthropic CRE process also may inform Stickl Haugen and Kirkhart's (2019) recent work on power and CRE. Stickl Haugen and Kirkhart's conceptual model of power in CRE highlights different forms of power, such as relational, political, discursive, and historical/temporal. The present study offers several examples of power dynamics and names the connection of power hoarding to White dominant norms, further addressing power's complexity. The present study also provides further support for Stickl Haugen and Kirkhart's work, such that both studies highlight how

participatory methods, such as evaluation advisory committees, have the capacity to diffuse power struggles when communication and expectations are managed well by the evaluator in a mediator role.

By illuminating the barriers to CRE within the philanthropic sector, the study also provides opportunity for CRE, CREE, and equitable evaluation theorists to offer specific values, principles, or guidance for evaluators to lean on when challenges arise concerning the misalignment of evaluative needs of community stakeholders and funder and power hoarding dynamics (Chouinard and Cram, 2020; Dean-Coffey, 2018; Equitable Evaluation Initiative, 2020).

Practical Implications

Training. This empirical study sheds light on four of the critical steps in the nine-step CRE process (Frierson, Hood, Hughes, & Thomas, 2010). Understanding how evaluation methods are applied, how foundation staff and community are involved in the process, and the facilitators and barriers involved, may inform training for practitioners adopting CRE or CREE approaches. Those newer to CRE, who may be unaware of ways to adapt methods to different contexts (Boyce & Chouinard, 2017), may also learn—from the case examples—about how managing power dynamics and inclusion are interwoven in the methodological choices of practitioners in philanthropy. In addition, the study findings suggest that there is a trend within philanthropy of foundation clients expecting to be encouraged or pushed by evaluators to shift their evaluation practices to center communities, culture, and equity. This requires evaluators to develop and maintain the interpersonal skills of knowing how to call people in, rather than call people out, when power dynamics arise as well as the discipline of reflective practice (Tovey & Skolits, 2021) to be aware and transparent in choosing a side when conflict emerges. These findings also suggest that foundational knowledge on elements of diversity, equity, and inclusion

and equitable facilitation of evaluation activities, which may be outside of the traditional skillset for evaluation training, are important for those being trained to practice CRE and CREE within philanthropy.

Today, philanthropy is currently engaging in evaluation that focuses specifically on learning and equity (Dean-Coffey, 2018; Engage R+D & Equal Measure, 2021; Equitable Evaluation Initiative, 2020; Preskill, 2023). These trends in the field align with the findings from this study. This departure from more traditional evaluation approaches and credible knowledge or evidence may expand the definition of what evaluation is and how it is perceived by stakeholders. This approach also has implications for training to include more formative, developmental (Patton, 2010) learning orientations to evaluation and methods and tools to create knowledge that embraces emergence.

Resource Allocation for CRE. Resource allocation is a challenge for CRE and CREE efforts in general. The findings suggest, however, that philanthropy is uniquely qualified to provide resources for CRE and CREE through intentional efforts executed at the development stage of philanthropic strategies to provide the space for building relationships with community and honoring culture and context. This snapshot of current practices and the facilitators and challenges of developing and implementing CRE and CREE methodology provides insight into how much funding may be needed to ensure that evaluation methods are culturally responsive and inclusive to communities.

Learning and evaluation staff within the sample shared that they strive to center equity and community inclusion in every aspect of evaluation but have limited opportunities for relationships with community and experience feelings of isolation. This inclination to center community voices is aligned with findings from a recent study on influential knowledge for the

field of philanthropy in which funders noted that “community voice and lived experience are key signals of quality” to knowledge produced in the field (Engage R+D & Equal Measure, 2021, p. 21). However, based on findings from this study, evaluators and foundation staff most often defined community as grantees. This indicates that more space and funding for relationships may be needed to engage those that grantees directly serve, such as community residents, who are the recipients of philanthropic program efforts. These shifts in resource allocation have the potential to provide high quality, influential knowledge for the field and center community wisdom in evaluation and possibly philanthropic strategy.

Transforming Relationships in Philanthropy. Shifting practice within foundations toward centering community inclusion and accountability to equity is a daunting task within the typical philanthropic 12- to 24-month timeline. The present study suggests that external evaluation consultants are asked to do this regularly while only occasionally having direct relationships with communities served. In addition, foundations’ strategies usually change every couple of years (Luminare Group, 2020), which means foundation staff, such as program officers or community outreach teams, may not have consistent relationships with grantees, community organizations, or community members. Therefore, leveraging relationships for CRE or CREE is not usually made possible.

Evaluator practices in which community has decisional power or control in the evaluation process may only go so far within foundations that have implicit or explicit tendencies to power hoard and center themselves within the evaluation. In these cases, the use of participatory methods for CRE and CREE may produce inauthentic, transactional relationships that produce more harm than good. These inconsistencies in the practice of CRE and CREE may require evaluators, who are hired to push equity within foundations, to build in more time for self-

reflection in their practice (Fierro, 2019), particularly about the state of their relationships, who their work is for, who it serves, and who are the main stakeholders.

Other sources for reflection about relationships about evaluation within philanthropy are the Equitable Evaluation Initiative's (2020) evaluation orthodoxies, published during the timeline of this study. These orthodoxies, some of which closely align with cultural dimensions, barriers, and facilitators identified in this study, issue factors to consider and question while engaged in philanthropic evaluation efforts. Alignment of the findings to the issue areas that are represented in the orthodoxies also indicates the spread of Equitable Evaluation within the field of philanthropy and how CRE and CREE efforts within the sector may borrow from the Equitable Evaluation Framework™.

The identification of facilitators to community inclusion in CRE offers insight on how relationships may need to shift to promote power sharing among funders, evaluators, and community members as allies and co-conspirators for CRE, CREE, and community inclusion.

Limitations and Future Directions

This study is not without its limitations. During the time of this data collection and analysis process, the researcher was employed within the research context. Some may consider this a limitation due to proximity to the research subject and the potential of bias regarding the analysis and findings of this research (Holmes, 2020). Throughout the study, the researcher straddled both emic and etic ontological perspectives depending on if the researcher was engaging in interviews or coding evaluator or foundation staff interview data. Thus, the research held both an insider and outsider perspective throughout the analysis process (Mohammed, 2001). For interviews with foundation staff, the researcher's affiliation with an evaluation firm that primarily works with philanthropy may have made foundation staff participants feel less

comfortable sharing their negative views of their foundation. Therefore, responses from the interviews for foundation staff may be especially susceptible to issues of social desirability.

Some scholars believe that proximity to the research context aids the researcher in developing insightful questions (Holmes, 2020) and developing a ‘thick’ description of the phenomenon or culture (Geertz, 1973). This may be an asset to a study, particularly when it comes to coding. For the present study, the researcher understood the verbal shorthand and references to other work in the field, and was able to use this to frame questions in ways that resonates with professionals within philanthropy and evaluation. In addition, the researcher conducted standard practices for each interview, such as providing brief verbal member checks throughout the interview, recapping what the participant shared throughout the engagement to ensure that the researcher’s interpretation of the insights resonated with the participant. The researcher also provided opportunities for clarification throughout the interview.

It should be noted that since this research was conducted by a single researcher, the analysis did not include multiple coders to develop interrater reliability. Some scholars who favor the use of inter-coder reliability advocate ensuring that the analysis is reliable while some argue that there are times when this method is inappropriate (Campbell et al., 2013; O’Connor & Joffe, 2020). Examples include when there is one researcher, the researcher is part of the research context, or the study lacks resources to include multiple coders, which was the case for this study. In addition, identification of another coder who was familiar with the philanthropic context and CRE proved difficult for the researcher. If the researcher did include someone less familiar with philanthropy, an emphasis on inter-rater reliability may have eliminated the nuance within data interpretation. Also, the coding process was documented and described in detail to share how coding decisions were made.

For the quantitative strand, a limitation is the self-report nature of how and the extent to which evaluators include communities served in CRE evaluations and what facilitators or challenges they encounter. Additionally, the survey required participants to recall past methods that were used, how they were used, how community was defined, and how community members were included. It is unknown if participants reported using a recent project or one from several years ago. Therefore, the survey findings are susceptible to bias.

In addition, the overall generalizability of this research's findings is limited, particularly due to the smaller purposive samples used. Future research could address these limitations by Collecting Data from a broader sample of philanthropic practitioners.

Lastly, this study's greatest limitation is that, although community inclusion was its area of inquiry, community members were not included. This lack of community inclusion reflects the distance that many evaluators and funders have to community members. It is recommended that future research explore community perceptions of their involvement and experiences with CRE and CREE in philanthropy to truly understand if practices are in alignment with the intentions of CRE and CREE. The researcher hopes that future, better resourced studies ask community members how they would like to be included in philanthropic evaluation efforts.

Conclusion

Accountability, as I mean it, is more about ourselves in the context of the collective. It's seeing the ways we cause hurt or harm as actions that indicate we are not living in alignment with values that recognize our own humanity or the humanity of others. It's about recognizing when our behavior is out of alignment with our best selves.

—Mia Birdsong, Activist, Facilitator, and Storyteller

This study aimed to better understand what methods were employed for CRE and CREE efforts within philanthropy, identify how community is defined, examine to what extent

evaluators include communities served in the development and implementation of methods, and how much power or control they have over the process. Other objectives were to identify cultural norms and beliefs associated with community inclusion in philanthropy and explore what facilitators and barriers emerge for evaluators and foundation staff in philanthropic CRE or CREE practice.

Findings from this study provide rich context about the proximity of evaluators and funders to community, the presence of power hoarding and other White dominant norms in philanthropic evaluation, and current shifts in evaluation practice to center equity and power sharing. This focus places the examination of how methods are developed and implemented in the broader context of philanthropic evaluation, identifying how the process may be susceptible to any present bias, norms, and power dynamics.

This study provides context about shifts that are taking place within a microcosm of pioneering CRE and CREE practitioners at a time when the intersection of philanthropy and evaluation is actively questioning its practices and redefining what evaluation, learning, and accountability mean. It is recommended that future research continue to examine how trends within these fields shift toward more inclusive, power sharing practices and how community is defined. It is also recommended that future research focus on identifying factors that may contribute to power sharing practices in evaluation with philanthropy, such as leadership within foundations, board composition, internal DEI efforts, organizational learning efforts, and evaluator characteristics.

In addition, examination of CRE and CREE methodological choices, relationships, and practices within well-funded philanthropic evaluation efforts would provide further examples for the field about the full potential of CRE. Also, it is recommended that future research examine

community perceptions of their involvement and experiences with CRE and CREE in philanthropy to truly understand if practices align with the intentions of CRE and CREE.

Ultimately, CRE and CREE, are powerful tools for social change and justice. Evaluators have a personal and social responsibility to develop and implement methods that are in alignment with the context and culture that surround the evaluand. Those working in spaces like philanthropy, that adopt a CRE or CREE stance, may benefit from ongoing reflection on what accountability means for evaluation, to whom are they accountable, and how inclusion or obstruction of certain voices—particularly community voices—may shape the evaluation results. Overall, philanthropic evaluators would benefit from deep introspection on the extent to which their evaluation practices are aligned with the principles of CRE or CREE and the courage to speak truth to power when they are not.

REFERENCES

- Alkon, A., Tschann, J. M., Ruane, S. H., Wolff, M., & Hittner, A. (2001). A violence-prevention and evaluation project with ethnically diverse populations. *American Journal of Preventive Medicine*, 20(1 Suppl.), 48-44. [http://dx.doi.org/10.1016/S0749-3797\(00\)00274-9](http://dx.doi.org/10.1016/S0749-3797(00)00274-9)
- American Evaluation Association. (2004). Guiding Principles for Evaluation. American Evaluation Association. Accessed on 23 March, 2016 Retrieved from <http://www.eval.org/publications/guidingprinciples.asp>
- American Evaluation Association. (2011). American Evaluation Association Public Statement on Cultural Competence in Evaluation. Fairhaven, MA: Scholar. Accessed on 23 March, 2016 Retrieved from <http://www.eval.org/ccmaterials.asp>
- American Evaluation Association. (2015). Evaluation 2015 To Inspire And Energize Evaluation Professionals From Around The World. American Evaluation Association. Accessed on 23 March, 2016. Retrieved from <http://www.eval.org/p/cm/ld/fid=296>
- American Evaluation Association. (2018, April 5). AEA competencies. Retrieved from: <https://www.eval.org/page/competencies>
- American Evaluation Association. (2019). *International/ Cross-cultural*. Retrieved from: <https://comm.eval.org/icce/home>.
- American Psychological Association. 2017. Multicultural Guidelines: An Ecological Approach to Context, Identity, and Intersectionality. Retrieved from: <http://www.apa.org/about/policy/multicultural-guidelines.pdf>

- Atkinson, R., & Flint, J. (2001). Accessing hidden and hard-to-reach populations: Snowball research strategies. (Social Research Update No. 33). Guildford: Department of Sociology, University of Surrey.
- Azzam, T. (2010). Evaluator responsiveness to stakeholders. *American Journal of Evaluation*, 31(1), 45–65. <https://doi.org/10.1177/1098214009354917>
- Bamberger, M. (2000). The evaluation of international development programs: A view from the front. *American Journal of Evaluation*, 21(1), 95-102.
<https://doi.org/10.1177/109821400002100108>
- Bamberger, M., Rugh, J., & Mabry, L., (2006). *Real World Evaluation: Working under Budget, Time, Data and Political Constraints*. Sage Publications.
- Bloomberg L. D. & Volpe M. (2019). *Completing your qualitative dissertation: A road map from beginning to end* (4th ed.). Sage Publications.
- Botcheva, L., Shih, J., & Huffman, L. (2009). Emphasizing cultural competence in evaluation: A process-oriented approach. *American Journal of Evaluation*, 30(2), 176-188.
<http://dx.doi.org/10.1177/1098214009334363>
- Bowen, M. & Tillman, A. (2015). Developing culturally responsive surveys: Lessons in development, implementation, and analysis from Brazil's African descent communities. *American Journal of Evaluation*, 36(1), 25-41.
<http://dx.doi.org/10.1177/1098214014539831>
- Boyce, A. S., & Chouinard, J. A. (2017). Moving beyond the buzzword: A framework for teaching culturally responsive approaches to evaluation. *Canadian Journal of Program Evaluation*, 32(2). <https://doi.org/10.3138/cjpe.31132>

Brannick, T., & Coghlan, D. (2007). In defense of being “native”: The case for insider academic research. *Organizational Research Methods*, 10(1), 59–74.

<https://doi.org/10.1177/1094428106289253>

Brinkmann, S., & Kvale, S. (2018). *Doing interviews*. SAGE Publications Ltd,

<https://doi.org/10.4135/9781529716665>

Bryson, J. & Patton, M.Q. (2010) Analyzing and engaging stakeholders. In (Eds.) *Handbook of Practical Program Evaluation*. (pp. 30-54). San Francisco, CA: Jossey-Bass.

Caldwell, J. Y., Davis, J. D., Du Bois, B., Echo-Hawk, H., Erickson, J. S., Goins, R. T., et al. (2005). Culturally competent research with American Indians and Alaska Natives: Findings and recommendations of the first symposium of the work group on American Indian research and program evaluation methodology. *The Journal of the National Centre*, 12, 1-21. <http://dx.doi.org/10.5820/aian.1201.2005.1>

Campbell, J. L., Quincy, C., Osserman, J., & Pedersen, O. K. (2013). Coding in-depth semi-structured interviews: Problems of unitization and intercoder reliability and agreement. *Sociological Methods & Research*, 42(3), 294–320. <https://doi.org/10.1177/0049124113500475>

Cave, D. & Oliver, R. (2016, September 19). The raw videos that have sparked outrage over police treatment of Blacks. *The New York Times*. Retrieved from <http://www.nytimes.com/interactive/2015/07/30/us/police-videos-race.html>

Cavino, H. (2013). Across the colonial divide: Conversations about evaluation in Indigenous contexts. *American Journal of Evaluation*, 34 (3), 339-355.

<http://dx.doi.org/10.1177/1098214013489338>

Center for Culturally Responsive Evaluation and Assessment. (2011). Brochure.

