Nā Hopena Aʻo (HĀ)
Year 2 in Review
July 2017 – August 2018

Hawai‘i Department of Education (HIDOE)
Office of Hawaiian Education (OHE)
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September 2017
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Hawai‘i Board of Education (BOE) Policy E-3: Nā Hopena A‘o (HĀ)\(^1\) represents the Hawai‘i State Department of Education’s (HIDOE) commitment to transform as a system of education. HĀ was approved by the BOE in July of 2015 as an ends policy accompanying the HIDOE Philospophy of Education (E-1) and Vision and Mission (E-2). It lays out six fundamental outcomes to be strengthened across the entire public school system and in the communities in which our schools exist.

**Belonging, Responsibility, Excellence, Aloha, Total Well-being, and Hawai‘i**

HĀ provides a framework for the HIDOE to develop in its employees and students the skills, behaviors and dispositions that are reminiscent of Hawai‘i’s unique context and to honor the qualities and values of the indigenous language and culture of Hawai‘i. Best of all, HĀ is an opportunity for Hawai‘i to shine and thrive; to create an educational system that is of this place and relevant to the way in which we live in our island home.

The Office of Hawaiian Education (OHE) is tasked to lead a 3-year pilot of HĀ (February 2016-2019) in order to create a system-wide implementation plan. OHE was established in February 2015 and works to ground education in Hawaiian ways of knowing so that all Hawai‘i may thrive.

This article provides an overview of Year 2 of the HĀ pilot. You can read the [HĀ Year 1 in Review] to get up to date on the first year of the pilot.

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Nā Hopena A'o (HĀ) Year 2 in Review
September 2018

ʻO Hawaiʻi Ke Kahua o Ka Ho'ona'auao

The OHE theory of change has focused on feeding the root system so that HĀ has a strong foundation from which to grow. The roots in the Nurturing the Bamboo graphic represent the conditions being nurtured within HIDOE in order to create an environment that nourishes people, processes, and systems that strengthen BREATH. This approach has continued to serve the HĀ movement in Year 2. In Year 1, OHE spent much of its time identifying the conditions to be nurtured, while Year 2 has focused more intently on nurturing those conditions.

A guiding principal that emerged from Year 1 has led the work for Year 2 – ‘O Hawaiʻi ke kahua o ka ho'on'a'auao (Hawaiʻi is the foundation of our learning and wisdom) – meaning that the answers to many of the vital questions we grapple with at HIDOE can be found right here in Hawaiʻi. With this in mind, OHE has prioritized reaching out to strengthen pilina (relationships) across the broader education system and community and to uplift knowledge from and of our home. It has also been a commitment to looking to ‘ike kūpuna (ways of knowing of the elders or ancestors) as a guiding light for much of the work. What can the ways in which the kūpuna of Hawaiʻi lived teach us about effective ways to educate our ‘ōpio (youth)? How do practices of aloha ʻāina (love of the land) inform the current educational landscape? As Tutu Mary Kawena Pukui asked in her extensive research, “Should ʻohana (family), as a vital factor in Hawaiian life, be perpetuated as a social institution and force?” We explore these questions and more as we work to create space in the system for multiple ways of knowing and being.

System Shifts

For HĀ to become a foundational part of HIDOE’s culture, our system needs to shift. Our current definition of success has focused on college and career readiness as being the major, and sometimes only, measures for success. HĀ asks that we expand that definition to include and value community readiness. This is in line with the work of Hawaiʻi P-20 who brought together education stakeholders from across the pae ʻāina (islands) to adopt a statewide definition of College, Career, and Community Readiness in September 2013. This definition expands success from 3 Hawaiʻi P-20. Definition of College, Career and Community Readiness in Hawaiʻi. September 2013.
“achieving proficiency in essential content knowledge” and “acquiring practical knowledge enabling successful transitions from high school to college and career,” and even beyond “mastering key learning skills and cognitive strategies,” to include:

- Building a strong foundation of identity through an ongoing process of wayfinding to engage in local, national, and global contexts

It also asks us to unpack some of the assumptions related to what is “essential” content and practical knowledge and what are “effective” and “appropriate” learning skills and cognitive strategies so that we design a system that meets the needs of all our haumāna (students).

Throughout the HĀ pilot, OHE has been tracking shifts that will support this movement. The following table includes a list of shifts. The left represents current practices in the HIDOE while the right represents practices we hope to strengthen with HĀ. The goal is to support people to see multiplicity – multiple perspectives – and determine where on the spectrum is appropriate for that particular context.

