HĀ-lights:
Perspectives from the Field
2nd Edition

Hawaiʻi Department of Education
Office of Hawaiian Education
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Introduction

The Office of Hawaiian Education (OHE) is tasked to lead a 3-year pilot of Nā Hopena A‘o (HĀ) from February 2016-2019. The HĀ pilot focuses on the need to build capacity and structures within the HIDOE to support the integration of HĀ outcomes systemwide. Rather than mapping out a plan for implementation and then training stakeholders on the plan, OHE offered an open invitation to those within and beyond HIDOE to engage with HĀ, ensuring the framework’s implementation remained relevant and informed by the on-the-ground contexts and needs. Throughout year 2 of the HĀ pilot, many were able to share HĀ and experiment with different techniques and strategies that supported the overall introduction, integration, and implementation of HĀ in their context. For more detail on the overall HĀ pilot, read the HĀ Year 2 in Review.

This second edition of HĀ-lights continues to highlight moʻolelo from individuals across the state in order to share how HĀ is being introduced, integrated, and implemented in diverse contexts. Its purpose is to inspire and generate ideas as to how HĀ can be applied to strengthen your unique context. In this issue, we are highlighting perspectives from an elementary school, a complex area, 2 state-level offices, and a community organization. For more moʻolelo, read the first edition of HĀ-lights.

‘Eleʻele Elementary School

At the school level, we will look at the strong support system established between the principal and a 5th grade classroom teacher, which made room for students and other staff to connect with the HĀ framework and, more importantly, take collective kuleana over their learning environment and strengthen the connections to the local culture and community.

Perspective from the Field:

1. ‘Eleʻele Elementary
   - Paul Zina, Principal
   - Chad Schimmelfenning, 5th grade teacher

2. Kailua-Kalaheo Complex Area
   - Candice Frontiera

3. Hawaii Teacher Indcution Center
   - Keri Shimamoto, Education Specialist
   - Carloyn Tsukamoto, Education Specialist
   - Robyn Tanaka, Resource Teacher

4. Office of Curriculum Instruction and Student Support
   - Fern Yoshida, Education Specialist

5. Estria Foundation
   - Estria Miyashiro, Co-founder & Executive Director
Kailua-Kalaheo Complex Area

At the complex area, we will focus on how HĀ has inspired a complex area School Resource Specialist (SRS) to spearhead a complex area wide HĀ Community Day reaching over 450 staff. This event has led to an increased interest in the HĀ framework complex-wide and has engaged complex area leadership to work together to strengthen their sense of Hawai‘i.

Hawai‘i Teacher Induction Center (HTIC) and Office of Curriculum, Instruction and Student Support (OCISS)

At the state level, we will explore how HĀ has supported and strengthened various state offices and programs. We will learn how a few HTIC and OCISS staff have taken the many different initiatives they are tasked to oversee and made sense of them through the HĀ framework to create more coherent, relevant, and cohesive learning experiences.

Estria Foundation

At the community level, we will look at how HĀ immediately connected with a Hawai‘i-born muralist and aligns perfectly with his organization’s values and visions. We will look at the different ways he has integrated and implemented HĀ to help students make cultural shifts through project- and place-based strategies that lead to the creation of exceptional works of art that demonstrate a love and respect for Hawai‘i.

HĀ Approaches

Throughout the mo‘olelo shared, and through other pilot sites, we continually hear that the following approaches support the strengthening of HĀ and allow people to access and understand HĀ on a deeper level. While they are not the only approaches that support HĀ, they have been repeatedly referenced as highly effective. While not exhaustive, the chart below provides a brief description to further detail these approaches.
<table>
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<tr>
<th>Approaches</th>
<th>Description</th>
<th>Techniques</th>
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| ‘Āina-based education      | Teaching and learning through an ‘āina lens, the lens through which the instruction occurs. ‘Āina can be the teacher, a classroom, and a living laboratory. (Ledward 2013) | - ‘Āina as the teacher, the classroom and a living laboratory  
- Huaka’i that connect the students to ‘āina  
- 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 in this case indigenous cultures. (Kana‘iaupuni, 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  
- Connecting with and utilizing ‘ike kūpuna  
- 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, ‘āina 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 |
References for chart taken from:
http://www.ksbe.edu/_assets/spi/pdfs/reports/cbe/A_Brief_Overview_of_Culture-Based_Education_v3.pdf
Getting Smart in partnership with eduInnovation & Teton Science Schools. What is Place-based Education and Why Does it Matter?  
Buck Institute for Education. What is PBL?  
https://www.bie.org/about/what_pbl
http://www.bie.org/object/document/project_based_learning_a_review_of_the_literature_on_effectiveness