- Retrieved from: <https://crea.education.illinois.edu/about/brochure>
- Centers for Disease Control and Prevention (1999). Framework for Evaluating Public Health Programs. *Morbidity and Mortality Weekly Report*, 48 (11), 1-41.
- Centers for Disease Control and Prevention (CDC). (2011). Evaluation Steps. Centers for Disease Control and Prevention. Accessed on 23 March, 2016. Retrieved from <http://www.cdc.gov/eval/steps/>
- Chang, C. (2015). Learning with diverse communities through culturally responsive evaluation. PEAK Grantmaking. Retrieved from: <https://www.peakgrantmaking.org/insights/learning-with-diverse-communities-through-culturally-responsive-evaluation/>
- Charmaz, K. (2016). The power of constructivist grounded theory for critical inquiry. *Qualitative Inquiry*, 23(1), 34–45. <https://doi.org/10.1177/1077800416657105>
- Chouinard, J. A., & Cousins, J. B. (2009). A review and synthesis of current research on cross-cultural evaluation. *American Journal of Evaluation*, 30(4), 457–494. <https://doi.org/10.1177/1098214009349865>
- Chouinard, J. A. (2010). *Understanding cross-cultural evaluation: Making sense of theory and practice*. (Doctoral dissertation). <https://ruor.uottawa.ca/bitstream/10393/30087/1/NR73914.PDF>
- Christie, C.A., Quiñones, P., & Fierro, L. (2014). Informing the discussion on evaluator training: a look at evaluators' course taking and professional practice. *American Journal of Evaluation*, 35(2), 274-290. <https://doi.org/10.1177/1098214013503697>

- Chughtai, A. (2020). *Know their names: Black people killed by the police in the US*.
Interactive.aljazeera.com; Al Jazeera. <https://interactive.aljazeera.com/aje/2020/know-their-names/index.html>
- Clayson, Z., Castaneda, X., Sanchez, E., & Brindis, C. (2002). Unequal power-changing landscapes: Negotiations between evaluation stakeholders in Latino communities. *American Journal of Evaluation*, 23, 33-44.
<http://dx.doi.org/10.1177/109821400202300104>
- Coppens, N. M., Page, R., & Thou, T.C. (2006). Reflections on the evaluation of a Cambodian youth dance program. *American Journal of Community Psychology*, 37(3-4), 175-182.
<https://doi.org/10.1007/s10464-006-9018-7>
- Change Philanthropy. (2021). The 2020 diversity among philanthropic professionals report. Retrieved from https://changephilanthropy.org/wp-content/uploads/2021/08/The_2020_Diversity_Among_Philanthropic_Professionals_Report.pdf
- Cohen, B. B. (2012). Advisory groups for evaluations in diverse cultural groups, communities, and contexts. *New Directions for Evaluation*, 2012(136), 49–65.
<https://doi.org/10.1002/ev.20033>
- Council on Foundations. (2017). The state of change: An analysis of women and people of color in the philanthropic sector. <https://www.cof.org/content/state-change-analysis-women-and-people-color-philanthropic-sector>
- Cram, F., Ormond, A., & Carter, L. (2004). Researching our relations: Reflections on ethics and marginalization. Paper presented at the Kamehameha Schools 2004 Conference on Hawaiian Well-Being. Hawaii.

- Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and Conducting Mixed Methods Research* (2nd ed.). Sage Publications.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- Dean-Coffey J. (2018). What's race got to do with it? Equity and philanthropic evaluation practice. *American Journal of Evaluation*.39(4):527-542.
doi:[10.1177/1098214018778533](https://doi.org/10.1177/1098214018778533)
- Dean-Coffey, J., Casey, J., & Caldwell, L. D. (2014). Raising the bar – Integrating cultural competence and equity: Equitable Evaluation. *The Foundation Review*, 6(2).
<https://doi.org/10.9707/1944-5660.1203>
- Dismantling Racism Works. (2021). *(Divorcing) White Supremacy Culture*.
<https://www.dismantlingracism.org/White-supremacy-culture.html>
- Donaldson, S.I., & Christie, C.A. (2006). Emerging career opportunities in the transdiscipline of evaluation science. In S.I. Donaldson, D.E. Berger, & K. Pezdek (Eds.), *Applied Psychology: New Frontiers and Rewarding Careers* (pp. 243-259). Lawrence Erlbaum Associates.
- Dorsey, C., Bradach, J., & Kim, P. (2020). Racial Equity and Philanthropy: Disparities in Funding for Leaders of Color Leave Impact on the Table. Retrieved from:
<https://www.bridgespan.org/insights/library/philanthropy/disparities-nonprofit-funding-for-leaders-of-color>
- Dunaway, K. E., Morrow, J. A., & Porter, B. E. (2012). Development and Validation of the Cultural Competence of Program Evaluators (CCPE) Self-Report Scale. *American Journal of Evaluation*, 33(4), 496–514. <https://doi.org/10.1177/1098214012445280>

- Engage R+D. (2020). *Listening for change: Evaluators of color speak out about experiences with foundations and evaluation firms*. Retrieved from:
<https://www.engageerd.com/blog/listening-for-change>
- Engage R+D & Equal Measure (2021, June). *How Funders Seek and Use Knowledge to Influence Philanthropic Practice*. Retrieved from:
https://static1.squarespace.com/static/58c9c8969de4bb7b62a400a0/t/60ccc2d8a9202f72b0d899b7/1624031962277/How+Funders+Seek+and+Use+Knowledge_6.3.21.pdf
- Equal Measure (2021, October 29). *The Funder & Evaluator Affinity Network: Call to Action Series*. <https://www.equalmeasure.org/fean-call-to-action/>
- Equitable Evaluation Initiative. (2017). Center for Evaluation Innovation, Institute for Foundation and Donor Learning, Dorothy A Johnson Center for Philanthropy, Luminare Group. “Equitable Evaluation Framework (EEF) Framing Paper.” Retrieved from:
<http://www.equitableeval.org/>
- Equitable Evaluation Initiative. (2020). Equitable Evaluation Framework™ Principles and Orthodoxies: Foundation. Retrieved from: www.equitableeval.org
- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American journal of theoretical and applied statistics*, 5(1), 1-4.
<https://doi:10.11648/j.ajtas.20160501.11>
- Fetterman, D. M. (1994). Steps of empowerment evaluation: From California to Cape Town. *Evaluation and Program Planning*, 17(3), 305–313. [http://dx.doi.org/10.1016/0149-7189\(94\)90010-8](http://dx.doi.org/10.1016/0149-7189(94)90010-8)
- Fierro, R. S. (2019). Authentic Self in Evaluation Consulting: Reflections after 10 Years. *New Directions for Evaluation*, 2019(164), 141–154. <https://doi.org/10.1002/ev.20379>

- Finkelstein, B., Pickett, S., Mahoney T., & Barry, D. (1998) *Discovering culture in education: An approach to cultural education program evaluation*. ERIC Clearinghouse on Assessment and Evaluation & The Catholic University of America.
- Foley, G. & Timonen, V. (2015) Using grounded theory method to capture and analyze health care experiences. *Health Services Research*, 50, 1195-1210.
<https://doi.org/10.1111/1475-6773.12275>
- Frierson, H.T., Hood, S., & Hughes, G.B. (2002). Strategies that address culturally responsive evaluation. In J.F. Westat, *The 2002 user friendly handbook for project evaluation*. (pp. 63-73). National Science Foundation.
- Geertz, C. (1973). *The interpretations of culture: Selected essays*. Basic Books.
- Gordon, E., Miller, F., and Rollock, D. (1990). Coping with communicentric bias in knowledge production in the social sciences. *Educational Researcher*, 19(3), 14-19.
<http://dx.doi.org/10.3102/0013189X019003014>
- Greene, J.C., DeStefano, L., Burgon, H., & Hall, J. (2005). Advancing evaluation of STEM efforts through attention to diversity and culture. In D. Huffman & F. Lawrenz (Eds.), *Critical issues in STEM evaluation*. (pp. 53-72). Jossey-Bass.
- Greene, J. (2006). Evaluation, democracy, and social change. In Shaw, I. F., Greene, J.C., & Mark, M.M. (Eds.), *Handbook of Evaluation*. (pp. 188-140). Sage Publications Ltd.
<http://dx.doi.org/10.4135/9781848608078.n5>
- Gross, N. (2016, September 30). Is there a 'Ferguson Effect'? *The New York Times*. Retrieved from <http://www.nytimes.com/2016/10/02/opinion/sunday/is-there-a-ferguson-effect.html>

- Guest, G., Bunce, A., & Johnson, L. (2006). How Many Interviews Are Enough? an Experiment with Data Saturation and Variability. *Field Methods*, 18(1), 59–82.
<https://doi.org/10.1177/1525822X05279903>
- Gulati-Partee, G., & Potapchuk, M. (2014). Paying Attention to White Culture and Privilege: A Missing Link to Advancing Racial Equity. *The Foundation Review*, 6(1).
<https://doi.org/10.9707/1944-5660.1189>
- Hall, J. N., Freeman, M., & Colomer, S. E. (2020). Being Culturally Responsive in a Formative Evaluation of a Professional Development School: Successes and Missed Opportunities of an Educative, Values-Engaged Evaluation. *American Journal of Evaluation*, 41(3), 384–403. <https://doi.org/10.1177/1098214019885632>
- Henderson-Frakes, J., Inouye, T. E., & Sinicrope, C. (2015). Evaluation of the Community Leadership Project 2.0. Retrieved from:
<http://communityleadershipproject.org/evaluations.html>
- Holmes, A. (2020) Researcher positionality – A consideration of its influence and place in qualitative research – A new researcher guide. *Shanlax International Journal of Education*, 8(4), 1-10. <https://doi.org/10.34293/education.v8i4.3232>
- Hopson, R. K. (2004). *Overview of Multicultural and Culturally Competent Program Evaluation: Issues, Challenges and Opportunities*. The California Endowment.
- Hood, S. (1998). Culturally responsive performance-based assessment: Conceptual and psychometric considerations. *The Journal of Negro Education*, 67(3), 187.
<http://dx.doi.org/10.2307/2668188>
- Hood, S., Hopson, R. K., & Frierson, H. T. (2015a). *Continuing the journey to reposition culture and cultural context in evaluation theory and practice*. Information Age Publishing, Inc.

Hood, S., Hopson, R.K., & Kirkhart, K.E. (2015b). Culturally Responsive Evaluation: Theory, practice, and future implications. In K.E. Newcomer, H.P. Hatry, & J.S. Wholey (Eds.) *Handbook of Practical Program Evaluation* (4th Ed.) (pp. 281-317). John Wiley & Sons, Inc.

Hood, S., Campbell, B., & Baker, K. (2022). *Culturally Informed Community Engagement: Implications for Inclusive Science and Health Equity*.
<https://doi.org/10.3768/rtipress.2023.op.0083.2301>

House, E. R. (1980). *Evaluating with validity*. Sage.

House, E. R. (1993). *Professional evaluation: social impact and political consequences*. Sage.

House, E. R. (1999). Evaluation and people of color— A response to Professor Stanfield. *American Journal of Evaluation*, 20(3), 433–435. doi: 10.1177/109821409902000302

House, E., & Howe, K. (1999). *Values in evaluation and social research*. Sage.

House, E. R. (2017). Evaluation and the framing of race. *American Journal of Evaluation*, 38(2), 167–189. doi:10.1177/1098214017694963

Joh, T., Endo, T., and Yu, H. C. (2003). *Voices from the Field: Health and Evaluation Leaders on Multicultural Evaluation*. California Endowment Foundation.

Jung, S., Eikenberry, A., Webb Farley, K., & Brainard, L. (2022). How do foundations support (anti-)racism? A critical race theory perspective on philanthropy and racial equity. *Journal of Philanthropy and Marketing*, e1744. <https://doi.org/10.1002/nvsm.1744>

Kagawa Singer, M., Dressler, W., George, S., Baquet, C. R., Bell, R. A., Burhansstipanov, L., Burke, N. J., Dibble, S., Elwood, W., Garro, L., Gravlee, C. C., Guarnaccia, P., Hecht, M. L., Henderson, J., Hruschka, D., Lewis-Fernández, R., Like, R., Mouton, C., Myers, H.

- F., & Page, J. B. (2016). Culture: The missing link in health research. *Social Science & Medicine*, 170, 237–246. <https://doi.org/10.1016/j.socscimed.2016.07.015>
- Kirkhart, K. E. (1995). Seeking multicultural validity: A postcard from the road. *Evaluation Practice*, 16(1), 1 – 12. <http://dx.doi.org/10.1177/1098214010373645>
- Kirkhart, K. (2005). Through a cultural lens: Reflections on validity and theory in evaluation. In S. Hood, R. Hopson, & H. T. Frierson (Eds.), *The Role of Culture and Cultural Context: A Mandate for Inclusion, the Discovery of Truth and Understanding in Evaluation Theory and Practice* (pp. 21-38). Information Age Publishing.
- Kirkhart, K. (2010). Eyes on the prize: Multicultural validity and evaluation theory. *American Journal of Evaluation*, 31(3), 400-413. <http://dx.doi.org/10.1177/1098214010373645>
- Kittleson, M., & Brown, S. (2005). E-mail versus web survey response rates among health education professionals. *American Journal of Health Studies*, 20(1), 7-14.
- Kahlke, R. M. (2014). Generic qualitative approaches: Pitfalls and benefits of methodological mixology. *International Journal of Qualitative Methods*, 13(1), 37–52.
<https://doi.org/10.1177/160940691401300119>
- Krause. H. (2020, June 24). How to not use data like a racist [Webinar]. We All Count.
https://excella.zoom.us/webinar/register/WN_pgkmSR-3T2ibT2ZmHh7tHw
- Kroeber, A. L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. Peabody Museum of Archaeology & Ethnology, Harvard University.
- La France, J. (2004). Culturally competent evaluation in Indian country. *New Directions for Evaluation*, 102, 39-50. <http://dx.doi.org/10.1002/ev.114>

LaFrance, J., Kirkhart, K. E., & Nichols, R. (2015). Cultural views of validity: A conversation.

In S. Hood, R. Hopson, & H. Frierson (Eds.), *Continuing the journey to reposition culture and cultural context in evaluation theory and practice* (pp. 49-72). Information Age Publishing, Inc.

LaFrance, J., & Nichols, R. (2008). *Indigenous Evaluation Framework: Telling our story in our place and time*. American Indian Higher Education Consortium.

Lili ‘Uokalani Trust and Culturally Responsive Evaluation Association, Hawaii (2019).

Evaluation with aloha: A framework for working in native hawaiian contexts. Retrieved from: <https://www.creahawaii.com/aloha>

Lizette, P. (2003). Assessing the impact of total immersion on Cherokee language revitalization: A culturally responsive, participatory approach. In J. Reyhner, O. Trujilo, R. L. Carasco & L. Lockard (Eds.). *Nurturing Native Languages*. (pp. 7-23). Northern Arizona University.

Lo, F. & Espiritu, R. (2021). Evaluation is so White: Systemic wrongs reinforced by common practices and how to start righting them. Funder & Evaluator Affinity Network. https://fdnweb.org/fean/files/2021/01/Evaluators-of-Color_FEAN-Call-to-Action-Series_1.19.2021.pdf

Luminare Group. (2020, May). Moving from an evaluator pipeline to an evaluation ecosystem:

Where are we now, what is needed next. Retrieved from:

https://static1.squarespace.com/static/5845c510579fb32bfb6f7577/t/5ef155c6eade2b25c63dbd1c/1592874439611/EVAL+ECOSYSTEM_SHORT+VERSION_052620.pdf

- Lynn, J. (2021). Strengthening the philanthropic evaluation field: The Walton Family Foundation's initial exploration. Walton Family Foundation and PolicySolve.
- Madison, A. (1992). Editor's notes. *New Directions for Evaluation*, 53, 1-4.
<http://dx.doi.org/10.1002/ev.1596>
- Manswell-Butty, J.-A. L., Reid, M. D., & LaPoint, V. (2004). A culturally responsive evaluation approach applied to the talent development school-to-career intervention program. *New Directions for Evaluation*, 2004(101), 37-47. <https://doi.org/10.1002/ev.106>
- McBride, D. F. (2015). Cultural reactivity vs cultural responsiveness: Addressing macro issues starting with micro changes in evaluation. In S. Hood, R. Hopson, H. Frierson, and K. Obeidat (Eds). *Continuing the Journey to Reposition Culture and Cultural Context in Evaluation Theory and Practice*. (pp. 179-202). Information Age Publishing.
- MPHI. (2019). Is my evaluation practice culturally responsive? Retrieved from:
<https://www.mphi.org/>
- Mertens, D. A. (1999). Inclusive evaluation: Implications of transformative theory for evaluation. *American Journal of Evaluation*, 20(1), 1-14.
<https://doi.org/10.1177/109821409902000102>
- Mertens, D. M. (2008). *Transformative research and evaluation*. Guilford Press.
- Mertens, D. M. (2017). Transformative research: personal and societal. *International Journal for Transformative Research*, 4(1), 18-24. <https://doi.org/10.1515/ijtr-2017-0001>
- Newkirk, V. (2016, August 3). The permanence of Black Live Matter. *The Atlantic*. Retrieved from <http://www.theatlantic.com/politics/archive/2016/08/movement-black-lives-platform/494309/>

Nolan, C. (2020, June 16). *It's Time to Let Go of Tired Narratives about Talent in Evaluation*.

[Review of *It's Time to Let Go of Tired Narratives about Talent in Evaluation*].

<https://www.engagerd.com/blog/tirednarratives>

O'Connor, C., & Joffe, H. (2020). Intercoder Reliability in Qualitative Research: Debates and Practical Guidelines. *International Journal of Qualitative Methods*, 19(1).

<https://doi.org/10.1177/1609406919899220>

Okun, T. (2021). White supremacy culture – Still here.

https://www.dismantlingracism.org/uploads/4/3/5/7/43579015/white_supremacy_culture_-_still_here.pdf

Patton, M. Q. (1997). *Utilization-focused evaluation: The new-century text*. Sage Publications, Inc.

Patton, M. Q. (2002). *Qualitative evaluation and research methods., 3rd ed.* Sage Publications, Inc.