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<tr>
<th>Learner ↔ Learning Environment</th>
<th>Content ↔ Context</th>
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<td>Standards ↔ Outcomes</td>
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<td>Linear Process ↔ Circular, Cyclical, Evolutionary Process</td>
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<td>Inhale (Expand) ↔ Exhale (Contract)</td>
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<td>Huli ka lima i luna ↔ Huli ka lima i lalo</td>
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<th>Assessment of the Learning ↔ Assessment for Learning</th>
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<td>Monoculture (Single Story) ↔ Multicultural (Multiple Stories)</td>
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<td>Success Measures ↔ Readiness Measures</td>
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<td>Leadership as Position ↔ Shared Leadership</td>
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<td>Scarcity/Set/Deficit Mindset ↔ Abundance/Growth/Strength Mindset</td>
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<td>Hawaiian for Hawaiian Only ↔ Hawaiian for All</td>
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<td>Provider ↔ Partner</td>
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<td>Control/Restrictive ↔ Go with the Flow/Flexible</td>
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<td>Ranking ↔ Linking</td>
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<td>Mandate ↔ Choice</td>
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OHE has been guided by Aunty Puanani Burgess and her work on Building Beloved Community to support the HIDOE in making these shifts. A foundational HĀ activity has been “Guts on the Table.” This activity asks participants to share three stories – the story of their name, the story of their community, and the story of their gift.

Nā Moʻolelo (Multiple Stories) – The Story of My Name
HĀ has emphasized collaborative implementation as opposed to a top-down approach. In this empowerment model, HĀ is best strengthened when each individual is integrating what is known about HĀ from their personal story and using that unique perspective to inform the iterative process and greater narrative. This allows for multiple stories to emerge and strengthens our capacity to support multiple definitions of success. As Chimamanda Ngozie Adichie says “The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.” In exploring the story of our names, we connect to who we are and where we come from to help guide us in where we need to go.

The We and the Why – The Story of My Community
Building on the moʻolelo of each individual, we then apply that into a community context. The focus begins to shift from an individual to a collective – the “WE and its WHY.” By unpacking the moʻolelo of our communities, we begin to define the unique context and strengths of that community to determine the best approach to strengthening BREATH. The individuals become a WE and the group is united by a WHY, a shared purpose. This requires that groups take the time to build pilina and create an intentional WE/WHY statement that is reflective of the individuals and their unique context and purpose. Through this process, the group builds shared understanding of the individual strengths and how they weave together for a collective purpose so that they move forward with a shared vision that they can return to in times of challenge.

Strengths Based – The Story of My Gift
HĀ supports a movement back to a gifts-based education system, akin to the strengths-based education movement. As Aunty Pua shares, we are each born with a gift, and it is our kuleana (responsibility) to lift that gift up for the collective good. BREATH exists everywhere. The question is how do we shift the system so that we celebrate ALL gifts and that we provide pathways for success for ALL. This focus is expected to greatly reduce the achievement gap, not just by closing the gap on testing, but by providing more pathways for our students to succeed in ways that are meaningful and relevant to their lives, their ʻohana, and their community. If we can

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shift the learning environment to support all of our learners, we move towards achieving the HIDOE vision of all students being “educated, healthy, and joyful lifelong learners who contribute positively to our community and global society.”

**Strands of Work**

This work began with a framework of connected circles. It has been guided by another very important circle adopted from Ho’oulu ‘Āina – 100 acres in the back of Kalihi Valley that are being restored to health through practices of ‘ike kūpuna and in turn are restoring the health of the kanaka (people) who get a chance to connect with the ‘āina (land) there. The Aloha Circle is simple – circle up, grab hands, and share 3 things – your name, the name of your ‘āina, and the name of someone you bring with you in spirit. Simple in concept, but profoundly deep in practice. This circle has helped to set sacred space in many education communities by inviting people to be vulnerable, courageous, open, and joyful and to connect to their kahua (foundation) in order to have difficult discussions about how we shift the way we educate our keiki.

Similar to Aunty Pua’s “Guts on the Table,” these practices ask us to bring forth our name, that which was gifted to us for a reason and carries the mo’olelo of our kūpuna and our kuleana (responsibility, privilege, duty); our ‘āina, that which nourishes us and connects us to what we are responsible for taking care of; and those who we bring with us, that which drives us and sets the standards of excellence for how we behave. Our work is then grounded in these sacred spaces. This ho’olauna (introduction) or focus on pilina is not treated as “nice to have,” but as a necessity for setting the context for our hana (work).
With this in mind, year 2 continued to focus on 6 strands of work. The diagram to the right is meant to be viewed like a hologram with each of the six strands dynamically interconnected yet unique aspects of the pilot. Each strand informs and supports components of the other strands based on feedback from the pilots, test sites and other related activities. Below is a summary of each of the six strands followed by highlights of areas of growth in Year 2.

**Pilot Sites**

Pilot sites have organically emerged across the islands. A pilot is any group or individual that has taken the framework and begun implementing HĀ in their context. The pilots provide examples of spaces where early adopters are actively and intentionally integrating the HĀ framework to suit their unique contexts. The pilots then inform the greater system-wide implementation plan and the direction of the overall HĀ pilot. Anyone can take the HĀ framework and become a pilot. OHE has supported this work by providing HĀ presentations and supports to anyone that requests it. To date, OHE has led over 170 presentations to over 7800 individuals across the pae ‘āina.