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 hō‘ike (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
Most importantly, it has been 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 ‘oe ka ulu_
I plant and the growth is yours
-Nana Veary
School Perspective: ‘Ele‘ele Elementary School

Principle Paul Zina and fifth grade teacher Chad Schimmelfenning at ‘Ele‘ele Elementary on Kaua‘i first became involved with the HĀ pilot as part of the Kaua‘i Complex Area HĀ Design Team. They, along with students and staff from the Kaua‘i Complex Area, Waimea High School, Waipā Foundation, Kamehameha Schools, and Kupu A‘e hosted a HĀ Community Day in January 2017 with the Mālama Hulē‘ia community organization to remove invasive plant species endangering Kaua‘i’s Nawiliwili Bay Watershed. The event was a huge success and engaged schools and the local community across Kaua‘i in issues facing their watershed, while exposing them to the HĀ framework.

When the call went out in year 2 of the HĀ pilot for a second round of HĀ Design Teams, the team reformed, this time with Hui Hana Pa‘akai, a hui consisting of 22 ‘ohana dedicated to perpetuating the cultural practice of harvesting pa‘akai at the last remaining salt pans in the state located at Pū‘olo Point. The Design Team invited community members, kūpuna, parents, and students to participate in a clean-up of Pū‘olo Point. During the second part of the day, ‘ohana from the Hui shared their mo‘olelo on the art and practice of salt making, as well as the history and cultural significance of pa‘akai. Participants also learned about the impact climate change is having on salt harvesting.

Both of these community days were structured and organized with HĀ at its core. Participants learned about the significance of the places, their culture, and the people through strengthening pilina and fulfilling kuleana as a community. These Community Days inspired and supported both Paul and Chad to take the experiences and apply them to their school through the integration of the HĀ framework.

For Paul, an Indonesian born and Chicago raised principal, HĀ has helped him to find his connection to Hawai‘i and to be able to speak about it and share it with others. He explains, “HĀ first connected with a very similar personal philosophy I
have about how to interact with the world in a spiritual and cultural way, and it gave me a safe way to find my way into conversations with people who were born and raised in this unique place.”

For Chad, who is Hawai‘i born and raised, the HĀ framework was something very familiar and a common practice for many families throughout Hawai‘i. He explains that on a personal level it was something very embedded in the way that he was raised, there just wasn’t a “name” for it. “To me, it was a natural transition [to incorporate the HĀ framework]. I was like, now we get something on paper to show what it is. Stay easy now. Now I can tell you, I can explain to you. To me it's in everything, it's an everyday thing. It's not just today when you doing work or when you go home, it's just everyday life thing.”

For these two men with different backgrounds and upbringings, it was an easy choice to introduce and integrate the HĀ framework at ‘Ele‘ele Elementary because it connected with them on a personal level and they also saw the benefit it could have for the entire school. Paul said “It finally put words to something I felt for a very long time and didn't have the right words for. I've been here breathing the air of Hawai‘i forever, but I couldn't put a word to how important it was to just live here until this [HĀ framework].” Along with support from the Complex Area, Paul and Chad have spearheaded the push to spread HĀ school wide and to deepen connections to their community and place.

Paul’s goal as the school administrator is to create practical learning opportunities and environments on his campus that will foster and demonstrate the HĀ values. These learning environments will mirror and represent cultural places and create hands-on learning opportunities within their school for all to experience. His main purpose is to “keep the learning out in the world where those problems need to be solved” and to keep HĀ as a BOE ends policy at the forefront of their work.
For his staff, Paul wanted to create an experience that would do just that. He first invited OHE to come and lead a HĀ orientation to introduce his staff to the framework. He then planned a professional development (PD) day that would take his staff on huaka‘i and provide them the opportunity to create a sense of belonging to one another and a strengthened sense of Hawai‘i. The huaka‘i took place on the west side of Kaua‘i in Makaweli at the Io‘i kalo managed by the non-profit Kumanu I Ke Ala. Both Kaina Makua and Berna Souza, staff at Kumanu I Ke Ala, participated in the HĀ Guide Training and had worked to infuse the language and practices at Kumanu. They were responsible for leading the ‘Ele’ele Elementary team on a day filled with HĀ connections through working in the Io‘i.

The HĀ PD provided many moments that strengthened BREATH and strong connections to self, place, one another, and the classroom. As Paul states “It wasn’t anything you could take notes on. It was a thing you just got to go and experience. And the feedback from everyone was the same as I’ve heard from every person who’s participated in a HĀ event, “We need more opportunities to do this!””

The value of it was deeply felt. With a little time to declutter your mind and connect to place, the teacher brain kicked in overdrive. Teachers started recognizing the strong connections to math, social studies, science and STEM and how this experience could transform into an entire year’s worth of learning connected to standards, while also having the added benefit of strengthening Belonging, Responsibility, Excellence, Aloha, Total Well-being and Hawai‘i.