Patton, M. Q. (2010). *Developmental evaluation: Applying complexity concepts to enhance innovation and use*. Guilford Press.

Patton, M. Q. (2014). *Qualitative research & evaluation methods: Integrating theory and practice*. Sage publications, Inc.

Prado, J. (2011). “Honor the context”: Opening lines for a critical multicultural evaluative practice. *American Journal of Evaluation*, 32(3), 418-427.

doi:10.1177/1098214010397531

Preskill, H. (2023). Learning-Centered Evaluation. In M. C. Alkin, & C. A. Christie (Eds.). *Evaluation Roots*. (pp. 225). Guilford Publications.

- Public Policy Associates, Incorporated. (2012). Template for analyzing philanthropic programs through a culturally responsive and racial equity lens. Retrieved from:
https://wmich.edu/sites/default/files/attachments/u350/2014/Template-for-Racial-Equity-Evaluation_ForHowToWhitePaper.pdf
- Ramirez, R., Mukherjee, M., Vezzoli, S., and Kramer, A. (2015). Scenarios as a scholarly methodology to produce “interesting research”. *Futures*, 71, 70-87.
<https://doi.org/10.1016/j.futures.2015.06.006>
- Rosaldo, R. (1989). *Culture and truth: The remaking of social analysis*. Boston, MA: Beacon Press.
- Ryan, K., Chandler, M., & Samuels, M. (2007). What should school-based evaluation look like? *Studies in Educational Evaluation*, 33(3-4), 197–212.
<http://dx.doi.org/10.1016/j.stueduc.2007.07.001>
- Samuels, M., & Ryan, K. S. (2010). *Grounding Evaluations in Culture*. 32(2), 183–198.
<https://doi.org/10.1177/1098214010387657>
- Sandelowski, M. (2008) Theoretical Saturation. In: Given, L.M., Ed., *The SAGE Encyclopedia of Qualitative Research Methods*, 2nd Edition, Sage, Thousand Oaks, 875-876.
- SenGupta, S., Hopson, R., & Thompson-Robinson, M. (2004). Cultural competence in evaluation: An overview. *New Directions for Evaluation*, 2004(102), 5–19.
<https://doi.org/10.1002/ev.112>
- Shanker, V. (2019). *Definitional tension: The construction of race in and through evaluation*. (Doctoral dissertation). <https://hdl.handle.net/11299/211799>
- Shanker, V. (2020, May 13). Why is evaluation so white? [Webinar]. Center for Evaluation Innovation.

- Small, S. A., Tiwari, G., & Huser, M. (2006). The Cultural Education of Academic Evaluators: Lessons from a University-Hmong Community Partnership. *American Journal of Community Psychology*, 37(3-4), 341–348. <https://doi.org/10.1007/s10464-006-9054-3>
- Smith, J. & Martinez-Rubin, N. (2015, November). Say What? Context-Based Challenges for Evaluators and Translators Conducting Qualitative Inquiry. Paper presented at the American Evaluation Conference, Chicago, Illinois. Abstract retrieved from <http://www.eval.org/e/in/eid=13&s=2041&print=1&req=info>
- Smith, N., Brandon, P., Hwalek, M., Kistler, S. Labin, S., Rugh, J. Thomas, V., & Yarnall, L. (2011). Looking ahead: The future of evaluation. *American Journal of Evaluation*, 32(4) 565-599. doi: 10.1177/1098214011421412
- Smith, L., Robinson, N., & Connors, E. (2018, August 18). Shifting Grantmaking and Evaluation Practices in the Pursuit of Equity. Retrieved from: <https://grantcraft.org/content/blog/shifting-grantmaking-and-evaluation-practices-in-the-pursuit-of-equity/>
- Stake, R. E. (2004). *Standards-based & responsive evaluation*. SAGE Publications, Inc., <https://doi.org/10.4135/9781412985932>
- Sue, S. (2006). Cultural competency: From philosophy to research and practice. *Journal of Community Psychology*, 34(2), 237–245. <https://doi.org/10.1002/jcop.20095>
- Sullivan, P. (2020, May 1). In Philanthropy, Race Is Still a Factor in Who Gets What, Study Shows. *The New York Times*. <https://www.nytimes.com/2020/05/01/your-money/philanthropy-race.html>

- Symonette, H. (2004). Walking pathways toward becoming a culturally competent evaluator: Boundaries, borderlands, and border crossings. *New Directions for Evaluation*, 102, 95-109. <http://dx.doi.org/10.1002/ev.118>
- Taylor, G. (2016, July 12). Goldie Taylor—Black Lives Matter Is Our Civil Rights Movement. *The Daily Beast*. <http://www.thedailybeast.com/articles/2016/07/12/black-lives-matter-is-our-civil-rights-movement.html>
- Thomas, V. G., & Parsons, B. A. (2016). Culturally Responsive Evaluation Meets Systems-Oriented Evaluation. *American Journal of Evaluation*, 38(1), 7–28. <https://doi.org/10.1177/1098214016644069>
- Tovey, T. L. S., & Skolits, G. J. (2021). Conceptualizing and Engaging in Reflective Practice: Experienced Evaluators' Perspectives. *American Journal of Evaluation*, 43(1), 5–25. <https://doi.org/10.1177/1098214020983926>
- Trimble, J., Trickett, E., Fisher, C., & Goodyear, L. (2012). A conversation on multicultural competence in evaluation. *American Journal of Evaluation*, 33(1), 112–123. <http://dx.doi.org/10.1177/1098214011430377>
- Villanueva, E. (2018). *Decolonizing Wealth*. Berrett-Koehler Publishers.
- Waters, J. (2014). Snowball sampling: a cautionary tale involving a study of older drug users. *International Journal of Social Research Methodology*, 18(4), 367–380. <https://doi.org/10.1080/13645579.2014.953316>
- Wholey, J. S., Hatry, H. P., & Newcomer, K. E. (2010). *Handbook of Practical Program Evaluation* (pp. 492–505). Jossey-Bass.
- Willging, C. E., Helitzer, D., & Thompson, J. (2006). “Sharing wisdom”: Lessons learned during the development of a diabetes prevention intervention for urban American Indian women.

Evaluation and Program Planning, 29(2), 130–140.

<https://doi.org/10.1016/j.evalprogplan.2006.01.005>

Wu, M.-J., Zhao, K., & Fils-Aime, F. (2022). Response Rates of Online Surveys in Published research: a meta-analysis. *Computers in Human Behavior Reports*, 7(2), 100206.

<https://doi.org/10.1016/j.chbr.2022.100206>

Yarbrough, D. B., Shulha, L. M., Hopson, R. K., & Caruthers, F. A. (2010). *The program evaluation standards: A guide for evaluators and evaluation users*. Sage Publications.

Appendix A: Recruitment for Interviews

Hello [Name of Participant],

My name is Cristina Whyte and I am a doctoral student at Claremont Graduate University (CGU) in the Evaluation and Applied Research Methods program. For my dissertation research, I am conducting interviews about the application of culturally responsive evaluation (CRE) approaches and culturally responsive and equitable evaluation (CREE) approaches for the evaluation of philanthropic initiatives. The purpose of this interview is to gain a deeper understanding of how and to what extent evaluators, practitioners, and foundation staff include communities served in the development of culturally responsive evaluation methodology and to identify what issues, challenges, and facilitators evaluators encounter throughout this process when partnering with philanthropy.

You were selected as a potential participant for this study based on your experience and expertise applying CRE or CREE to philanthropic evaluation efforts. The interview will be conducted via Zoom and will be about 60 minutes long. Participation is completely voluntary.

Please see the link below to review the [informed consent form](#). If you choose to participate in the study, please take a few minutes to answer the brief preliminary questions and select an interview time that works best for you. Feel free to reach out to me directly if you have any questions or need assistance identifying a convenient interview time.

Link: https://cgu.co1.qualtrics.com/jfe/form/SV_4UcdEhR0nmbedzo

Thank you!

Cristina Whyte

--

Cristina Elena-Tangonan Whyte
Evaluation and Applied Research Methods Ph.D. Candidate
Positive Organizational Psychology & Evaluation MA
School of Organizational and Behavioral Sciences
Claremont Graduate University
cristina.tangonan@cgu.edu
(805)-216-0610

Pronouns: She/ Her/ Hers

CRE & CREE In Philanthropy



Hi! I'm Cristina Elena-Tangonan Whyte

I am a doctoral student at Claremont Graduate University in the Evaluation and Applied Research Methods program. Nice to meet you!

I am conducting interviews about the application of culturally responsive evaluation (CRE) approaches and culturally responsive and equitable evaluation (CREE) approaches for the evaluation of philanthropic initiatives.

If you would like to participate in an interview, please click this [link](#) to review the consent form and schedule an interview or email me directly at cristina.tangonan@cgu.edu



THE PURPOSE

- Gain a deeper understanding of how and to what extent evaluators, practitioners, and foundation staff **include communities served in the development and implementation of CRE or CREE methodology.**
- **Identify what issues, challenges, and facilitators evaluators encounter** throughout this process when partnering with philanthropy.

THE INTERVIEW

I am looking for participants for this study with experience and expertise applying CRE or CREE to philanthropic evaluation efforts. The interview will be conducted via Zoom and will be about 60 minutes long. Participation is completely voluntary.

THE DETAILS

Here is a link to the [informed consent form](#).

Please take a few minutes to answer the **brief preliminary questions** and select an **interview time** that works best for you.

Feel free to reach out to me directly if you have any questions or need assistance identifying a convenient interview time. Thank you!

Appendix B: Interview Consent



AGREEMENT TO PARTICIPATE IN CULTURALLY RESPONSIVE EVALUATION IN PHILANTHROPY (IRB # 4142)

You are invited to be a subject in for in a research project. Volunteering may not benefit you directly, but you will be helping the investigator. If you volunteer, you will be asked to participate in an **interview**. This will take about 1 hour of your time. Volunteering for this study involves no more risk than what a typical person experiences on a regular day. Your involvement is entirely up to you. You may withdraw at any time for any reason. Please continue reading for more information about the study.

STUDY LEADERSHIP: This research project is led by Cristina Whyte, a doctoral student of Evaluation and Applied Research Methods of the Claremont Graduate University, who is being supervised by Dr. Tarek Azzam.

PURPOSE: This study provides insight into what it means to be culturally responsive and what opportunities exist for cultural bias to surface in philanthropic serving evaluations. Through this exploratory sequential mixed methods study, the researcher seeks to understand how evaluators within philanthropy effectively respond to culture when developing and implementing evaluation methods and how they address facilitators and challenges to culturally responsive evaluation.

ELIGIBILITY: There are two groups that are eligible to participate in the interviews: 1) **Evaluators** who have worked in and with philanthropy that have experience implementing culturally responsive evaluation, cultural competence, and cultural approaches to evaluation within the philanthropic sector. 2) **Practitioners, trainers, and foundation staff** who have worked in the philanthropic sector and have engaged in philanthropic initiatives utilizing cultural responsive evaluation approaches.

PARTICIPATION: During the study, you will be asked to participate in an interview about how and the extent to which communities served are included in the development and implementation of evaluation methodology and what facilitators and challenges may be present when working within philanthropic sector. This will take about 60 minutes.

RISKS OF PARTICIPATION: The risks that you run by taking part in this study are minimal. These risks include minor Zoom fatigue, boredom, or slight discomfort when discussing issues of race or racial equity. To minimize risks, I will ask all subjects if they would like to remain off camera for the interview and check in with the subject about their comfort level with the questions.

BENEFITS OF PARTICIPATION: I do not expect the study to benefit you personally. This study will benefit me (the researcher) by helping me complete my dissertation for my doctorate. This study is also intended to further the fields of philanthropy and evaluation by identifying useful examples of how culturally responsive evaluation is practiced within philanthropy and the extent to which members of the communities served are included in development and implementation of evaluation methods.

COMPENSATION: You will not be directly compensated for participating in this study.

VOLUNTARY PARTICIPATION: Your participation in this study is completely voluntary. You may stop or withdraw from the study or refuse to answer any particular question for any reason at any time without it being held against you. Your decision whether or not to participate will have no effect on

your current or future connection with anyone at CGU or anyone else within the philanthropic sector.

CONFIDENTIALITY: Your individual privacy will be protected in all papers, books, talks, posts, or stories resulting from this study. In order to protect the confidentiality of your responses shared via Zoom, I will utilize only the Zoom audio file of the interview for my research purposes and will delete the video recording when it is automatically produced. I will keep all audio recordings and transcriptions in a password protected, secure cloud storage. A unique ID code will be developed to store the audio file and the transcription of the interview. The investigator will erase audio recordings when their research purposes are served (after transcribing, coding, or summarizing them), in order to protect your privacy.

SPONSORSHIP: This study is being paid for by Cristina Whyte.

FURTHER INFORMATION: If you have any questions or would like additional information about this study, please contact Cristina Whyte at (805) 216-0610 or at Cristina.Tangonan@cgu.edu. You may also contact Dr. Tarek Azzam, the faculty supervisor for this dissertation, at (909)374-5355 or at Tarek.Azzam@cgu.edu. The CGU Institutional Review Board (IRB) has certified this project as exempt. If you have any ethical concerns about this project or about your rights as a human subject in research, you may contact the CGU IRB at (909) 607-9406 or at irb@cgu.edu. A copy of this form will be given to you if you wish to keep it.

CONSENT: Checking the box below means that you understand the information on this form, that someone has answered any and all questions you may have about this study, and you voluntarily agree to participate in it.

(Check Box for Online Consent) Date _____

Typed Name of Participant _____

Appendix C: IRB Approval



Dear Cristina,

Thank you for submitting your research protocol to the IRB at Claremont Graduate University for review. On 01/12/2022, based on the information provided for Protocol #4142 (Culturally Responsive Evaluation in Philanthropy), we have certified it as *exempt from IRB supervision* under CGU policy and federal regulations at 45 CFR 46.104(b)(2).

Exempt status means that so long as the study does not vary significantly from the description you have given us, further review in the form of filing annual reports and/or renewal requests is not necessary. Although study termination/closure reports are also not required, they are greatly appreciated. You may specify in relevant study documents, such as consent forms, that CGU human subjects protection staff members have reviewed the study and determined it to be exempt from IRB supervision. The IRB does not “*approve*” (or disapprove) studies that are exempt, so kindly avoid use of this verb.

Please note that when complete the survey for Phase 2 of your study, you must submit the survey in an amendment *before* administering it as part of this study. Particularly if the survey does not introduce any particularly sensitive items that would change the exempt status of the study, this will be a simple and quick amendment for a “change in research materials”.

If we have approved informed consent/assent forms for your study, please be sure to use the approved versions when obtaining consent from research subjects.

Please note carefully that maintaining exempt status requires that (a) the risks of the study *remain minimal*, that is, as described in the application; (b) that *anonymity or confidentiality* of participants, or *protection* of participants against any higher level of risk due to the internal knowledge or disclosure of identity by the researcher, is maintained as described in the application; (c) that *no deception* is introduced, such as reducing the accuracy or specificity of information about the research protocol that is given to prospective participants; (d) the research *purpose, sponsor, and recruited study population* remain as described; and (e) the principal investigator (PI) continues and is not replaced.

Changes in *any such features* of the study as described may affect one or more of the conditions of exemption and would very likely warrant a reclassification of the research protocol from exempt status and require additional IRB review. If any such changes are contemplated, please notify the IRB as soon as possible and before the study is begun or changes are implemented. If any events occur during the course of research, such as unexpected adverse consequences to participants, that call into question the features that permitted a determination of exempt status, you must notify the IRB as soon as possible.

If Applicable: Most listservs, websites, and bulletin boards have policies regulating the types of advertisements or solicitations that may be posted, including from whom prior approval must be obtained. Many institutions and even classroom instructors have policies regarding who can solicit potential research participants from among their students, employees, etc., what information must be included in solicitations, and how recruitment notices are distributed or posted. You should familiarize yourself with the policies and approval procedures required of you to recruit for or conduct your study by listservs, websites, institutions, and/or instructors. Approval or exemption by the CGU IRB does not

substitute for these approvals or release you from assuring that you have gained appropriate approvals before advertising or conducting your study in such venues.

The IRB may be reached at (909) 607-9406 or via email to irb@cgu.edu. The IRB wishes you well in the conduct of your research project.

Sincerely,

Conway,
air
[.conway@cgu.edu](mailto:conway@cgu.edu)

Griffith,
nager
griffith2@cgu.edu

150 East Tenth Street • Claremont, California 91711-6160
Tel: 909.607.9406

Appendix D: Evaluator Interview Protocol

Introduction

Thank you for taking the time to speak with me today! The purpose of this interview is to gain a deeper understanding about how and to what extent evaluators include communities served in the development of culturally responsive evaluation methodology and to identify what issues, challenges, and facilitators evaluators encounter throughout this process when partnering with philanthropy.

Everything you say today is confidential and will not be reported in a way that could identify you or your organization, so I encourage you to be open and honest. We will not attribute any quotes or information to you and/or organization. This conversation will last about 50-60 minutes. There are no right or wrong answers.

If it is alright with you, I would like to record the conversation. No one beyond the research team and our transcription service will have access to the recording.

Do I have your permission to record our conversation or would you prefer I take notes instead? Do you have any questions before we begin?