**Convenings**

Face to face convenings are vital to the livelihood of HĀ as they bring together communities who are interested in contributing to a broadening of the network of HĀ learners and leaders through experiencing HĀ, building a collective understanding of the framework, and sharing knowledge and resources to support effective use. In Year 2, OHE hosted a second HĀ Designers Convening where 17 HĀ Design Teams met to plan HĀ Community Days across the pae ‘āina. Fifteen of the 17 Design Teams then held HĀ Community Days. These Design Teams presented at the 2nd HĀ Summit\(^7\) where over 275 education stakeholders gathered in the Ko’olau region of O’ahu to experience and share HĀ.

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\(^7\) Office of Hawaiian Education. HĀ Summit 2018 – Ko’olau, O’ahu Website. March 2018.
**HĀ Assessment Framework**

The HĀ Assessment was designed as a culturally relevant assessment tool to measure inputs and/or processes in a particular community. The assessment framework uses moʻolelo to understand the conditions that are present and what can be done to strengthen HĀ. This approach is different from our current assessment frameworks in that the focus is on assessing the learning environment and the collective WE, rather than the individual learner. The assessment design makes primary a multicultural point of view, allowing for more than one cultural mode of education through the use of moʻolelo. In year 2, OHE continued work with stakeholders locally and nationally to refine the assessment framework and to identify ways to incorporate the practices throughout the system to drive system shifts.

**HĀ Learning Progressions**

Based on the learning from the test sites, pilots, and convenings, OHE began testing a HĀ Learning Progression (LP) in Year 2. The LP provides the professional development and capacity building component of HĀ. Each LP is tailored to the context of that particular community to optimize strengths and address specific needs with the goal of creating a culture that supports the HIDOE vision. OHE is currently working with 8 test sites to test and refine the LP. The Center for Innovation in Education and Next Generation Learning Challenges awarded OHE a second round of funding to continue the work under the Assessment for Learning Project (ALP). The second grant will support OHE in scaling HĀ Communities of Learning and HĀ Communities of Practice connected to the HĀ Learning Progressions.

**Tools, Resources, and Communications**

HĀ is not a program or a curriculum, but the work of HĀ is generating content from pilots, test sites, and other sources. OHE continues to gather and share moʻolelo to build the HĀ movement. In Year 2, the HĀ website was revamped to include more resources. OHE is also working across the three initiatives – Hawaiian Studies, Ka Papahana Kaiapuni (Hawaiian Language Immersion), and HĀ – to strengthen the message of Hawaiian Education for all.
Funding and Capacity

Partnerships and resources are critical to deepening and spreading HĀ. The number of HĀ partners and advocates of the framework has grown throughout Year 2. The following represent just a few key partners from Year 2 demonstrating the scope of the HĀ stakeholder community:

- Community based organizations such as Hoʻoulu ʻĀina, the Kohala Center, Huliamahi, Kānehūnāmoku Voyaging Academy
- Kamehameha Schools Kūamahi Division
- Native Hawaiian Education Council
- Hauʻoli Mauloa Foundation
- University of Hawaiʻi at Mānoa College of Education and University of Hawaiʻi at Hilo School of Education
- Windward Community College
- Harold K.L. Castle Foundation
- The Leader Project

These partnership are critical to creating a shared vision for a thriving pae ʻāina. While each organization has their unique vision and mission, we have found common language and direction with HĀ and have partnered extensively to create HĀ-full learning environments.

Future Directions

Through the experiences of Year 2, OHE and advocates of HĀ have supported many more communities to identify where HĀ exists in their context and how they can build on that foundation. To strengthen HĀ, there must be a readiness to engage and learn. The approach is most successful when intentional and collective. HĀ cannot be forced, it must be modeled in a learning environment that nurtures the conditions that strengthen each of the BREATH outcomes as a whole. As the HĀ movement progresses, we continue to work to create conditions for HĀ to thrive. We do this by shifting our mindset from thinking “How do we move the mauna (mountain)?” to “How do we allow the mauna (our places) to move us?”

After two years of planting seeds, we feel confident that HĀ has begun to take root in the HIDOE. OHE is receiving more and more requests for support and we are finding that HĀ is becoming common language throughout our education communities. Many places are actively exploring intentional HĀ integration into their learning environments and
the system is also embracing HĀ. For example, the WASC accreditation process now asks schools to share how they are strengthening HĀ.

The goal for the final year of the pilot and moving forward after the pilot is to continue to embed HĀ throughout the HIDOE system making it an active part of the HIDOE culture. We spent the first two years focus heavily on the adults in the system. As staff become more confident and comfortable, we will work with them to create HĀ-full learning environments that impact students. OHE is also working to integrate the work of HĀ, Hawaiian Studies, and Ka Papahana Kaipauni (Hawaiian Language Immersion) for deeper impact.

As we move in this direction, the focus stays strong on identifying and supporting the conditions that strengthen BREATH. We are always reminded that the HĀ framework includes system level outcomes to develop the skills, behaviors and dispositions that are reminiscent of Hawai’i’s unique context and to honor the qualities and values of the indigenous language and culture of Hawai’i. How do we become a system where the culture and climate of our HIDOE is an embodiment of HĀ?