[If agreement to record is attained, start the recording and state your name and the date, and ask the participants to state their name and organization]

Background (3 minutes)

1. Tell me about your experiences with evaluation working with philanthropy.
 - All sectors have their own culture. How would you describe the culture of philanthropy concerning evaluation and community inclusion?

Evaluator Role in CRE (5 minutes)

What do you think your role, as an evaluator, is when working with philanthropy? In your opinion, what is your role when you are applying a CRE lens to your work with philanthropy? What is your role or relationship when it comes to communities served by the philanthropic efforts you evaluate?

2.

CRE Approaches and Developing Methods (10 minutes)

3. What opportunities have you had when working with philanthropy to apply a CRE lens to your work?

4. What types of culturally responsive approaches have you used specifically when it comes to developing and implementing CRE methods?
- What steps do take to include communities served in this process?
 - How do philanthropic stakeholders usually respond to these approaches?
 - How do community stakeholders respond to these approaches?

Challenges, Facilitators and Advice to Evaluators Interested in CRE (30 minutes)

5. What challenges have you faced when including communities served in developing and implementing culturally responsive methods for the evaluation of philanthropic initiatives? How and to what extent might these challenges be related to philanthropy's culture or attitudes toward community inclusion?
- (Probe about cultural bias and elements of Kirkhart's (2010) model of multicultural validity - culture, values, context, consequences, theory, relationship, and experience).
6. What are some elements that may be present in the culture of philanthropy that are helpful when including communities served in developing and implementing culturally responsive methods?
7. Could you provide a specific example of when you developed a culturally responsive tool or protocol in partnership with community? How was it received? What steps did you take to ensure that it was culturally responsive? How were community embers included? What challenges or facilitators did you encounter?
8. Some might describe the culture of philanthropy as adhering to white dominant norms and practices. How do you think this shows up when practicing CRE in the context of philanthropy?
- (Probe about how white dominant norms might be a barrier to for community inclusion in philanthropy).
9. What advice do you have for an evaluator who wants to partner with communities served to develop culturally responsive tools or protocols for a philanthropic evaluation but is new to the CRE approach or is new to the culture of philanthropy?

Interview Sample (5 minutes)

10. We are interested in identifying what issues, challenges, and facilitators evaluators encounter when they include communities served in the development and implementation of CRE methodology. Would you happen to know any other evaluators, practitioners, or trainers who apply a CRE lens when working with philanthropic partners?

If YES

- a. Would you be willing to share their contact information with me so I can reach out to them about participating in an interview?
- b. What was the name of the evaluation that you worked on with them?

If NO

c. If you think of anyone who may be a good fit for an interview, please feel free to contact me.

Closing (2 minutes)

11. Thank you so much for your time and for participating in this interview! These are all the questions I have for you today. Would you like to share anything else about the topics we covered today or do you have any questions for me about the study?

Appendix E: Foundation Staff Interview Protocol

Introduction

Thank you for taking the time to speak with me today! The purpose of this interview is to gain a deeper understanding of stakeholders', clients', and program staff's perceptions of culturally responsive evaluation (CRE), the inclusion of communities served in the development and implementation of CRE methods, and the challenges and facilitators to CRE approaches for evaluators and stakeholders, clients, and program staff within philanthropy.

Everything you say today is confidential and will not be reported in a way that could identify you or your organization, so I encourage you to be open and honest. We will not attribute any quotes or information to you and/or organization. This conversation will last about 50-60 minutes. There are no right or wrong answers.

If it is alright with you, I would like to record the conversation. No one beyond the research team and our transcription service will have access to the recording.

Do I have your permission to record our conversation or would you prefer I take notes instead? Do you have any questions before we begin?

[If agreement to record is attained, start the recording and state your name and the date, and ask the participants to state their name and organization]

Background (3 minutes)

1. Tell me about your experiences with evaluation to your foundation and describe the contexts and culture in which you work.
 - All sectors have their own culture. How would you describe the culture of philanthropy?

Evaluator Role in CRE (5 minutes)

2. What do you think an evaluator's role is when evaluating philanthropic initiatives? What is their role when implementing CRE approaches, such as including communities served in the development and implementation of CRE methods?
 - In your opinion, what is your role as foundation staff when you are working with an evaluator to examine an initiative with a CRE lens?

CRE Approaches and Developing Methods (10 minutes)

3. What opportunities have you had within your foundation or the sector of philanthropy to apply a CRE lens to your work?

4. What types of culturally responsive approaches have you used specifically when it comes to developing and implementing CRE methods in partnership with an evaluator? To what extent were the communities served by the initiative included in the evaluation process?

- How are you involved in the development of culturally responsive evaluation protocols and procedures?
- What is the process of developing CRE methods usually like for you and other staff at your foundation?
- How do community stakeholders respond to these approaches?

Challenges, Facilitators and Advice to Evaluators Interested in CRE (30 minutes)

5. What challenges have you faced when developing culturally responsive methods for the evaluation of philanthropic initiatives and partnering with communities on this task? How and to what extent might these challenges be related to philanthropy's culture?

- (Probe about cultural bias and elements of Kirkhart's (2010) model of multicultural validity - culture, values, context, consequences, theory, relationship, and experience).

6. What are some elements that may be present in the culture of philanthropy that are helpful when developing culturally responsive methods that include communities served?

7. Could you provide a specific example of when you and an evaluator developed a culturally responsive tool or protocol in partnership with community members? How was it received? What steps did you take to ensure that it was culturally responsive? What challenges or facilitators did you encounter?

8. Some might describe the culture of philanthropy as adhering to white dominant norms and practices. How do you think this shows up when practicing CRE and community inclusion in the context of philanthropy?

- (Probe about how white dominant norms might be a barrier to community inclusion in philanthropy)

9. What advice do you have for an evaluator who wants to develop culturally responsive tools or protocols in partnership with community members for a philanthropic evaluation but is new to the CRE approach or is new to the culture of philanthropy?

Interview Sample (5 minutes)

10. We are interested in identifying what issues, challenges, and facilitators evaluators encounter when they include communities served in the development and implementation of CRE methodology. Would you happen to know any other evaluators, practitioners, or trainers who apply a CRE lens when working with philanthropic partners?

If YES

- a. Would you be willing to share their contact information with me so I can reach out to them about participating in an interview?
- b. What was the name of the evaluation that you worked on with them?

If NO

c. If you think of anyone who may be a good fit for an interview, please feel free to contact me.

Closing (2 minutes)

12. Thank you so much for your time and for participating in this interview! These are all the questions I have for you today. Would you like to share anything else about the topics we covered today or do you have any questions for me about the study?

Appendix F: Phase 1 and 2 Codebooks

Research Questions

R1. How and to what extent do evaluators working within philanthropy include communities served when developing and implementing CRE and CREE methods?

R2. What facilitators and challenges do evaluators face when including communities served in developing and implementing CRE methods within the cultural factors present in philanthropic initiatives?

R3. What challenges and facilitators do practitioners, trainers, and foundation staff encounter when engaging in CRE efforts to include communities served in the development and implementation of evaluation methods?

Code List

Note. Not all codes have definitions due to the explanatory description of the code name.

Parent Code	Code	Subcode	Definition
PHASE 1: R1—CRE Methods Steps			
	R1.01	Identify Purpose of Evaluation	Description of activities, engagement, rationale, and focus concerning CRE step 1
	R1.02	Engage Stakeholders	Description of activities, engagement, rationale, and focus concerning CRE step 2
	R1.03	Prepare for Evaluation	Description of activities, engagement, rationale, and focus concerning CRE step 3
	R1.04	Framing Questions	Description of activities, engagement, rationale, and focus concerning CRE step 4
	R1.05	Designing Questions	Description of activities, engagement, rationale, and focus concerning CRE step 5
	R1.06	Selecting and Adapting Instrumentation	Description of activities, engagement, rationale, and focus concerning CRE step 6
	R1.07	Collecting Data evaluation	Description of activities, engagement, rationale, and focus concerning CRE step 7
	R1.08	Analyzing Data	Description of activities, engagement, rationale, and focus concerning CRE step 8
	R1.09	Disseminate and Use Results	Description of activities, engagement, rationale,

Parent Code	Code	Subcode	Definition
PHASE 1: R1—AEA Competencies			
	R1	Professional Practice	Focuses on what makes evaluators distinct as practicing professionals. Professional practice is grounded in AEA’s foundational documents, including the Program Evaluation Standards, the AEA Guiding Principles, and the AEA Statement on Cultural Competence.
	R1	Methodology	Focuses on technical aspects of evidence-based, systematic inquiry for valued purposes. Methodology includes quantitative, qualitative, and mixed designs for learning, understanding, decision making, and judging.
		Assembling advisory committee	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
		Forming local learning partnerships	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
		Storytelling	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
		Conducting focus groups	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
		Developing/implementing a survey	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
		Developing a database	Description of activities, engagement, rationale, implementation, definition of

	community inclusion, and focus concerning this method
Observing learning sessions	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
Mapping stakeholders	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
Developing evaluation framework	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
Learning through secondary data	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
Interviewing stakeholders	Description of activities, engagement, rationale, implementation, definition of community inclusion, and focus concerning this method
R1Context	Focuses on understanding the unique circumstances, multiple perspectives, and changing settings of evaluations and their users/stakeholders. Context involves site/location/ environment, participants/stakeholders, organization/structure, culture/diversity, history/traditions, values/beliefs, politics/economics, power/privilege, and other characteristics.
Navigating the pandemic	Description of issues concerning COVID-19
R1Planning and management	Focuses on determining and monitoring work plans, timelines, resources, and other components needed to complete and deliver an evaluation study. Planning and management include networking, developing proposals, contracting, determining work assignments, monitoring progress, and fostering use.
Roles for local teams	Local learn team roles and responsibilities for evaluation planning

R1 Interpersonal	Focuses on human relations and social interactions that ground evaluator effectiveness for professional practice throughout the evaluation. Interpersonal skills include cultural competence, communication, facilitation, and conflict resolution.
Complexity of cultural identity	Discussion of issues concerning cultural identity

Parent Code	Code	Subcode	Definition
PHASE 1: R2_ Cultural norms and beliefs surrounding community inclusion in CRE/CREE			
	R2 Intent to include community but no action		Discussion of attitudes, beliefs, values, actions, feelings and perceptions pertaining to community inclusion.
		History	Discussion of the history of community inclusion
		Cultural Shifts	Recent shifts in attitudes, beliefs, values, actions, feelings and perceptions pertaining to community inclusion.
	R2 Rooted in White dominant norms		Discussion of white dominant norms or norms of white supremacy. References to a culture of whiteness or the white dominant frame.
		Sense of urgency	Makes it difficult to take time to be inclusive, encourage democratic and/or thoughtful decision-making, to think and act long-term, and/or to consider consequences of whatever action we take; frequently results in sacrificing potential allies for quick or highly visible results, reinforces existing power hierarchies that use the sense of urgency to control decision-making in the name of expediency.
		Either/or thinking	Positioning or presenting options or issues as either/or — good/bad, right/wrong, with us/against us. Little or no sense of the possibilities of both/and. Trying to

	simplify complex things, for example believing that poverty is simply the result of lack of education.
Worship of the written word	Those with strong documentation and writing skills are more highly valued, even in organizations where ability to relate to others is key to the mission. An inability or refusal to acknowledge information that is shared through stories, embodied knowing, intuition and the wide range of ways that we individually and collectively learn and know
Conflict avoidant	People in power are scared of expressed conflict and try to ignore it or run from it; emphasis or insistence on being polite; equating the raising of difficult issues with being impolite, rude, or out of line
Risk/failure avoidant	Fear of failing. Fear of taking risks.
Perfectionism vs progress	Mistakes are seen as personal, reflect badly on the person – Little time for learning
Right to comfort	The belief that those with power have a right to emotional and psychological comfort (another aspect of valuing ‘logic’ over emotion); scapegoating those who cause discomfort
R2 Early in Diversity, Equity, and Inclusion journey	Discussion of where foundations are at in their diversity equity inclusion efforts. Discussion of DEI in evaluation.
R2 Main audience is philanthropy	Discussions about audiences for philanthropy. Foundations as the main audience for evaluation.
R2 Grantees as proxies	Discussions of grantees being defined as community members and grantee inclusion.

Parent Code	Code	Subcode	Definition
PHASE 1: R2 & 3_Facilitators to community inclusion in CRE/ CREE			
	R2&3	Power sharing	Ideals from all stakeholders are valued for the positional expertise they represent, ideas from others are requested and space is made for them to be heard. The evaluation experience is shared equitably and appropriately.
		Inclination to power share	Interest in de-centering the foundation in the evaluation process and sharing that process with others for development and implementation of CRE/CREE
		Willingness to change	Willingness to shift evaluation practices for power sharing purposes.
		Thoughtfulness about relationships and contributions	Thoughtfulness about relationships and contributions of stakeholders. Wanting those involved to feel valued. Honoring expertise at all levels and positions within the evaluation context.
	R2&3	Sufficient time/ budget	Having enough time and budget to do execute essential CRE approaches – building relationships, inclusion of community, adapting instrumentation, collecting and analyzing qualitative/mixed methods data.
		Meeting community needs for participation	Having resources for incentives/stipends/ laptops – tangible things that ca help participation/inclusion.
	R2&3	Flexibility/freedom	Flexibility of foundations to change their focus, strategy, funding timelines, evaluation approach, and other ways of working. The mention of lack of accountability or oversight.
	R2&3	Honoring the process of community inclusion	Setting the intention to center community – descriptions of values, beliefs, and actions
	R2&3	Commitment to equity	Description of the importance of internal work

within institutions about a commitment to centering equity, diversity, and inclusion in their work.

Parent Code	Code	Subcode	Definition
PHASE 1: R2 & 3— Challenges to community inclusion in CRE/ CREE			
	R2&3 Inclination to power hoard		Little, if any, value around sharing power power seen as limited, only so much to go around. Those with power feel threatened when anyone suggests changes in how things should be done in the organization, often feeling suggestions for change are a reflection on their leadership.
	R2&3 Limited push to change		No one pushing foundations or evaluators to change the way they do things
	R2&3 Prioritizing funder/board		Prioritizing the board’s information needs or evaluation interests
	R2&3 Foundations far from community		Distance of foundation staff/ board from communities. Activities that foundations do to keep themselves separate from community. Lacking relationships with community.
	R2&3 Challenging to navigate power dynamics		Clashes of power among different stakeholders. Grantee vs funder dynamics especially.
	R2&3 Difficult to select the “right” evaluator		Discussion about finding an evaluator that is qualified to conduct CRE/CREE, that has similar values concerning equity
	R2&3 Prioritizing certain methods over others		The favoring quantitative information. Believing the numbers are more accurate. Discussions of rigor/validity.
	R2&3 Limited time/resources		Limited time and resources allocated building relationships and trust - short time horizons for contracts

Parent Code	Code	Subcode	Definition
PHASE 2 : R1—Methods			
	R1_OE_Assembling	advisory committee	
		Similar	Magnitude code = 3
		Somewhat similar	Magnitude code = 2
		Different	Magnitude code = 1
		Other Description	
		Power	Issues related to power that were not included in method description
		Factors for method in philanthropy	Things to consider in philanthropy
		Stakeholders involved	Who else is involved – stakeholders that were not included in method description
		Purpose	Purpose other than what was in the methods description
	R1_OE_Forming	local learning partnerships	
		Similar	Magnitude code = 3
		Somewhat similar	Magnitude code = 2
		Different	Magnitude code = 1
		Other Description	
		Power	Issues related to power that were not included in method description
		Factors for method in philanthropy	Things to consider in philanthropy
		Stakeholders involved	Who else is involved – stakeholders that were not included in method description
		Purpose	Purpose other than what was in the methods description

R1_OE_Storytelling

Similar Magnitude code = 3

Somewhat similar Magnitude code = 2

Different Magnitude code = 1

Other Description

Power Issues related to power that were not included in method description

Factors for method in philanthropy Things to consider in philanthropy

Stakeholders involved Who else is involved – stakeholders that were not included in method description

Purpose Purpose other than what was in the methods description

R1_OE_Conducting focus groups

Similar Magnitude code = 3

Somewhat similar Magnitude code = 2

Different Magnitude code = 1

Other Description

Power Issues related to power that were not included in method description

Factors for method in philanthropy Things to consider in philanthropy

Stakeholders involved Who else is involved – stakeholders that were not included in method description

Purpose Purpose other than what was in the methods description

R1_OE_Developing/implementing a survey

Similar Magnitude code = 3

Somewhat similar Magnitude code = 2

Different

Magnitude code = 1

Other Description

Power

Issues related to power that were not included in method description

Factors for method in philanthropy

Things to consider in philanthropy

Stakeholders involved

Who else is involved – stakeholders that were not included in method description

Purpose

Purpose other than what was in the methods description

R1_OE_Developing a database

Similar

Magnitude code = 3

Somewhat similar

Magnitude code = 2

Different

Magnitude code = 1

Other Description

Power

Issues related to power that were not included in method description

Factors for method in philanthropy

Things to consider in philanthropy

Stakeholders involved

Who else is involved – stakeholders that were not included in method description

Purpose

Purpose other than what was in the methods description

R1_OE_Observing learning sessions

Similar

Magnitude code = 3

Somewhat similar

Magnitude code = 2

Different

Magnitude code = 1

Other Description

Power

Issues related to power that were not included in method description

Factors for method in philanthropy	Things to consider in philanthropy
Stakeholders involved	Who else is involved – stakeholders that were not included in method description
Purpose	Purpose other than what was in the methods description