Conditions for Strengthening BREATH

In the past 2 years, we have lifted up some key conditions to support this effort. As our schools, complex areas, and offices intentionally focus on these conditions, we look forward to assessing what emerges to support Hawai’i’s keiki in becoming educated, joyful, life-long learners that contribute positively to their community and global society.

1. **Belonging**: A Shared Purpose – school communities create multiple We and Why unique to their individual strengths and collective purpose to guide their way forward

2. **Responsibility**: Platforms of Strength – school communities create an environment where everyone can move from a place of strength in order to contribute to a collective whole

3. **Excellence**: Standards for Setting Sacred Space – tapping into our kūpuna and our ʻāina as guides for excellence by making time for strengthening pilina not only with people, but with the ʻāina and holding ourselves to standards of excellence (maiau) in the eyes of the kūpuna
4. **Aloha**: Open Invitation to Participate – honoring a condition of readiness and meeting people where they are; creating space for individuals to come to HĀ in a welcoming way through experiences versus forcing or mandating

5. **Total Well-being**: Choice of Practices – acknowledging that there are many paths to HĀ and offering opportunities for everyone to “show up” fully as their whole self and shine in different ways

6. **Hawai‘i**: A Grounding Place, Foundation – instead of trying to move a mountain, we are allowing our mauna to move us and having our place become our foundation for learning and connection

**Read on to learn more about the HĀ Pilot Year 2.**
HĀ Pilots

When an individual or group is ready to introduce and integrate HĀ into their class, school, complex area, or organization, they become part of the HĀ movement as a HĀ pilot. These early adopters have taken steps to introduce HĀ to their education community and explicitly integrate the framework in their respective contexts. Many have requested support from OHE to provide an orientation, while others have simply taken the framework and run with it. Read HĀ-lights: Perspectives from the Field with moʻolelo from different early adopters across the state to learn more about how various communities are actively and intentionally integrating the HĀ framework to suit their unique contexts.

As of the writing of this summary, OHE has led over 170 presentations to over 7800 stakeholders. Orientations were conducted upon request at a wide range of HIDOE public and charter schools, complex areas, and state offices as well as at education and community organizations.

HĀ Orientation

The first step to integrating HĀ is to participate in a HĀ orientation. The orientation provides an introduction to HĀ and helps to set the foundation for a pilot site. The orientation walks participants through the development process of HĀ and helps them understand the construction and significance of the framework. Participants then work to build a stronger personal and practical connection to HĀ. The orientation is intended to bring clarity of understanding to the intentions of HĀ as outcomes for all grounded in Hawaiʻi. During the presentation, the following questions are posed so participants can begin to bridge and connect the framework to their own context and start crafting their personal HĀ moʻolelo that creates an authentic connection to the framework:

- What about HĀ resonates with you?
- How have you demonstrated HĀ in your personal or professional life?
- What moʻolelo might you share that relates to the ideas presented in HĀ?

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Once grounded in the HĀ framework, a group can work to identify their own set of HĀ indicators (page 2 of HĀ framework). Here is one activity that has been highly effective to support this process.

**Activity:** Identifying HĀ Indicators

**Purpose:** To see HĀ in our context and how it brings relevance and coherence to the many initiatives we focus on; to create ownership of the outcomes

**Task:** As a collective, identify where BREATH is currently thriving (+) and where it can be strengthened (🔺)

- Break into 6 groups and assign each group to a HĀ outcome (B-R-E-A-T-H). If groups are larger than 8 people per outcome, create 2 sets of (B-R-E-A-T-H).
- Each group has a chart paper with the outcome listed on top (see example to the right). On the left side of the paper, the group identifies where they currently see the outcome at their school (+). On the right hand side of the paper, the group writes down ideas to collectively strengthen that outcome (🔺).
- Each group then shares their manaʻo (ideas) and the whole team discuss and add to create a collective list of manaʻo.
- The team then looks at all 6 outcomes and identifies themes, shared areas of growth, and areas to focus on for the next few months.
- The team revisits the list to measure growth over time and to modify as new indications of BREATH and areas to strengthen emerge.

For more information on the HĀ orientation and related activities, view the [HĀ Online Orientation]^{2} or access the [HĀ Orientation PowerPoint]^{3}.

**Ways to Strengthen HĀ**

On May 23, 2018, OHE convened a group of early adopters who had been working to introduce HĀ to their students. The goal of the convening was to build a community of practice focused on engaging with students to identify ways to integrate HĀ into student led actions. The group identified specific strategies they had found to be successful. These strategies incorporated ʻāina-, culture-, place-, and project-based education approaches. While not exhaustive, the chart below provides a description and some techniques to further detail these approaches.