R1_OE_Mapping stakeholders

Similar	Magnitude code = 3
Somewhat similar	Magnitude code = 2
Different	Magnitude code = 1

Other Description

Power	Issues related to power that were not included in method description
Factors for method in philanthropy	Things to consider in philanthropy
Stakeholders involved	Who else is involved – stakeholders that were not included in method description
Purpose	Purpose other than what was in the methods description

R1_OE_Developing evaluation framework

Similar	Magnitude code = 3
Somewhat similar	Magnitude code = 2
Different	Magnitude code = 1

Other Description

Power	Issues related to power that were not included in method description
Factors for method in philanthropy	Things to consider in philanthropy
Stakeholders involved	Who else is involved – stakeholders that were not included in method description

Purpose	Purpose other than what was in the methods description
R1_OE_Learning through secondary data	
Similar	Magnitude code = 3
Somewhat similar	Magnitude code = 2
Different	Magnitude code = 1
Other Description	
Power	Issues related to power that were not included in method description
Factors for method in philanthropy	Things to consider in philanthropy
Stakeholders involved	Who else is involved – stakeholders that were not included in method description
Purpose	Purpose other than what was in the methods description
R1_OE_Interviews	
Similar	Magnitude code = 3
Somewhat similar	Magnitude code = 2
Different	Magnitude code = 1
Other Description	
Power	Issues related to power that were not included in method description
Factors for method in philanthropy	Things to consider in philanthropy
Stakeholders involved	Who else is involved – stakeholders that were not included in method description
Purpose	Purpose other than what was in the methods description

Parent Code	Code	Subcode	Definition
PHASE 2: R2&3—Strategies or approaches to promote community inclusion in CRE/CREE			
	R1_OE_	Methods to include community	
		Research Methods	Types of methods used, validity, how methods are used
		Community inclusion throughout evaluation	Examples or descriptions of community inclusion throughout the evaluation
		Phase of evaluation	Discussion of what phase certain methods are most important or used
	R1_OE_	Funder framing	
		Setting expectations for CRE/CREE with funders/program staff	
		Strategies for when funder is resistant to inclusion	
		Upfront conversations about power	
		Refocus on community needs when needed	
		Push against white dominant norms	
		Funder looking for expert to shift culture	
		Connecting work to funder values	
		Seeking Learning vs. evaluation	
		Lack of accountability in philanthropy	
		Being an internal champion for CRE/CEE	
	R1_OE_	Incentives	Description of incentives.
	R1_OE_	Community relationships	How to approach community, how to enter relationships

Appendix G: Evaluation Advisory Committee Case Descriptions

Evaluation Advisory Committee

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input checked="" type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input checked="" type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Facilitated a neighborhood advisory committee consisting of neighborhood partners and representatives. An evaluation consultant regularly meets with representatives to discuss what evaluation is, what it means, identify what representatives want to know, what questions they have, and why their concerns have been historically excluded. Community members work with the evaluator to design the evaluation and identify methods of storytelling.</p> <p><i>State Foundation</i></p>	<p><i>Recipients:</i> Residents</p> <p><i>Implementers:</i> N/A</p>	<p>The foundation wanted to understand community needs and learning questions.</p>
<input checked="" type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input checked="" type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Developed an advisory group consisting of community organization leaders to share scope, learning questions, and the evaluation design. The evaluators shared evaluation activities they would like to engage in and the rationale for these activities. They fielded what topics might be included in certain evaluation activities, such as a survey. They also asked the group to provide input on an impact framework.</p> <p><i>State Foundation</i></p>	<p><i>Recipients:</i> N/A</p> <p><i>Implementers:</i> Community organization leaders</p>	<p>Foundation agreed to receive input from grantees to check if evaluation question, activities, and methods resonated with them. Evaluator initiated the request to engage grantees.</p>
<input checked="" type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	<p>Facilitated a youth advisory committee consisting of youth from previously funded youth organizations. The advisory committee is tasked with developing foundation programs and grants geared toward improving outcomes for youth. Youth are considered partners in the development and framing of learning and evaluation questions for these initiatives.</p> <p><i>State Foundation</i></p>	<p><i>Recipients:</i> Youth</p> <p><i>Implementers:</i> Youth organization grantees</p>	<p>Foundation requested the representation of youth voice in the development and framing of the evaluation questions.</p>
<input checked="" type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation	<p>Developing an advisory group consisting of national and local grantees. The advisory group is tasked with co-developing the evaluation questions and design.*</p> <p><i>National Foundation</i></p>	<p><i>Recipients:</i> N/A</p> <p><i>Implementers:</i></p>	<p>Foundation and evaluators scoped the development of a grantee advisory group.</p>

<input type="checkbox"/> Selecting and Adapting Instrumentation		National level grantees	
<input type="checkbox"/> Collecting Data		Local level grantee	
<input checked="" type="checkbox"/> Framing Questions	Facilitated a community health advisory committee on substance use recovery consisting of community residents and staff from community health organizations, all of which were in recovery themselves. The health advisory committee was tasked with providing input on learning and evaluation questions, evaluation framework, tools used for measurement, and sensemaking. <i>State Foundation</i>	<i>Recipients:</i>	Foundation requested input from community and recovery participants. The advisory committee did not have much decisional power.
<input checked="" type="checkbox"/> Designing the Evaluation		Residents	
<input type="checkbox"/> Selecting and Adapting Instrumentation		<i>Implementers:</i>	
<input type="checkbox"/> Collecting Data		Staff from community health organizations and companies	
<input checked="" type="checkbox"/> Framing Questions	Created a technical advisory or elder group of professionals in climate change, environment, and health or Indigenous elders who have life experience and native wisdom to develop an evaluation framework that will be shared with grantees. Grantees for the health program consist of both native and non-native organizations. The technical advisory team also reflects this background. In the future, grantees will be able to revise the framework. <i>National Foundation</i>	<i>Recipients:</i>	Foundation sought out a CRE approach that incorporated knowledge and wisdom of Indigenous groups.
<input checked="" type="checkbox"/> Designing the Evaluation		Native American community members	
<input type="checkbox"/> Selecting and Adapting Instrumentation		<i>Implementers:</i>	
<input type="checkbox"/> Collecting Data		Biologists Climatologists Grantees of native and non-native community organizations	
<input type="checkbox"/> Framing Questions	Establishing a youth advisory committee that would have youth as evaluators. The foundation is exploring what kind of training and relationship will be needed for an advisory committee.* <i>National Foundation</i>	<i>Recipients:</i>	Foundation is actively trying to be in a different relationship with youth and community.
<input checked="" type="checkbox"/> Designing the Evaluation		Youth	
<input checked="" type="checkbox"/> Selecting and Adapting Instrumentation		Community members	
<input type="checkbox"/> Collecting Data		<i>Implementers:</i> N/A	
<input type="checkbox"/> Framing Questions	Developed a steering committee with influential people in the education and health, community-based organization leaders, community leaders, and community members to vet the priority areas for strategy and a results framework. The group engaged in discussions about outcomes that would be used for a future evaluation. <i>State Foundation</i>	<i>Recipients:</i>	Foundation requested input from different levels within the community. Facilitation was intentional to address different power dynamics that were present.
<input checked="" type="checkbox"/> Designing the Evaluation		Residents	
<input type="checkbox"/> Selecting and Adapting Instrumentation		<i>Implementers:</i>	
<input type="checkbox"/> Collecting Data		Leaders from community-based organizations Education and health leaders & professionals	
<input type="checkbox"/> Framing Questions	Developing an evaluation advisory committee consisting of youth from around the nation that are representing different populations.	<i>Recipients:</i> N/A	Foundation wanted to form direct

<input type="checkbox"/> Designing the Evaluation <input checked="" type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	Foundation program officers and researchers are connecting directly with youth who have demonstrated strong community organizing and leadership skills and are knowledgeable about youth issues in their respective communities. Youth will likely be tasked with informing protocol and survey development in the future.* <i>National Foundation</i>	<i>Implementers:</i> Youth organizers from around the nation	relationships with youth from different populations through listening and co-learning.
---	---	---	--

An asterisk () indicates that the use of this method is in the early stages.*

Appendix H: Interview Case Descriptions

Interviews

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input checked="" type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	<p>Conducted interviews with grantees to ask about what challenges they are facing in their work, their approach to the work that they have been granted to do by the foundation, and what they would like to know that could help them with that work.</p> <p><i>National Foundation</i></p>	<p><i>Recipients:</i> N/A</p> <p><i>Implementers:</i> Grantees</p>	<p>Foundation wanted to know what challenges grantees were facing and how the evaluation could include information that could be valuable to them.</p>
<input checked="" type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	<p>Conducted interviews with grantees to inform the design of a theory of change and the development and framing of evaluation questions for the initiative. Evaluation consultants shared initial thinking about the theory of change and the questions from the foundation then they engaged grantees in interviews asking that about what they would like to add and what is missing.</p> <p><i>National Foundation</i></p>	<p><i>Recipients:</i> N/A</p> <p><i>Implementers:</i> Grantees</p>	<p>Foundation worked with evaluators to include grantees so that they could share their local wisdom.</p>
<input type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	<p>Conducted a series of interviews with grantees to understand how they are measuring the impact of their work and what was meaningful to them and to the community.</p> <p><i>Type of Foundation Not Mentioned</i></p>	<p><i>Recipients:</i></p> <p><i>Implementers:</i> Grantees</p>	<p>Foundation requested that the evaluator develop standardized indicators across grantees.</p>
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Conducted interviews with the grantees and program staff from community organizations to gain insight into how foundations can understand where an organization is at in their lifecycle and how foundations can improve funding efforts based on the needs of organizations. Grantees had the freedom to use the funding in any way they thought would help build better educational systems in their communities.</p> <p><i>National Foundation</i></p>	<p><i>Recipients:</i> N/A</p> <p><i>Implementers:</i> Grantees Program staff with community organizations</p>	<p>Foundation wanted to learn about the different needs of organizations throughout their lifecycle to improve their grantmaking.</p>

Appendix I: Storytelling Case Descriptions

Storytelling

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Connected with various community-based mental and behavioral health organizations around the state to conduct outreach to community members that they worked with who were willing to tell your story about their recovery process. What started off as a more traditional interview protocol, shifted into a more unstructured storytelling approach. Participants were able to tell their story how they wanted to tell it.</p> <p><i>State Foundation</i></p>	<p><i>Recipients:</i> Community members connected with CBOs across the state</p> <p><i>Implementers:</i> N/A</p>	<p>Foundation learned their stakeholders that there was a dearth of knowledge and stories directly from individuals recovering from mental and behavioral health issues.</p>
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Partnered with community members for a storytelling effort for an evaluation. Evaluation advisory committee members from the community brought in neighbors to tell their stories via video for their evaluative. Community members involved in the storytelling effort have ownership of those videos.</p> <p><i>State Foundation</i></p>	<p><i>Recipients:</i> Community residents</p> <p><i>Implementers:</i> N/A</p>	<p>Foundation wanted to understand community needs and learning questions.</p>
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Engaged community in storytelling technique called Grandmother's Pedagogy to inform the evaluation of a health initiative for a national foundation. Evaluators asked community members from Indigenous groups to be sources of data collection to provide insights and stories about the relationships between kinship, intergenerational connections, and health education.</p> <p><i>National Foundation</i></p>	<p><i>Recipients:</i> Members of Indigenous communities</p> <p><i>Implementers:</i> N/A</p>	<p>Foundation wanted to learn about the relationships between kinship, intergenerational connections, and health education.</p>

Appendix J. Focus Groups Case Descriptions

Focus Groups

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Collected data via focus groups consisting of community residents of diverse racial and ethnic backgrounds. Focus groups were conducted in multiple languages (Hmong, Spanish, and English). Food and childcare were provided for focus group participants. Service providers that community members knew were also present to ensure that participants were comfortable.</p> <p style="text-align: center;"><i>Community Foundation</i></p>	<p><i>Recipients:</i> Parents/guardians</p> <p><i>Implementers:</i> Representatives from community organizations*</p>	<p>Community members were included as sources for data collection for an evaluation.</p>
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Collected data via focus groups with community members. The evaluators hired native Spanish and Tagalog speakers to facilitate the focus group. This ensured that the facilitator was culturally grounded in the meanings behind the questions and that the facilitation was appropriate for the groups.</p> <p style="text-align: center;"><i>State Foundation</i></p>	<p><i>Recipients:</i> Local community members chosen by community organizations</p> <p><i>Implementers:</i> Representatives from community organizations*</p>	<p>Foundation and community organizations wanted to learn about the stories of community members. Community members from specific regions were included as sources for data collection.</p>
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation	<p>Conducted several virtual focus groups on contraception with different community groups: 1) those who come from rural areas, 2) communities of color, or 3) low socioeconomic regions. Evaluators partnered with a local recruiting firm to gain access to community and often partnered</p>	<p><i>Recipients:</i> Rural community members</p> <p>Members of communities of color</p> <p>Members of lower</p>	<p>Foundation wanted to learn about the perspectives from different community groups concerning contraception to improve reproductive health</p>

<input checked="" type="checkbox"/> Collecting Data	with someone from the local community to facilitate the sessions.* Potential participants were provided with screener questions via a survey to identify participants for the sample and to prepare them for a conversation on a sensitive topic.	socioeconomic communities	and rights for those within the state.
	<i>State Foundation</i>	<i>Implementers:</i>	
		N/A	

Appendix K: Survey Case Descriptions

Survey

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input checked="" type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Co-developing a survey to help a community nonprofit organization capture stories from their community. The survey will be implemented and processed by the community organization so that they can use it to inform their work. The goal of this evaluation effort is to create sustainable learning at the community level.</p> <p><i>State Foundation</i></p>	<p><i>Recipients:</i> Community residents</p> <p><i>Implementers:</i> Community nonprofit</p>	<p>State Foundation granted control of funding and the evaluation scope of this effort to the regional intermediary and the nonprofit organization. Nonprofit organization members wanted to include residents to tell the story of this effort in their community.</p>
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Co-developed a survey to help a community nonprofit organization learn from their community organizing program efforts. The survey was embedded in the program's curriculum and taken by program participants. The nonprofit staff implemented the survey and the evaluator assisted with analysis. The information gleaned from this survey will be shared with the community and used to gain future funding.</p> <p><i>State Foundation</i></p>	<p><i>Recipients:</i> Youth organizers Older adults Members of community organizations</p> <p><i>Implementers:</i> N/A</p>	<p>State Foundation granted control of funding and the evaluation scope of this effort to the regional intermediary and the nonprofit organization. Nonprofit organization members wanted to include residents.</p>
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Conducted surveys with several communities of color all over the United States. Evaluators tried to translate the surveys to reflect the languages present in communities of color in which demographics were shifting. The surveys were only translated into a set number of languages leaving some languages not represented.</p> <p><i>National Foundation</i></p>	<p><i>Recipients:</i> Local residents</p> <p><i>Implementers:</i> N/A</p>	<p>Foundation sought to build local data capacity to democratize data for communities to hold service and providers, government, and philanthropy accountable.</p>

Appendix L. Local Learning Partnerships Case Descriptions

Local Learning Partnerships

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input checked="" type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input checked="" type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Developed local learning partnerships across the nation consisting of residents working with evaluation consultants to engage in various data activities. Activities included developing evaluation questions, theory of change, metrics, and collecting, analyzing, and interpreting data to inform local outcomes and the foundation’s work. This process sought to build local data capacity to democratize data for communities to hold service and providers, government, and philanthropy accountable.*</p> <p style="text-align: center;"><i>National Foundation</i></p>	<p><i>Recipients:</i> Local residents</p> <p><i>Implementers:</i> Local universities Community data partners</p>	<p>Foundation sought to build local data capacity to democratize data for communities to hold service and providers, government, and philanthropy accountable.</p>

Note: Two participants shared their perspectives on the same effort. Both insights were consolidated to develop this description.

Appendix M: Secondary Data Case Descriptions

Secondary Data

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input checked="" type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	Reviewed for secondary data (websites, social media) about the evaluation context to identify what potential learning and evaluation questions might support grantee organizations. Foundation program staff reached out to grantees for information that they would like to share to inform the evaluation in the form of grantee reports. <i>National Foundation</i>	<i>Recipients:</i> N/A <i>Implementers:</i> Grantees	Foundation wanted grantees' work and past efforts to inform the evaluation questions and future data collection.
<input type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	Evaluators reviewed grantee reports and proposals for common indicators for a funding initiative. An interview protocol was developed based on this review of the grantee reports. <i>Type of Foundation Not Mentioned</i>	<i>Recipients:</i> N/A <i>Implementers:</i> Grantees	Grantees were included because the foundation wanted to develop standardized indicators across its grantees.

Appendix N: Evaluation Framework Development Case Descriptions

Evaluation Framework Development

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input checked="" type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	<p>Developed an evaluation framework through an emergent process that involved a series of meetings with a community nonprofit organization. These meetings were facilitated in English and Spanish. The process consisted of getting to know the nonprofit staff, the context of their work, past initiatives, and then how they were learning about their work. The nonprofit shared monitoring information that they would share with funders. Together the nonprofit staff and evaluator developed an evaluation framework that resonated with the community and culture to help them better understand their success and the story of their progress.</p> <p style="text-align: center;"><i>State Foundation</i></p>	<p><i>Recipients:</i> N/A</p> <p><i>Implementers:</i> Community nonprofit</p>	<p>State Foundation granted control of funding and the evaluation scope of this effort to the regional intermediary and the nonprofit organization.</p>
<input type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	<p>Collaborated with local learning partners for a national funding initiative to develop a local evaluation framework for improving middle school student reading levels. The development of the framework was informed by current data on academic performance, suspensions, and expulsions, and pre-post intervention scores. Residents also included positive indicators of social-emotional behavior, teacher training, teacher diversity, and school resources.</p> <p style="text-align: center;"><i>National Foundation</i></p>	<p><i>Recipients:</i> Residents</p> <p><i>Implementers:</i> N/A</p>	<p>Foundation sought to build local data capacity to democratize data for communities to hold service and providers, government, and philanthropy accountable.</p>

Appendix O: Database Development Case Descriptions

Database Development

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input checked="" type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input checked="" type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Asked grantees about their evaluation and learning interests and what they wanted to know that could inform their work. This information was used to develop an online database for grantees to ask and answer their own evaluation questions with interpretation support from foundation staff.</p> <p><i>Community Foundation</i></p>	<p><i>Recipients:</i> N/A</p> <p><i>Implementers:</i> Grantees</p>	<p>Foundation wanted grantees to own and use their own data in whatever manner they see fit.</p>

Appendix P: Observations Case Descriptions

Observations

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input type="checkbox"/> Framing Questions <input type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input checked="" type="checkbox"/> Collecting Data	<p>Observed funder sponsored learning sessions hosted by a learning partner. This learning space was created for grantees and is sponsored by the foundation. Grantee insights that were shared during learning sessions were utilized as source of data collection for the evaluation.</p> <p><i>National Foundation</i></p>	<p><i>Recipients:</i> N/A</p> <p><i>Implementers:</i> Grantees</p>	<p>Foundation provided a learning space for grantees to co-learn. This space was leveraged to learn about the initiative.</p>

Appendix Q: Stakeholder Mapping Case Descriptions

Stakeholder Mapping

Phase of CRE Process	Description	Definitions of Community	Purpose of Community Inclusion
<input type="checkbox"/> Framing Questions <input checked="" type="checkbox"/> Designing the Evaluation <input type="checkbox"/> Selecting and Adapting Instrumentation <input type="checkbox"/> Collecting Data	<p>Facilitated a stakeholder mapping activity with community residents and professionals to understand the level of influence and power of stakeholders within an evaluation context. The evaluators sought to highlight the common humanity of all evaluation stakeholders and address the power dynamics that were present in the context.</p> <p><i>Type of Foundation Not Provided</i></p>	<p><i>Recipients:</i> Community residents</p> <p><i>Implementers:</i> Community organization leaders</p>	<p><i>No information provided</i></p>

Appendix R: Survey Methods Descriptions and Additional Survey Insights

Methods Descriptions and Additional Survey Insights

Methods	Original Description in Survey	Similarity of Original Description to Use in the Field Code Frequencies	Synthesis of Participant Responses on How Use Differed from Original Description in Survey
Evaluation Frameworks (n=18)	Evaluators reviewed grantee reports for common indicators to develop an evaluation framework for an initiative. Through interviews, the evaluators asked grantees what success looks like to them, how they are currently measuring the impact of their work, what information was meaningful to them, and what information was meaningful to the communities that they serve. These data were used to design the evaluation. Grantees were included because the funder wanted to develop standardized indicators across its grantees.	Similar = 10 Somewhat similar = 7 Different= 1 (n=18)	<p>Purpose and Process: The intention is not always to develop standardized indicators. Grantee reports are sometimes utilized to develop a framework then followed up by the development of a final measures or a set of core indicators across communities as well as community specific ones. Interviews, storytelling, or case studies based on what they developed. This can sometime be an iterative process with grantees.</p> <p>Stakeholders Involved: Grantees often not involved in the development of standardized indicators but to vet the framework. Sometimes residents are also included.</p> <p>Power: “Grantees are included to support and influence participatory and collaborative processes for centering power in community.”</p> <p>Philanthropic Considerations: “When this is done from a CREE stance, it is not only done because a "funder wants standardized indicators" but to identify indicators relevant and useful to grantees and to find ways to save grantees' time and resources by not asking them to collect data that isn't useful. Most powerfully, I have seen (once) this done as grantees coming together to identify a set of indicators that they want funders to adopt.”</p>
Interviews (n=16)	Evaluators conducted interviews with grantees to ask about their approach to the grant, what challenges they are facing in their work, and what they would like to know that could help them in their efforts. The information from grantee interviews were used to frame evaluation questions. Grantees were interviewed because the funder wanted to know how it could better support	Similar = 11 Somewhat similar = 1 Different= 0 (n=12)	<p>Purpose and Process: “Used for discovery conversations to learn about the landscape” and honor multiple ways of knowing. Topic of power dynamics between grantees and funders are important to address in interviews. Sometimes used to develop the evaluation design and validate data.</p> <p>Stakeholders Involved:</p> <p>Power: “More often, funders decide what they want to learn and encourage grantees to</p>

	grantees and what types of evaluative information would be valuable to them in their efforts.		participate regardless of whether it would be valuable to the grantee.”
			Philanthropic Considerations: “Conversation - formal and informally planned - is a key element of the way we evaluate our initiatives.”
Secondary data (n=18)	Evaluators searched for previously collected data about the evaluation context to identify what potential learning and evaluation questions might support grantee organizations. This method was utilized to frame evaluation questions in the early stage of the evaluation. The funder reached out to grantees for information that they would like to share to inform the evaluation.	Similar = 12 Somewhat similar = 4 Different= 1 (n=17)	Purpose and Process: Utilized for “building a case” about what grantees want to know for the evaluation (3). Grant application or progress reports can be used as sources of data to inform future data collection (3). This is also helpful for understanding the historical and cultural context. Stakeholders Involved: The evaluator usually reaches out to grantees instead of the funder (2). Power: Grantees are usually not the primary audience when this method is used. The product developed is sometimes focused on the funder, businesses, organizations, and community members as primary audiences. Philanthropic Considerations: This can be used to limit the burden of grantees and community members. “The purpose is to ensure that the evaluation is rooted in the available/existing expertise of the grantee without asking them to prepare anything extra.”
Evaluation Advisory Committees (n=13)	Evaluators assembled a community advisory committee consisting of community partners and community organization representatives. Evaluators regularly met with the committee to discuss what evaluation is, identify what learning and evaluation questions committee members have, and why their concerns have been historically excluded. Community members worked with the evaluator to frame evaluation questions, design the evaluation, identify methods for storytelling (select and adapt instrumentation), and collect data. Local community	Similar = 7 Somewhat similar = 5 Different= 0 (n=12)	Purpose and Process: Review for finalizing design, plans, and tools (2). Used to confirm the funder’s assumptions about evaluation interests. Feedback on results to give power of interpretation to communities. Stakeholders Involved: Sometimes a combination of grantees and foundation staff. Community usually not included on the front end of evaluations. Power: Intention to support community’s evaluation interests are usually secondary (2). Philanthropic Considerations: N/A

	members were included because the funder wanted to learn about and support the community's needs and evaluation interests.		
Observations (n=14)	Evaluators observed funder sponsored learning sessions hosted by a learning partner. This learning space was created for grantees by the funder. Grantee insights that were shared during learning sessions were utilized as source of data collection for the evaluation.	Similar = 11 Somewhat similar = 1 Different= 2 (n=13)	Purpose and Process: Utilized to ground the evaluation based on grantees learning interests, develop data instruments, and develop philanthropic programming. Stakeholders Involved: These are sometimes sponsored by intermediaries instead of funders. Power: N/A Philanthropic Considerations: Whether are not the funder is present often matters, particularly if “grantees didn't feel safe to raise critical questions or experiences” with grantees. Having both the funder and evaluator may make grantees feel uncomfortable. Consider building in time for trust to be built with the facilitator, attending to power dynamics, and addressing issues that are of interest to grantees.
Focus Groups (n=15)	Evaluators engaged community residents of diverse ethnic backgrounds via focus groups. Focus groups were facilitated in multiple languages to meet the language needs of residents. The evaluator and funder sought to include community residents as a source of data collection to understand perspectives within the target community.	Similar = 14 Somewhat similar = 0 Different= 0 (n=14)	Purpose and Process: Utilized at various points of the evaluation process, such as defining the evaluation priorities and vision or after data collection to share findings and frame results. Sometimes called listening sessions. Conducting focus groups on 1-2 different languages is common. Stakeholders Involved: Community-based organizations assist by ensuring the approach is culturally and linguistically appropriate. Power: N/A Philanthropic Considerations: Incentives for participation are important.
Survey (n=14)	Evaluators co-designed a survey with community members to embed in a community organizing program curriculum to understand participants' reflections about their experience in the program. The development of this survey was led by grantees,	Similar = 7 Somewhat similar = 6 Different= 0 (n=13)	Purpose and Process: Utilized pilot surveys, gain insights from different groups, and share results with community members to ensure findings resonate with them. Stakeholders Involved: utilized to gather insights from grantees Power: To what extent stakeholders are engaged in this process varies. This process

	organizers, and community members and utilized by these groups as a source of data collection to further their community program efforts.		is sometimes led by grantees or community members (1) but usually by evaluators (4) and funders (2).
			Philanthropic Considerations: (N/A)
Database Development (n=8)	Evaluators asked grantees about their evaluation and learning interests and what they wanted to know that could inform their work. This information was used to develop an online database for grantees to ask and answer their own evaluation questions with interpretation support from the funder. Grantees used this database to frame evaluation questions, design their own evaluation, select instrumentation, and collect data. Grantees were included in this process because the funder wanted grantees to own and use their own data in whatever manner they see fit.	Similar = 4 Somewhat similar = 0 Different= 1 (n=5)	Purpose and Process: Used to discuss <i>the best data collection tools they can use to answer their learning questions</i> . Not usually used to provide grantees space to select instrumentation and collect data. Stakeholders Involved: N/A Power: N/A Philanthropic Considerations: “Grantee funds don’t support this level of involvement from grantees within placing burden on the community.” Sometimes used when the “funder wants grantees to own and use their data to strengthen their programs.” Consider if grantees would find this useful before engaging in this method.
Storytelling (n=5)	Evaluators engaged community in storytelling technique called Grandmother’s Pedagogy to inform the evaluation of a health initiative for a national funder. Evaluators asked community members from Indigenous groups to be sources of data collection to provide insights and stories about the relationships between kinship, inter-generational connections, and health education.	Similar = 3 Somewhat similar = 1 Different= 1 (n=5)	Purpose and Process: “We have worked to amplify others stories and tell our own through a method called contribution analysis where we create contribution stories--stories of the contribution of a grantee to a particular outcome.” These stories are still filtered and interpreted through the lens of the evaluator. Stakeholders Involved: N/A Power: N/A Philanthropic Considerations: “In my experience, there is growing interest and use of storytelling as part of philanthropic evaluations but as noted previously there is substantial variation across the sector with some foundation still steeped in more traditional accountability-focused evaluations and other pioneering more equitable and culturally appropriate evaluation that places more emphasis on learning, storytelling, and participatory approaches.”

Stakeholder Mapping (n=6)	Evaluators facilitated a stakeholder mapping activity with community residents and professionals to understand the level of influence and power of stakeholders within an evaluation context. This method was utilized to design the evaluation. The evaluators sought to highlight the common humanity of all evaluation stakeholders and address the power dynamics that were present in the context.	Similar = 2 Somewhat similar = 0 Different= 3 (n=5)	<p>Purpose and Process: Utilized “to learn more about who held power over which audiences and, therefore, how they [stakeholders] could support each other to exert influence in different sectors.” Has been applied to the development of the next iteration of a philanthropic program. Also used to internally within the evaluation team using We All Count’s stakeholder mapping method.</p> <p>Stakeholders Involved: Included participation of community residents and professionals</p> <p>Power: N/A</p> <p>Philanthropic Considerations: N/A</p>
Local Learning Partners (n=4)	The evaluation team developed several local learning partnerships consisting of residents and evaluators across the nation. An evaluator worked with each local learning partnership to frame evaluation questions, create a theory of change, design the evaluation, select and adapt instrumentation, collect data, and analyze and interpret data to inform local outcomes and the funder’s efforts. The evaluator offered multiple languages for data collection with community residents. Through engaging residents in local learning partnerships, the funder sought to build local data capacity within communities.	Similar = 3 Somewhat similar = 1 Different= 0 (n=4)	<p>Purpose and Process: Evaluators “asked for input from the local sites about things like process, timing, languages needed for data collection tools.” Also, used to support data tracking.</p> <p>Stakeholders Involved: N/A</p> <p>Power: Processes are usually completely controlled by the funder.</p> <p>Philanthropic Considerations: Used with national funder and nonprofit with local centers throughout the United States. This is most often used with placed-based initiatives “that are fundamentally about building capacity, power, and agency of community residents.”</p>

Appendix S: Methods Use by CRE Framework Steps

Methods Use by CRE Framework Steps

Methods	<i>n</i>	1. Framing evaluation questions	2. Designing the Evaluation	3. Selecting and Adapting Instrumentation	4. Collecting Data
Evaluation Framework	19	79% Yes 21% No	89.5% Yes 10.5% No	42% Yes 58% No	63% Yes 37% No
Interview	18	61% Yes 39% No	50% Yes 50% No	56% Yes 44% No	75% Yes 25% No
Secondary Data	18	56% Yes 44% No	50% Yes 50% No	56% Yes 44% No	50% Yes 50% No
Evaluation Advisory Committee	13	92% Yes 8% No	85% Yes 15% No	77% Yes 23% No	54% Yes 46% No
Observation	15	29% Yes 71% No	43% Yes 57% No	36% Yes 64% No	86% Yes 14% No
Focus Group	14	29% Yes 71% No	21% Yes 79% No	29% Yes 71% No	100% Yes 0% No
Survey	14	29% Yes 71% No	21% Yes 79% No	57% Yes 43% No	100% Yes 0% No
Database Development	7	57% Yes 43% No	86% Yes 14% No	86% Yes 14% No	57% Yes 43% No
Storytelling	6	50% Yes 50% No	33% Yes 67% No	33% Yes 67% No	100% Yes 0% No
Stakeholder Mapping	6	67% Yes 33% No	50% Yes 50% No	0% Yes 100% No	67% Yes 33% No
Local Learning Partners	5	60% Yes 40% No	60% Yes 40% No	60% Yes 40% No	100% Yes 0% No

Appendix T: Survey Consent



AGREEMENT TO PARTICIPATE IN CULTURALLY RESPONSIVE EVALUATION IN PHILANTHROPY (IRB # 4142)

You are invited to be a subject in for in a research project. Volunteering may not benefit you directly, but you will be helping the investigator. If you volunteer, you will be asked to participate in a **survey**. This will take about 20 minutes of your time. Volunteering for this study involves no more risk than what a typical person experiences on a regular day. Your involvement is entirely up to you. You may withdraw at any time for any reason. Please continue reading for more information about the study.

STUDY LEADERSHIP: This research project is led by Cristina Whyte, a doctoral student of Evaluation and Applied Research Methods of the Claremont Graduate University, who is being supervised by Dr. Tarek Azzam.

PURPOSE: This study provides insight into what it means to be culturally responsive and what opportunities exist for cultural bias to surface in philanthropic serving evaluations. Through this exploratory sequential mixed methods study, the researcher seeks to understand how evaluators within philanthropy effectively respond to culture when developing and implementing evaluation methods and how they address facilitators and challenges to culturally responsive evaluation.

ELIGIBILITY: There are two groups that are eligible to participate in the survey: 1) **Evaluators** who have worked in and with philanthropy that have experience implementing culturally responsive evaluation, cultural competence, and cultural approaches to evaluation within the philanthropic sector. 2) **Practitioners, trainers, and foundation staff** who have worked in the philanthropic sector and have engaged in philanthropic initiatives utilizing cultural responsive evaluation approaches.

PARTICIPATION: During the study, you will be asked to participate in a survey about how and the extent to which communities served are included in the development and implementation of evaluation methodology and what facilitators and challenges may be present when working within philanthropic sector. This will take about 20 minutes.

RISKS OF PARTICIPATION: The risks that you run by taking part in this study are minimal. These risks include boredom or slight discomfort when reflecting on issues of race or racial equity. To minimize risks, the survey is short in length and opportunity for feedback about the survey process is available at the end of the survey.

BENEFITS OF PARTICIPATION: I do not expect the study to benefit you personally. This study will benefit me (the researcher) by helping me complete my dissertation for my doctorate. This study is also intended to further the fields of philanthropy and evaluation by identifying useful examples of how culturally responsive evaluation is practiced within philanthropy and the extent to which members of the communities served are included in development and implementation of evaluation methods.