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<tr>
<th>Approaches</th>
<th>Description</th>
<th>Techniques</th>
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| ‘Aina-based education          | Teaching and learning through an ‘āina lens, the lens through which the instruction occurs. ʻĀina can be the teacher, a classroom, and a living laboratory. (Ledward 2013) | -‘ʻĀina as the teacher, the classroom and a living laboratory  
-Huaka‘i that connect the students to ʻāina  
-Engage in Native Hawaiian techniques of natural resource management i.e. restoring loko i‘a or lo‘i kalo  
-Connecting with and utilizing ‘ike kūpuna and ‘ōlelo Hawai‘i |
| Culture-based education        | Grounding of instruction and student learning in these [cultural] ways, including the values, norms, knowledge, beliefs, practices, experiences, and language that are the foundation of a(n indigenous) culture. Because U.S. society typically views schools through a Western lens -- where Western culture is the norm, what many do not recognize is that all educational systems and institutions are culture-based. Hence, the term is conventionally used to refer to “other” cultures, and indigenous cultures. (Kana‘i aupuni, 2007) | -Actively involves the family and community and utilizes them as a resource and source of knowledge  
-Values and uses native languages  
-Instructional material and the context of the learning environment are relevant to the students' lives  
-Assessment practices utilize culturally relevant practices |
| Place-based education          | Immerse students in the world around them including in the local heritage, cultures, landscapes, opportunities and experiences and using these as a foundation for the study of language arts, mathematics, social studies, achieve and other subjects. (Center for Place-based Learning Community) | -Participation in service projects, ʻāina projects, and culture projects that benefit the community  
-Use geography to create authentic, meaningful and engaging personalized learning for students |
| Project-based education        | Students gain knowledge and skills by working for an extended period of time to investigate and respond to an authentic, engaging, and complex question, problem, or challenge. (Buck Institute for Education) | -Work to solve a real-world problem or complex question  
-Uses an essential or driving question  
-Develop a presentation or product that is presented to the community as a demonstration of the learning  
-Students make decisions about how they work and what they create |
While there are differences amongst the approaches, there are also notable similarities. Each approach works to:

- Serve a greater purpose than only gaining content knowledge and works to support the well-being of the community
- Demonstrate learning through hōʻike (presentations) to community and involves the creation of a product or service
- Build and strengthen relationships and incorporate collaboration
- Use lessons and instructional materials that are connected to the students’ lives and require meaningful application of the learning
- Engage the community and place and leverage local assets as strengths and resources to learn from
- Emphasize dialogue and doing over lecturing and testing
- Incorporate hands-on learning that is competency-based
- Provide opportunities for student decision making
- Include social, emotional, and ethical competencies as well as academic priorities
- Focus on deeper learning strategies and make connections across content areas
- Differentiate and personalize learning
- Use assessment FOR learning practices rather than only assessment OF learning

These approaches were continually reiterated at the convening as ways to strengthen HĀ. Some other specific examples that emerged were:

- Using writing and art activities to exemplify HĀ qualities
- Providing an abundance of opportunities for kilo (observation and reflection)
- Exploration of moʻokūʻauhau (genealogy)
- Intentional discussions on the BREATH outcomes and what they mean
- Developing context specific BREATH indicators (see activity on page 11)
- Taking responsibility for caring for an area or a site on the school campus or in the community
- Building connections with neighboring schools

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5 Kanaʻiaupuni, S. A Brief Overview of Culture-Based Education and Annotated Bibliography. 2007.
6 Getting Smart in partnership with eduInnovation & Teton Science Schools. What is Place-based Education and Why Does it Matter?
7 Buck Institute for Education. What is PBL?
8 Holm, M. (Project Based Instruction: A Review of the Literature on Effectiveness in Prekindergarten through 12th Grade Classrooms. 2011.
Kaikuʻana (older students) responsible for teaching kaikaina (younger students)
Hosting community events that embody HĀ i.e. HĀ fair, Community Day, “Talk story” with community members
Identifying student Aloha ambassadors to support new students as they transition in
Introducing new administration, teachers, and students to place through huakaʻi (excursions, field trips)
Making HĀ relevant to a diverse range of ethnicities and backgrounds by tapping their cultural stories
Conducting HĀ self-assessments for students, teachers, administrators, community, etc.
Exploring traditional Native Hawaiian practices of natural resource management to teach STEM
Group projects: building and caring for hale (traditional Hawaiian housing structures), loʻi (traditional Hawaiian irrigated terraces), or māla (gardens)

Most importantly, the participants acknowledged that to grow HĀ, it takes time and starts with the individual. Remember to start small where there is a readiness and an interest and ripple out. Plant the seed, nurture conditions, cultivate the growth.

Kanu nei au, aia iā ʻoe ka ulu
I plant and the growth is yours
-Nana Veary

I am becoming confident in myself
I am becoming my Grandma’s hopes and dreams
I AM BECOMING THE PERSON I WILL BE.
Convenings

In piloting the HĀ framework, it has been critical to gather and share he alo a he alo (face to face). In-person events offer an opportunity to experience HĀ in its entirety, while also providing space for stakeholders to connect, share, and expand the movement. Building on Year 1 convenings, OHE hosted a second HĀ Designers Convening bringing together HĀ Design Teams to lead HĀ Community Days. These Community Days were highlighted at the 2nd annual HĀ Summit.

HĀ Designers Convening & HĀ Community Days

The best way to demonstrate HĀ is through direct experience. HĀ Community Days were developed as a way to build upon existing school-community partnerships. These events provide an opportunity to spread HĀ by having those who are inspired by the framework introduce HĀ to their community. HĀ Community Days embody the concept of ma ka hana ka ‘ike (in doing one learns) by providing hands-on HĀ experiences that strengthen BREATH. Each HĀ Community Day is organized by a HĀ Design Team, which includes school staff members, students, and community-based organization representatives. The Design Team is responsible for determining the who, what, when, where, and why of hosting the event. OHE sent the call out to

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all schools to organize HĀ Design Teams. Seventeen teams applied and attended the HĀ Designers Convening in October 2017.

OHE then hosted a Designers Convening\(^\text{10}\) which provided space to build a collective understanding of HĀ and time for the HĀ Design Teams to plan to host HĀ Community Days. These Community Days\(^\text{11}\) were publicly-open or invitational events offering space to experience HĀ, contextualize the framework for a variety of communities both in HIDOE and beyond, and explore ways to collectively strengthen HĀ. The HĀ Design Teams serve as local HĀ Hubs embedded in our communities where stakeholders can turn for HĀ support and guidance. These teams then shared their learning and inspired others at the 2nd HĀ Summit.

**HĀ Summit 2018 – Koʻolau, Oʻahu**

The 2nd annual HĀ Summit was held on March 9 & 10, 2018 at Windward Community College and throughout the Koʻolau region of Oʻahu. The 2nd Summit took many of the lessons learned from the 1st Summit in Waiʻanae and enhanced the experience. OHE started by looking for a region that had a high level of readiness and interest to host. This included a strong community of ʻāina-based organizations that had the capacity to host huakaʻi as well as partner organizations and schools that have a commitment to HĀ. The Koʻolau region of Oʻahu was determined as the best location.

OHE then reached out to key stakeholders to join the HĀ Summit Working Group. The Working Group is an integral part of the Summit design process. The members are representatives of the education community where the Summit is held and/or support statewide integration of HĀ. They are responsible for ensuring that the Summit actively engages schools and organizations in the planning process, builds capacity across the state to effectively utilize the HĀ framework, and lifts up the moʻolelo of the place and the people in a way that is respectful and empowering.

The Working Group determined the theme of the Summit would be ‘Oʻ

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\(^{10}\) Office of Hawaiian Education. Designers Convening Process Guide. August 2018.

\(^{11}\) Office of Hawaiian Education. HĀ Summit Community Day Examples from School Year 16/17 & 17/18.
Hawai‘i Ke Kahua o ka Ho‘ona‘auao. All of the Summit activities connected to the theme. Based on the 1st Summit, the Working Group determined a few modifications to the 2nd Summit including:

- Expanding the Summit to two days to allow for a full day of huaka‘i followed by a full day of workshops detailing the many paths to HĀ
- Opening with protocol designed specifically for the Summit and incorporating each of the islands from where the participants lived
- An opening keynote for Day 1 and an opening panel on Day 2 to ground participants in HĀ
- Partnering with Kamehameha Schools to train students on Mo’olelo + Media to create a HĀ Summit 2018 video
- Mea‘ai pono (healthy food) featuring local food vendors using traditional and sustainably produced foods

Over 300 participants, speakers, and presenters participated. The Summit evaluation was overwhelmingly positive and showed that the Summit deepened the participants understanding of BREATH while supporting them in determining ways to incorporate HĀ at their organization. The evaluation report stated that:

Participants experienced Belonging through a connection to place and culture, as well as through a connection to one another. They demonstrated Responsibility by engaging in mālama ʻāina (caring for the land) and through caring for future and past generations. Excellence was operationalized through collaboration,

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2nd HĀ Summit Huaka‘i:
1. Hale Building
2. Hawai‘i Institute of Marine Biology at Moku O Lo‘e
3. Hiki‘alani – Úlupo Heiau
4. Ho‘okua‘āina
5. Hui Mālama O Ke Kai, Waimānalo Canoe Club & Waimānalo Learning Center at Waimānalo Research Station (UH, Mānoa)
6. Kako‘o ‘Ōiwi
7. Kānehūnāmoku Voyaging Academy
8. ‘Ohana of Kahana Valley
9. Paepae O He‘eia
10. Papahana Kuaola
11. Waikalua Loko I‘a

Opening Key Note:
1. Kīhei de Silva: Hawaiian cultural practitioner and community leader
2. Ed Noh: Director of Ka‘ōhao PCS
3. Lilinoe Sterling:kumu at Ka‘ōhao PCS

Summit Panel: How Does HĀ Fit into and Strengthen HIDOE?
1. Austin Hashimoto, Wai‘anae High Student and Islander Scholar
2. Mathieu Williams, Kealakehe Inter Teacher
3. Paul Zina, ‘Ele‘ele Elementary Principal
4. Phyllis Unebasami, HIDOE Deputy Superintendent

Meaipono Food Vendors
1. Uala Leaf Cafe at Windward Community College
2. Pili Group
3. Nui Kealoha
4. Pig & The Lady
5. Hi Pie
6. Hale Kealoha

rigorous learning, and taking a chance to “be the change you want to see in the world.” Aloha was illustrated through giving generously of time and knowledge and through cultivating joy and togetherness. Participants expressed how Total Well-being was experienced through interpersonal interactions, physical work outdoors, and providing purpose & meaning. One participant stated that the “indicator of a good, healthy life is to live with purpose”, making a connection between the opportunity to participate in service to your community and to the ʻāina through “planting with a purpose.” The sense of Hawai‘i was infused throughout by practicing ‘ike kūpuna (cultural practices of the ancestors) such as the sharing of oli (chants), the sharing of mea‘ai (food), and Huli Ka Lima I Lalo (turning the hands down to work). Participants identified how the Summit strengthened the sense of Hawai‘i by creating a feeling of ʻohana as different cultures came together throughout the day to accomplish a shared goal.