COMPENSATION: You will not be directly compensated for participating in this study.

VOLUNTARY PARTICIPATION: Your participation in this study is completely voluntary. You may stop or withdraw from the study or refuse to answer any particular question for any reason at any time without it being held against you. Your decision whether or not to participate will have no effect on

your current or future connection with anyone at CGU or anyone else within the philanthropic sector.

CONFIDENTIALITY: Your individual privacy will be protected in all papers, books, talks, posts, or stories resulting from this study. In order to protect the confidentiality of your responses, I will generate a random ID for each subject's responses and keep all responses in a password protected, secure cloud storage. The investigator will erase the data when their research purposes are served in order to protect your privacy.

SPONSORSHIP: This study is being paid for by Cristina Whyte.

FURTHER INFORMATION: If you have any questions or would like additional information about this study, please contact Cristina Whyte at (805) 216-0610 or at Cristina.Tangonan@cgu.edu. You may also contact Dr. Tarek Azzam, the faculty supervisor for this dissertation, at (909)374-5355 or at Tarek.Azzam@cgu.edu. The CGU Institutional Review Board (IRB) has certified this project as exempt. If you have any ethical concerns about this project or about your rights as a human subject in research, you may contact the CGU IRB at (909) 607-9406 or at irb@cgu.edu. A copy of this form will be given to you if you wish to keep it.

CONSENT: Checking the box below means that you understand the information on this form, that someone has answered any and all questions you may have about this study, and you voluntarily agree to participate in it.

(Check Box for Online Consent) Date _____

Typed Name of Participant _____

Appendix U: Survey Outreach

Email from the Researcher

Hello [Name},

I hope this message finds you well. My name is Cristina Whyte and I am a doctoral student at Claremont Graduate University (CGU) in the Evaluation and Applied Research Methods program. For my dissertation research, I am conducting a survey about the application of culturally responsive evaluation (CRE) approaches and culturally responsive equitable evaluation (CREE) approaches for the evaluation of philanthropic initiatives. The purpose of this survey is to gain a deeper understanding of how and to what extent evaluators, practitioners, and foundation staff include communities served in the development of culturally responsive evaluation methodology and to identify what cultural norms, challenges, and facilitators evaluators encounter throughout this process when partnering with philanthropy.

I'm reaching out to you about participating in this survey based on your experience and expertise concerning CRE and CREE in philanthropic efforts. The survey will take 20 minutes to complete, and participation is completely voluntary. The deadline to participate is **February 24, 2023**.

Follow this link to the Survey:

https://cgu.co1.qualtrics.com/jfe/form/SV_6WfoBI8Mqm6oryK

If you would like to share this survey with others in your network, please view this [one-pager](#) that provides information about survey participation in the study. Feel free to share this with anyone else in your network who you think would be a good fit for this study. Thank you again and I appreciate your participation!

With gratitude,

Cristina Whyte

--

Cristina Elena-Tangonan Whyte
Evaluation and Applied Research Methods Ph.D. Candidate
Positive Organizational Psychology & Evaluation MA
Division of Organizational and Behavioral Sciences
Claremont Graduate University
cristina.tangonan@cgu.edu
(805)-216-0610
Pronouns: She/ Her/ Hers

Culturally Responsive Evaluation in Philanthropy: Communications Plan for Outreach Volunteers

Greetings!

I appreciate your interest in supporting my research efforts and spreading the word about my dissertation survey! Below are a few drafts for survey outreach via email and social media. I also developed this [one-pager](#) that might be helpful to share as well. **My proposed deadline for the survey is February 24, 2023.** Feel free to contact me if you have any questions about the survey. Thank you again for sharing this survey within your network!

Email Draft from Outreach Volunteer – Feel free to revise as needed

Hello [Name],

I hope this message finds you well. My colleague, Cristina Whyte, is a doctoral student at Claremont Graduate University (CGU) in the Evaluation and Applied Research Methods program. She is conducting a survey for her dissertation about the use of culturally responsive evaluation (CRE) and culturally responsive equitable evaluation (CREE) practices on philanthropic initiatives. Your reflections on CRE and CREE methods and the challenges and facilitators you encounter in your work will provide valuable insights for her study and for the field.

The survey will take 20 minutes to complete, and participation is completely voluntary. The deadline to participate is **February 24, 2023**. Here is the link to survey:
https://cgu.co1.qualtrics.com/jfe/form/SV_6WfoB18Mqm6oryK

If you would like to share this survey with others in your network, please review this [one-pager](#) that provides shareable information about survey participation in the study. Feel free to share this with anyone else in your network who you think would be a good fit for this study. If you have any questions about the survey or this research, please contact Cristina Whyte directly at cristina.tangonan@cgu.edu.

Thank you!

[Sign Name]

Social Media

LinkedIn/Facebook

- 1) Do you practice culturally responsive evaluation (CRE) or culturally responsive equitable evaluation (CREE) in philanthropy? Are you an evaluator, practitioner, trainer, or foundation staff? If so, take a moment to complete this survey and help my colleague, Cristina Whyte, complete her doctoral dissertation! Thank you! Survey Link:
https://cgu.co1.qualtrics.com/jfe/form/SV_6WfoB18Mqm6oryK
- 2) Are you an evaluator, practitioner, trainer, or foundation staff? My colleague, Cristina Whyte, wants to learn about your reflections on CRE and CREE methods and the challenges and facilitators you encounter in your work are valuable to the field. Please consider taking 20

minutes to share your wisdom with the field and help Cristina complete her dissertation!
Thank you! Survey link: https://cgu.co1.qualtrics.com/jfe/form/SV_6WfoB18Mqm6oryK

Twitter

- 1) Share your valuable insights on culturally responsive evaluation (CRE) or culturally responsive equitable evaluation (CREE) in philanthropy and help my colleague complete her dissertation! https://cgu.co1.qualtrics.com/jfe/form/SV_6WfoB18Mqm6oryK
- 2) Do you practice culturally responsive evaluation (CRE) or culturally responsive equitable evaluation (CREE) in philanthropy? Share your wisdom with the field and help Cristina Whyte @ihearteval complete her dissertation!
https://cgu.co1.qualtrics.com/jfe/form/SV_6WfoB18Mqm6oryK
- 3) Attention all philanthropic evaluators, practitioners, and foundation staff! Do you practice culturally responsive evaluation (CRE) or culturally responsive equitable evaluation (CREE)? Yes? Then please take this survey:
https://cgu.co1.qualtrics.com/jfe/form/SV_6WfoB18Mqm6oryK

CRE & CREE in Philanthropy



Hi! I'm Cristina
Elena-Tangonan Whyte

I am a doctoral student at Claremont Graduate University in the Evaluation and Applied Research Methods program. Nice to meet you!

I am conducting a survey about the application of culturally responsive evaluation (CRE) approaches and culturally responsive and equitable evaluation (CREE) approaches for the evaluation of philanthropic initiatives.

Feel free to **reach out to me directly via email at cristina.tangonan@cgu.edu** if you have any questions. Thank you!

PURPOSE OF THE 20-MIN SURVEY

- Gain a deeper understanding of how and to what extent evaluators, practitioners, and foundation staff include communities served in the development and implementation of CRE or CREE methodology.
- Identify what cultural norms, challenges, and facilitators evaluators encounter throughout this process when partnering with philanthropy.



Appendix V: Survey

Culturally Responsive Evaluation in Philanthropy Survey

Start of Block: Consent form

Q1

**AGREEMENT TO PARTICIPATE IN CULTURALLY RESPONSIVE EVALUATION IN PHILANTHROPY
(IRB # 4142)**

You are invited to be a subject in a research project. Volunteering may not benefit you directly, but you will be helping the investigator. If you volunteer, you will be asked to participate in a survey. This will take about 20 minutes of your time. Volunteering for this study involves no more risk than what a typical person experiences on a regular day. Your involvement is entirely up to you. You may withdraw at any time for any reason. Please continue reading for more information about the study.

STUDY LEADERSHIP: This research project is led by Cristina Whyte, a doctoral student of Evaluation and Applied Research Methods of the Claremont Graduate University, who is being supervised by Dr. Tarek Azzam.

PURPOSE: This study provides insight into what it means to be culturally responsive and what opportunities exist for cultural bias to surface in philanthropic serving evaluations. The researcher seeks to understand how evaluators within philanthropy effectively respond to culture when developing and implementing evaluation methods and how they address facilitators and challenges to culturally responsive evaluation.

ELIGIBILITY: There are two groups that are eligible to participate in the survey: 1) Evaluators who have worked in and with philanthropy that have experience implementing culturally responsive evaluation, cultural competence, and cultural approaches to evaluation within the philanthropic sector. 2) Practitioners, trainers, and funder staff who have worked in the philanthropic sector and have engaged in philanthropic initiatives utilizing culturally responsive evaluation approaches.

PARTICIPATION: During the study, you will be asked to participate in a survey about how and the extent to which communities served are included in the development and implementation of evaluation methodology and what facilitators and challenges may be present when working within philanthropic sector. This will take about 20 minutes.

RISKS OF PARTICIPATION: The risks that you run by taking part in this study are minimal. These risks may include slight discomfort when reflecting on issues of race or racial equity. To minimize risks, the survey is short in length and opportunity for feedback about the survey process is available at the end of the survey.

BENEFITS OF PARTICIPATION: I do not expect the study to benefit you directly. This study is also intended to further the fields of philanthropy and evaluation by identifying useful examples of how culturally responsive evaluation is practiced within philanthropy and the extent to which members of the communities served are included in development and implementation of evaluation methods. **COMPENSATION:** You will not be directly compensated for participating in this study.

VOLUNTARY PARTICIPATION: Your participation in this study is completely voluntary. You may stop or withdraw from the study or refuse to answer any particular question for any reason at any

time without it being held against you. Your decision whether or not to participate will have no effect on your current or future connection with anyone at CGU or anyone else within the philanthropic sector.

CONFIDENTIALITY: Your individual privacy will be protected in all papers, books, talks, posts, or stories resulting from this study. To protect the confidentiality of your responses, the study will generate a random ID for each subject's responses and keep all responses in a password protected, secure cloud storage. The investigator will erase the data when their research purposes are served in order to protect your privacy.

SPONSORSHIP: This study is being paid for by Cristina Whyte.

FURTHER INFORMATION: If you have any questions or would like additional information about this study, please contact Cristina Whyte at (805) 216-0610 or at Cristina.Tangonan@cgu.edu. You may also contact Dr. Tarek Azzam, the faculty supervisor for this dissertation, at (909)374-5355 or at Tarek.Azzam@cgu.edu. The CGU Institutional Review Board (IRB) has certified this project as exempt. If you have any ethical concerns about this project or about your rights as a human subject in research, you may contact the CGU IRB at (909) 607-9406 or at irb@cgu.edu. A copy of this form will be given to you if you wish to keep it.

CONSENT: Checking the box below means that you understand the information on this form, that someone has answered any and all questions you may have about this study, and you voluntarily agree to participate in it. This research project is led by Cristina Whyte, a doctoral student of Evaluation and Applied Research Methods of the Claremont Graduate University, who is being supervised by Dr. Tarek Azzam.

Q2 Please choose an option below:

- I would like to participate in the survey. (1)
- I do not want to participate in the survey. (2)

Skip To: End of Survey If Q2 = 2

Display This Question:

If Q2 = 1

Q3 Please type your name your name to consent to participating in survey.

Display This Question:

If Q2 = 1

Q4 Date

End of Block: Consent form

Start of Block: Instructions

Q5 Welcome to the Culturally Responsive Evaluation in Philanthropy Survey!

I appreciate you taking 20 minutes of your time to complete this survey.

Instructions: In a previous study, 11 methods were used to implement a culturally responsive evaluation (CRE) and culturally responsive equitable evaluation (CREE) in philanthropy. You will be presented with 6 of these methods (randomly selected). Each method will be described in 3-4 sentences and will include how the community was included in its application.

Please read the 3-4 sentence descriptions and indicate which methods you have utilized or encountered in your CRE or CREE work with philanthropy.

If you have utilized or encountered a specific method, you will be asked a set of questions concerning your experience with the method, why it was applied, and how communities served were included in the evaluation process. If you have not utilized or encountered a specific method, then the survey will advance to the next method.

End of Block: Instructions

Start of Block: Method 1 Evaluation Advisory Committee

Q6 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Evaluation Advisory Committee

Evaluators assembled a community advisory committee consisting of community partners and community organization representatives. Evaluators regularly met with the committee to discuss what evaluation is, identify what learning and evaluation questions committee members have, and why their concerns have been historically excluded. Community members worked with the evaluator to frame evaluation questions, design the evaluation, identify methods for storytelling (select and adapt instrumentation), and collect data. Local community members were included because the funder wanted to learn about and support the community's needs and evaluation interests.

- Yes, I have utilized or encountered this method or approach in my work. (1)
 - No, I have not utilized or encountered this method or approach in my work. (2)
-

Display This Question:

If Q6 = 1

Q19 How is the provided description of the **Evaluation Advisory Committee** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q6 = 1



Q20 When you utilized or encountered an **Evaluation Advisory Committee**, which phase(s) of the culturally responsive evaluation process was it used? *Select all that apply.*

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q20 = 66

Q21 You selected other. Please describe the phase(s) of the evaluation process that this method was used.

Display This Question:

If Q6 = 1



Q22 When implementing **Evaluation Advisory Committee** methods, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:

If Q22 = 66

Q23 You selected other. Please explain how community is most often defined when this method is used in the culturally responsive evaluation of philanthropic initiatives.

Display This Question:

If Q6 = 1



Q24 When an **Evaluation Advisory Committee** was used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 1 Evaluation Advisory Committee

Start of Block: Method 2 Interviews

Q9 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Interviews

Evaluators conducted interviews with grantees to ask about their approach to the grant, what challenges they are facing in their work, and what they would like to know that could help them in their efforts. The information from grantee interviews were used to frame evaluation questions. Grantees were interviewed because the funder wanted to know how it could better support grantees and what types of evaluative information would be valuable to them in their efforts.

- Yes, I have utilized or encountered this method or approach in my work. (1)
- No, I have not utilized or encountered this method or approach in my work. (2)

Display This Question:

If Q9 = 1

Q33 How is the provided description of **interviews** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q9 = 1



Q34 When you utilized or encountered **interviews**, which phase(s) of the culturally responsive evaluation process were they used? *Select all that apply.*

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q34 = 66

Q35 You selected other. Please describe the phase(s) of the evaluation process that this method was used.

Display This Question:
If Q9 = 1



Q36 When implementing **Interviews**, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:
If Q36 = 66

Q37 You selected other. Please explain how community is most often defined when this method is used in the culturally responsive evaluation of philanthropic initiatives.

Display This Question:

If Q9 = 1



Q38 When **interviews** were used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 2 Interviews

Start of Block: Method 3 Database Development

Q10 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Database Development

Evaluators asked grantees about their evaluation and learning interests and what they wanted to know that could inform their work. This information was used to develop an online database for grantees to ask and answer their own evaluation questions with interpretation support from the funder. Grantees used this database to frame evaluation questions, design their own evaluation, select instrumentation, and collect data. Grantees were included in this process because the funder wanted grantees to own and use their own data in whatever manner they see fit.

- Yes, I have utilized or encountered this method or approach in my work. (1)
 - No, I have not utilized or encountered this method or approach in my work. (2)
-

Display This Question:

If Q10 = 1

Q40 How is the provided description of **database development** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q10 = 1



Q41 When you utilized or encountered **database development**, which phase(s) of the culturally responsive evaluation process was it used? *Select all that apply.*

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q41 = 66

Q42 You selected other. Please indicate the phase(s) of the evaluation process that best describes why this method was used.

Display This Question:

If Q10 = 1



Q43 When implementing **database development** methods, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:

If Q43 = 66

Q44 You selected other. Please explain how community is most often defined when this method is used in the culturally responsive evaluation of philanthropic initiatives.

Display This Question:

If Q10 = 1



Q45 When this **database development** was used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 3 Database Development

Start of Block: Method 4 Local Learning Partnerships

Q11 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Local Learning Partnership

The evaluation team developed several local learning partnerships consisting of residents and evaluators across the nation. An evaluator worked with each local learning partnership to frame evaluation questions, create a theory of change, design the evaluation, select and adapt instrumentation, collect data, and analyze and interpret data to inform local outcomes and the funder's efforts. The evaluator offered multiple languages for data collection with community residents. Through engaging residents in local learning partnerships, the funder sought to build local data capacity within communities.

- Yes, I have utilized or encountered this method or approach in my work. (1)
- No, I have not utilized or encountered this method or approach in my work. (2)

Display This Question:

If Q11 = 1

Q47 How is the provided description of the **Local Learning Partnership** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q11 = 1



Q48 When you utilized or encountered a **Local Learning Partnership**, which phase(s) of the culturally responsive evaluation process was it used? *Select all that apply.*

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q48 = 66

Q49 You selected other. Please indicate the phase(s) of the evaluation process that best describes why this method was used.