The convenings have been a huge success. In Year 3, OHE is offering grants to 6 different regions and to the School Culture Project being led by OCISS to allow them to host their own Designers Convening and support schools in their region to host Community Days. The intent is to spread HĀ even further and build local capacity. There are also plans to host the 3rd HĀ Summit in Waimea, Hawai‘i in spring 2019. You can access more detailed information on the Summit at the [Summit website] and find various tools in the HĀ Summit Mahalo Newsletter.

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Developing a Model to Assess Learning Environments

From November of 2016 until March of 2017, OHE worked with The Leader Project (TLP) to develop an assessment model intended to provide communities with a process to assess for the presence of conditions that lead to a strengthened sense of HĀ. Funding for the project was provided through a grant secured by OHE in May of the same year from The Assessment for Learning Project. When OHE embarked on this journey, our intentions were to learn more about the following questions:

- Can we measure for community readiness?
- What indicators best determine community readiness?
- Are group measures (as opposed to individual measures) valid indicators of success?
- Can community cohesion and group achievement be assessed alongside individual accomplishments?
- How do we demonstrate success so more people adopt the outcomes and assessment framework?

HĀ holds space for the definition of community to mean a group of individuals interested in the collective good and bound by a shared purpose – a WE and their WHY. In the proposal, OHE hypothesized that if we identify the conditions that successfully strengthen and lead to HĀ outcomes (in a community), then we can design and support optimal learning environments for all. The HĀ Assessment Model prototyping phase was launched and the draft assessment model was completed in May of 2018. During the prototyping phase, OHE and TLP worked with 5 distinct communities all connected to the public education system in some way.
The assessment model acts as a temperature check to guide a community’s commitment and ability to assemble the gifts of each individual to strengthen the whole. Application of the process and tools starts with an orientation to HĀ, allowing individuals to make personal connections to the framework and to identify their own gifts. The group then works to establish a shared purpose which defines the community. The graphic below shows a general process that OHE has found effective in creating a WE-WHY, but what we have learned in the prototyping stage is that establishing a shared purpose comes to each group differently and that it may even be the case that it is about renewing and recommitting to a pre-existing understanding.

From this learning, OHE and TLP developed an Assessment Guide that takes groups through a 5 story process that explores the following questions:

1. What shared purpose defines us?
2. What is my current state of HĀ?
3. What is our current state of HĀ?
4. What is strengthening HĀ?
5. What are we ready for next?

These 5 stories use moʻolelo (generative story telling) as the source for data. It is the collective stories that allow for an assessment model that is inclusive and representative of actual experience and wisdom. From these moʻolelo, the community can then identify and work to strengthen and enhance the learning environment and create their own accountability measures that have meaning to that community and can utilize the gifts of that community, thereby, expanding definitions of and opportunities for success.

The final draft of the HĀ Assessment Model includes a process guide and a toolkit. OHE provides training and works with communities to develop a mentoring plan for sustaining the use of the assessment model. While OHE would provide initial support, the goal would be to develop readiness in the community to apply the model at a localized level. In this way, the community will be able to adopt the
practice for themselves and independently apply an authentic community based assessment. To learn more about the tools and the process, review the draft HĀ Assessment Guide.¹⁶

Growing the HĀ Assessment Community

OHE is currently looking for communities interested in using the assessment model in their local context. There has been greater interest in this assessment model as HĀ becomes more common language throughout the HIDOE and people begin to see its value in transforming school culture and school climate so that HĀ thrives. It also parallels the national Assessment for Learning movement that is working to identify assessment models that are culturally relevant and go beyond simple academic measures. To further develop the toolkit, OHE is also working to procure the design of a data collection platform to ease the load during the data collection part of implementing the model.

Beyond launching the model and the data collection platform, OHE is interested in understanding the correlation between a focus on inputs and processes that lead to outcomes as a back end and the impact on student success indicators. Early on in the design of the HĀ Outcomes Framework, Dr. Matt Coleman, the Executive Director of a company focused on developing student reading called Inflexion (formerly known as EPIC, Educational Policy Improvement Center), found interest in the work. EPIC founder, Dr. Dave Connelly, is well known for his work the College Career Readiness framework used by Hawai‘i P-20. Dr. Coleman introduced the value of inputs and process measures leading to outcomes.

The theory for the steps forward is that we might be able to positively impact success for all learners in a community if the assessment is outcomes based and local and if decision making for designing learning environments are held locally and if localized qualitative data is included the process to inform decision making.

**HĀ Learning Progression**

The HĀ Learning Progression (LP) serves as the professional development and capacity building component of HĀ. A HĀ LP is different than some professional development approaches in that it requires a group of education stakeholders to move through the LP as a cohort versus focusing on an individual. This is critical as the focus is to build collective capacity to strengthen HĀ in a particular learning environment. Additionally, each LP is tailored to the particular context of the cohort and requires an engagement with ‘āina. There is no “stock” training. Although each HĀ LP has its own flavor, collectively they address five primary objectives:

1. Build a sense of solidarity/common unity around HĀ outcomes as not only an end, but also a means to create optimal learning environments for all learners;

2. Support the cohort to craft a shared WE/WHY statement that defines who the group is and their shared purpose;

3. Deepen capacity for individuals and the collective to intentionally design to and for HĀ outcomes;

4. Understand how HĀ can be the foundation for defining and attaining educational success; and

5. Collective sense making of the school, office, or organizational culture and the relationship of that culture to defining and achieving success.

Each cohort is paired with a HĀ Guide or HĀ Guides to support them through the learning. A HĀ Guide is an advisor who works with the cohort to customize the LP and then leads the LP. They have expertise in HĀ process and have place- or content-specific knowledge to ground the LP in a Hawaiian way of knowing.
The focus of Year 2 was to build out a testing process for Module 1 of the HĀ LP. Module 1 is designed to follow four, fluid, iterative stages that were identified in the development of the HĀ Assessment Framework. These stages are described in the graphic below.

Another critical component to the testing process was to train HĀ Guides to support cohorts. In Year 2, OHE partnered with Hoʻoulu ʻĀina and The Leader Project to train HĀ Guides across the pae ʻāina. Individuals that demonstrated a high level of readiness to lead others through a HĀ LP were invited to spend two days at Hoʻoulu ʻĀina learning more about the HĀ LP process.

OHE then identified 8 LP Test Sites to test Module 1 of the LP. This work is being supported through a grant from the Hauʻoli Mauloa Foundation and a 2nd round of funding from the Assessment for Learning project. Each of the test sites will go through Module 1 of the HĀ LP and provide input on how to strengthen it.

For each LP, OHE will be looking at the best approaches for:

**Learning Progression Test Sites:**
1. ‘Ele’ele Elementary
2. Hawaiʻi Teacher Induction Center
3. Kailua-Kalaheo Complex Area Academic Coaches
4. Kealakehe Intermediate
5. Moloka‘i High School
6. Mountain View Elementary
7. University of Hawai‘i, Hilo, School of Education
8. University of Hawai‘i, Mānoa, College of Education
- Personalizing HĀ to context and place;
- Crafting, assessing, capturing, and perpetuating the individual and the collective story of the WE;
- Assessing the individual and collective strengthening of HĀ; and
- Applying the learning for continued growth.

The lessons gained from this stage will be used to formulate future methods for deepening collective capacity and strengthening system readiness.
Tools, Communications, Resources

The following online resources are available to support individuals and groups in their HĀ journey. OHE will continue to share resources as they become available. If you are interested in inviting OHE to present on the HĀ framework, please complete the support form found on the HĀ website. If you have a moʻolelo you’d like to share regarding how you are piloting the HĀ framework, contact the Office of Hawaiian Education. Mahalo to all those that have shared HĀ with us in this second year. You are an inspiration!

Resources:

- **Nā Hopena Aʻo ("HĀ") Handout** – includes an overview of the HĀ framework (pg. 1), a list of potential indicators of HĀ to be used as a guide, but to be developed in your specific context (pg. 2), the HĀ framework (pg. 3), and the Board policy (pg. 4)
- **HĀ Online Orientation** - 35-minute online orientation provides an overview of the development process of HĀ, a breakdown of the construction and significance of the framework, and an introduction to the BREATH outcomes. It is an interactive video that can be viewed by yourself or with your team.
- **HĀ Terms** – provides an overview and description of various HĀ terms.
- **Moʻolelo: Nā Hopena Aʻo** – an in-depth article on HĀ covering how the framework was created and became a Board of Education Policy.
- **HĀ Year 1 in Review** - overview of the work and learning from Year 1
- **HĀ Community Day Process Guide** – a process guide to support the HĀ Design Teams in hosting HA Community Days.
- **HĀ Designers Convening Process Guide** – a process guide to support leaders in hosting HĀ Designers Convenings bringing together Design Teams.
- **HĀ introductory video**
- **HĀ Summit 2018 Video**
- **HĀ Summit Websites** - includes information on the details of the HĀ Summits such as huakaʻi locations and HĀ Community Day presentations
  - **HĀ Summit 2017**
  - **HĀ Summit 2018**
- **Newsletters** – each of the newsletters provides various resources
  - **HĀ to Begin the School Year**
  - **HĀ-lights: Perspectives from the Field on HĀ Implementation**
  - **HĀ Summit 2018 Resources**