Display This Question:
If Q11 = 1



Q50 When implementing **Local Learning Partnership** methods, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:
If Q50 = 66

Q51 You selected other. Please explain how community is most often defined when this method is used in the culturally responsive evaluation of philanthropic initiatives.

Display This Question:

If Q11 = 1



Q52 When a **Local Learning Partnership** was used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 4 Local Learning Partnerships

Start of Block: Method 5 Stakeholder Mapping

Q12 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Stakeholder Mapping

Evaluators facilitated a stakeholder mapping activity with community residents and professionals to understand the level of influence and power of stakeholders within an evaluation context. This method was utilized to design the evaluation. The evaluators sought to highlight the common humanity of all evaluation stakeholders and address the power dynamics that were present in the context.

- Yes, I have utilized or encountered this method or approach in my work. (1)
 - No, I have not utilized or encountered this method or approach in my work. (2)
-

Display This Question:

If Q12 = 1

Q54 How is the provided description of **Stakeholder Mapping** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q12 = 1



Q55 When you utilized or encountered **Stakeholder Mapping**, which phase(s) of the culturally responsive evaluation process was it used? *Select all that apply.*

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q55 = 66

Q56 You selected other. Please indicate the phase(s) of the evaluation process that best describes why this method was used.

Display This Question:

If Q12 = 1



Q57 When implementing **Stakeholder Mapping** methods, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:

If Q57 = 66

Q58 You selected other. Please explain how community is most often defined when this method is used in the culturally responsive evaluation of philanthropic initiatives.

Display This Question:

If Q12 = 1



Q59 When **Stakeholder Mapping** was used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 5 Stakeholder Mapping

Start of Block: Method 6 Secondary Data

Q13 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Secondary Data

Evaluators searched for previously collected data about the evaluation context to identify what potential learning and evaluation questions might support grantee organizations. This method was utilized to frame evaluation questions in the early stage of the evaluation. The funder reached out to grantees for information that they would like to share to inform the evaluation.

- Yes, I have utilized or encountered this method or approach in my work. (1)
- No, I have not utilized or encountered this method or approach in my work. (2)

Display This Question:

If Q13 = 1

Q61 How is the provided description of **Secondary Data** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q13 = 1



Q62 When you utilized or encountered **Secondary Data**, which phase(s) of the culturally responsive evaluation process was it used? *Select all that apply.*

- 1. Prepare for the Evaluation (1)
 - 2. Engage Stakeholders (2)
 - 3. Identify purpose of the evaluation (3)
 - 4. Framing Questions (4)
 - 5. Designing the Evaluation (5)
 - 6. Selecting and Adapting Instrumentation (6)
 - 7. Collecting Data (7)
 - 8. Analyze data (8)
 - 9. Disseminate and use the results (9)
 - I do not know/Unsure (0)
 - Other - Write in (Required) (66)
-

Display This Question:

If Q62 = 66

Q63 You selected other. Please indicate the phase(s) of the evaluation process that best describes why this method was used.

Display This Question:

If Q13 = 1



Q64 When implementing **Secondary Data** methods, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (6) 3
- Grantees – Individuals from organizations funded by the funder (3) 4
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (4) 5
- Other - Write in (Required) (66)

Display This Question:

If Q64 = 66

Q65 You selected other. Please explain how community is most often defined when this method is used in the culturally responsive evaluation of philanthropic initiatives.

Display This Question:

If Q13 = 1



Q66 When **Secondary Data** was used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 6 Secondary Data

Start of Block: Method 7 Storytelling

Q14 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Storytelling

Evaluators engaged community in storytelling technique called Grandmother's Pedagogy to inform the evaluation of a health initiative for a national funder. Evaluators asked community members from Indigenous groups to be sources of data collection to provide insights and stories about the relationships between kinship, inter-generational connections, and health education.

- Yes, I have utilized or encountered this method or approach in my work. (1)
- No, I have not utilized or encountered this method or approach in my work. (2)

Display This Question:

If Q14 = 1

Q68 How is the provided description of **Storytelling** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q14 = 1



Q69 When you utilized or encountered **Storytelling**, which phase(s) of the culturally responsive evaluation process was it used? Select all that apply.

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q69 = 66

Q70 You selected other. Please indicate the phase(s) of the evaluation process that best describes why this method was used.

Display This Question:

If Q14 = 1



Q71 When implementing **Storytelling** methods, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:

If Q71 = 66

Q72 You selected other. Please explain how community is most often defined when this method is used in the culturally responsive evaluation of philanthropic initiatives.

Display This Question:

If Q14 = 1



Q73 When **Storytelling** was used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 7 Storytelling

Start of Block: Method 8 Survey

Q15 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Survey

Evaluators co-designed a survey with community members to embed in a community organizing program curriculum to understand participants' reflections about their experience in the program. The

development of this survey was led by grantees, organizers, and community members and utilized by these groups as a source of data collection to further their community program efforts.

- Yes, I have utilized or encountered this method or approach in my work. (1)
- No, I have not utilized or encountered this method or approach in my work. (2)

Display This Question:

If Q15 = 1

Q75 How is the provided description of the **Survey** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q15 = 1



Q76 When you utilized or encountered a **Survey**, which phase(s) of the culturally responsive evaluation process was it used? Select all that apply.

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q76 = 66

Q77 You selected other. Please indicate the phase(s) of the evaluation process that best describes why this method was used.

Display This Question:

If Q15 = 1



Q78 When implementing **Survey** methods, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:

If Q78 = 66

Q79 You selected other. Please explain how community is most often defined when this method is used in the culturally responsive evaluation of philanthropic initiatives.

Display This Question:

If Q15 = 1



Q80 When this **Survey** method was used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 8 Survey

Start of Block: Method 9 Focus Groups

Q16 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Focus Groups

Evaluators engaged community residents of diverse ethnic backgrounds via focus groups. Focus groups were facilitated in multiple languages to meet the language needs of residents. The evaluator and funder sought to include community residents as a source of data collection to understand perspectives within the target community.

- Yes, I have utilized or encountered this method or approach in my work. (1)
- No, I have not utilized or encountered this method or approach in my work. (2)

Display This Question:

If Q16 = 1

Q82 How is the provided description of **Focus Groups** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q16 = 1



Q83 When you utilized or encountered **Focus Groups**, which phase(s) of the culturally responsive evaluation process were they used? Select all that apply.

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q83 = 66

Q84 You selected other. Please indicate the phase(s) of the evaluation process that best describes why this method was used.

Display This Question:

If Q16 = 1



Q85 When implementing **Focus Groups** methods, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- Group of people that identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:

If Q85 = 66

Q86 You selected other. Please explain how community is most often defined when this method is used in the culturally responsive evaluation of philanthropic initiatives.

Display This Question:

If Q16 = 1



Q87 When **Focus Groups** were used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 9 Focus Groups

Start of Block: Method 10 Observations

Q17 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Observations

Evaluators observed funder sponsored learning sessions hosted by a learning partner. This learning space was created for grantees by the funder. Grantee insights that were shared during learning sessions were utilized as source of data collection for the evaluation.

- Yes, I have utilized or encountered this method or approach in my work. (1)
- No, I have not utilized or encountered this method or approach in my work. (2)

Display This Question:

If Q17 = 1

Q89 How is the provided description of **Observations** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q17 = 1



Q90 When you utilized or encountered **Observations**, which phase(s) of the culturally responsive evaluation process was it used? *Select all that apply.*

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q90 = 66

Q91 You selected other. Please indicate the phase(s) of the evaluation process that best describes why this method was used.

Display This Question:
If Q17 = 1



Q92 When implementing **Observations**, how was community usually defined?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:
If Q92 = 66

Q93 You selected other. Please explain how is community most often defined when this method is used in the culturally responsive evaluation of philanthropic.

Display This Question:

If Q17 = 1



Q94 When an **Observation** method was used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 10 Observations

Start of Block: Method 11 Evaluation Framework Development

Q18 Please read the description below and indicate if you have utilized or encountered this method in your CRE or CREE work with philanthropy.

Evaluation Framework Development

Evaluators reviewed grantee reports for common indicators to develop an evaluation framework for an initiative. Through interviews, the evaluators asked grantees what success looks like to them, how they are currently measuring the impact of their work, what information was meaningful to them, and what information was meaningful to the communities that they serve. These data were used to design the evaluation. Grantees were included because the funder wanted to develop standardized indicators across its grantees.

- Yes, I have utilized or encountered this method or approach in my work. (1)
- No, I have not utilized or encountered this method or approach in my work. (2)

Display This Question:

If Q18 = 1

Q96 How is the provided description of **Evaluation Framework Development** above similar or different to what you have encountered in philanthropy?

Display This Question:

If Q18 = 1



Q97 When you utilized or encountered **Evaluation Framework Development**, which phase(s) of the culturally responsive evaluation process was it used? Select all that apply.

- 1. Prepare for the Evaluation (1)
- 2. Engage Stakeholders (2)
- 3. Identify purpose of the evaluation (3)
- 4. Framing Questions (4)
- 5. Designing the Evaluation (5)
- 6. Selecting and Adapting Instrumentation (6)
- 7. Collecting Data (7)
- 8. Analyze data (8)
- 9. Disseminate and use the results (9)
- I do not know/Unsure (0)
- Other - Write in (Required) (66)

Display This Question:

If Q97 = 66

Q98 You selected other. Please indicate the phase(s) of the evaluation process that best describes why this method was used.

Display This Question:

If Q18 = 1



Q99 Based on your experience with **Evaluation Framework Development**, how is community most often defined when this method is used in the culturally responsive evaluation of philanthropic efforts?

- Community residents or a group people who live in a specific geographic location (1)
- People who identify with similar personal background characteristics or experiences (e.g. race, ethnicity, gender, age, socioeconomic status, etc) (2)
- People who are affiliated with community based organizations (3)
- Grantees – Individuals from organizations funded by the funder (4)
- Intermediaries - Individuals from organizations that have been granted resources by a funder to grant funds to other organizations (5)
- Other - Write in (Required) (66)

Display This Question:

If Q99 = 66

Q100 You selected other. Please define how is community most often defined when this method is used in the culturally responsive evaluation of philanthropic.

Display This Question:

If Q18 = 1



Q101 When **Evaluation Framework Development** was used, how much power or control did community members generally have over the evaluation process?

- No power/control at all (1)
- A little power/control (2)
- A moderate amount of power/control (3)
- A lot of power/control (4)
- Complete power/control (5)
- Not applicable (66)
- I don't know (0)

End of Block: Method 11 Evaluation Framework Development

Start of Block: Culture, Facilitators and Barriers to Community Inclusion



Q104 **Cultural Norms for Community Inclusion in Philanthropy**

The following statements describe the current **culture of community inclusion and evaluation in philanthropy**. These items were informed by interviews with evaluators, practitioners, and funders in philanthropy.

Please indicate the extent to which the statements below about the current culture of philanthropy are **accurate**.

	Very inaccurate (1)	Inaccurate (2)	Moderately inaccurate (3)	Neither inaccurate nor accurate (4)	Moderately accurate (5)	Accurate (6)	Very accurate (7)	I don't know (0)	Not applicable (66)
a. Philanthropy is currently in the early stages of exploring its role in advancing equity (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Philanthropic evaluation practices are rooted in white dominant norms (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Philanthropic evaluations often engage grantees as proxies for the communities they serve (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. The inclusion of communities served is not an essential component for philanthropic evaluations (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. The main audience for evaluation is philanthropy (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page Break



Q106 Facilitators to Community Inclusion in Culturally Responsive Evaluation

The following items about **facilitators to community inclusion** were informed by interviews with evaluators, practitioners, and funders in philanthropy.

Please indicate how **frequently** you encounter these facilitators to community inclusion in your

culturally responsive evaluation (CRE) or culturally responsive equitable evaluation (CREE) work with philanthropy using the frequency scale below.

	Never (1)	Rarely (2)	Occasionally (3)	Sometimes (about half of the time) (4)	Frequently (5)	Usually (6)	Always (7)	I don't know (0)	Not applicable (66)
a. Having sufficient time and budget for the culturally responsive evaluation (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Having direct relationship with communities that the philanthropic initiative intends to serve (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Having the capacity to provide resources or incentives for community participation in evaluation activities (e.g., stipends, laptops, etc.) (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. A shared commitment among evaluation stakeholders to advance equity (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Evaluation stakeholders valuing the process of community inclusion (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Willingness among evaluation stakeholders to shift existing evaluation practices (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

g. A shared belief among evaluation stakeholders that the evaluation should be valuable for everyone involved (7)

h. A shared commitment among evaluation stakeholders to center the community's evaluation priorities (8)

i. The development of mutually beneficial relationships across all evaluation stakeholders (9)



Q107 Barriers to Community Inclusion in Culturally Responsive Evaluation

The following items about **barriers to community inclusion** were informed by interviews with evaluators, practitioners, and funders in philanthropy.

Please indicate how **frequently** you encounter these barriers to community inclusion in your culturally responsive evaluation (CRE) or culturally responsive equitable evaluation (CREE) work with

philanthropy using the frequency scale below.

	Never (1)	Rarely (2)	Occasionally (3)	Sometimes (about half of the time) (4)	Frequently (5)	Usually (6)	Always (7)	I don't know (8)	Not applicable (9)
a. Experiencing pressure to prioritize funder's perspective on social issues (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Evaluation stakeholders lacking the motivation to change existing evaluation practices (11)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Experiencing pressure to prioritize funder's evaluation preferences (e.g., questions, design, methods) (12)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Having difficulty identifying qualified evaluators for culturally responsive and equitable evaluation (13)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Experiencing pressure to prioritize the information needs of the funder's board (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Witnessing power struggles among evaluation stakeholders (15)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

g. Funders favoring quantitative methods over qualitative (16)

h. Lacking existing relationships with communities that the philanthropic initiative intends to serve (17)

i. Requiring more time or budget to build relationships with community members (18)

j. Believing that inclusion in the evaluation process will be burdensome for community members or grantees (19)

Q108 What approaches or strategies do you utilize to promote the inclusion of community members in the culturally responsive evaluation of philanthropic efforts?

End of Block: Culture, Facilitators and Barriers to Community Inclusion

Start of Block: Demographics

Q110 Demographics

Which role best describes what you do in the philanthropic sector? Please check all that apply:

- Researcher/evaluator working with foundations grantees, partners, and nonprofits (1)
- Foundation staff working on program/project-based or internal organizational evaluation and learning efforts (2)
- Practitioner or trainer focusing on culturally responsive evaluation or equitable evaluation (3)
- Other (4)

Display This Question:

If Q110 = 1

Q120 You chose Researcher/Evaluator. Do you mainly work as an independent research/evaluation consultant?

- Yes (1)
- No (2)

Display This Question:

If Q110 = 2

Q124 You chose Foundation staff. What option best describes the type of foundation you work at?

- Community foundation mostly focusing on grantmaking for a specific geographic area (1)
- State foundation mostly focusing on state-level grantmaking efforts (2)
- National foundation mostly focusing on grantmaking efforts across the nation (3)
- Other (4)

Display This Question:

If Q110 = 4

Q111 You chose other. Please describe your role within the philanthropic sector.

Q112 How long have you worked within or partnered with the philanthropic sector?

- Less than 3 years (1)
- 3-5 years (2)
- 6-10 years (3)
- 11-15 years (4)
- More than 15 years (5)

Q113 How often do you apply culturally responsive evaluation (CRE) or culturally responsive and equitable evaluation (CREE) to your practice when working with philanthropy?

- Always (1)
 - Often (2)
 - Sometimes (3)
 - Rarely (4)
 - Never (5)
-

Q119 What level of CRE or CREE training or experience best describes you?

- Fundamental Awareness (Basic knowledge, reviewed CRE or CREE resources) (1)
- Novice (Limited experience, taken a course on CRE or CREE) (2)
- Intermediate (Practical application, participated in a training program focused on CRE or CREE) (3)
- Advanced (Applied theory, years of practical application, served as a CRE or CREE leader or mentor for others in the field) (4)
- Expert (Recognized scholarship, contributed to knowledge sharing related to CRE or CREE, taught courses on CRE or CREE) (5)
- Not Applicable (6)

Q114 Which category best describes you? Check all that apply.

- Black or African American (For example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somalian, etc.) (1)
- Latinx, Hispanic American, or Spanish origin (For example, Mexican or Mexican American, Puerto Rican, Cuban, Salvadorian, Dominican, Colombian, etc.) (2)
- Asian (For example, Chinese, Filipino, Asian Indian, Vietnamese, Taiwanese, Korean, Japanese, etc.) (3)
- Middle Eastern or Arab American or North African (For example, Lebanese, Iranian, Egyptian, Syrian, Moroccan, Algerian, etc.) (4)
- American Indian or Alaska Native (For example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc.) (5)
- Native Hawaiian or Pacific Islander (For example, Native Hawaiian, Samoan, Chamorro, Togan, Fijian, Marshallese, etc.) (6)
- Non-Hispanic White or Euro-American (For example, German, Irish, English, Italian, Polish, French, etc.) (7)
- I'd rather not specify. (8)
- Write in (Required) (9)

Display This Question:

If Q114 = 9

Q115 Please describe yourself.

Q116 Gender?

Q117 Is there anything else that you would like to share?

End of Block: Demographics