However, there were challenges to the PD. Only 60% of the staff showed up, and for those that did show up, not everyone felt comfortable participating in the activities. There was a lot of “What, I have to take my shoes off and get in the mud?” Paul took this as a learning experience where patience, readiness, and letting people come to HĀ at their own pace are essential components that need to be considered for future PD. HĀ cannot be forced, but we continue to provide open invitations for people to step into new spaces that may make them feel vulnerable and stretch them beyond their comfort zone. As staff, we must remember that our
haumāna have to do this in school on a regular basis. We require that they interact with cultures, ideas, and experiences that may be new to them. It is critically important as kumu that we do the same and continue on our own learning journeys.

With the support of Paul, a principal who has seen, felt, and shared the value of the HĀ framework with others, the introduction and integration of HĀ in the classroom was encouraged and supported making way for Chad to be able to introduce HĀ in a way that made sense for him. Chad has credited Paul with being one of his main reasons for being able to successfully integrate HĀ. Paul has been there along the way to support and encourage Chad to innovate and explore.

With that, Chad has focused on integrating Hawaiian cultural practices and employing different methods and strategies for meaningful learning. For Chad, he looks at HĀ as something that cannot be taught through a book or lesson per se, but instead as something that can be used as a management system for the classroom. During the first year of the HĀ pilot, Chad had a clear understanding of what he should strive for and started thinking of ways to reach these goals and outcomes. He knew that the first thing he needed to do was strengthen a sense of belonging by creating a community within his classroom and shared respect among his students. In order to do this, he changed the whole layout and structure of his classroom in order to foster his class community. This included changing the seating arrangement and replacing some of the standard classroom chairs with yoga balance balls, beach chairs, and stools, giving the students the freedom to move around and not feel so confined. He also developed a system for students to be able to share openly by letting them write about anything and everything they would want to share with their peers. He allowed them choice in the topics they would write about to encourage them to express themselves.
In year 2, Chad moved into a deeper level of HĀ integration by incorporating culture- and project-based experiences. Chad had students building hale, working in the māla and lo‘i, and actively practicing mālama ʻāina. He built on the partnership with Kumanu and incorporated many huaka‘i to the lo‘i to help the students see HĀ as a whole. Chad took the academic learning and channeled it through HĀ experiences that related to the students’ lives and also built a sense of kuleana. He states, “This year (year 2) was way more intense because you just get to feel it, you get to share it, you get to see it, you get to experience it. It was more like, this is it, this is where we coming from, this is where your mo‘okū‘auhau is coming from, right here.” He also shared that the students have been able to strengthen their math, English, science, social studies and other content knowledge and skills through hands-on experiences that are deeply connected to Hawai‘i, their community, and their ʻohana.

ʻEleʻele provides a great example of how transformative HĀ has been. When asked what shifts he has seen, Chad explains, “I’ve actually seen more respect between the kids. Once they started learning about belonging, they started taking care of where they were. For one was the school. They saw that this is your school, this is one of your belongings, you guys are from here and you guys have all attended schools here. They started looking at everything differently and they now walk around and when they see ʻopala on the ground they go pick it up. They started showing appreciation toward the janitors and landscapers. When they’re cleaning up, their like “oh, so nice you makin ‘um over here,” “oh look so much more better,” “can I help you guys?” The shift was weird, a lot of times I wasn’t able to identify until someone else told me, “eh, how come they doing that?” I go, “oh cause das how.” And then they go, “but that's weird, they stay helping out the janitors. Wow, they are so amazing.” Once there's an understanding and they know what respect is, responsibility, they know all of these things, they know that it's not
an uncommon thing to just walk up to somebody and help them out. That was the subtle changes that I started to notice – the respect, and they have become more of a family. Then it was the parents started coming back to me saying, “you know, he’s being really respectful, helping me clean the yard more. We never told him to do that and now he’s doing it.” And then the parents became interested in what we’re doing and they became involved. It wasn’t just the administration, it wasn’t just me, it wasn’t just the kids, it was the families and the community.”

When speaking on a panel at the HĀ Summit 2018 and asked the same question, Paul shared, “I have had to come to terms with things in my own character. You hear it often, running a school is a really lonely job. The biggest change is that this [HĀ] took that away. The depth of the change that comes upon you when you get to feel this personally, it makes the answer to this question really simple. When I saw the shift in the different people who were wise enough, courageous enough, brave enough, fearless enough, crazy enough - whatever the word is - to try something new and then recognizing it is something that is so NOT new; it is such a contradiction. Ralph Waldo Emerson said “The true beginning of a journey starts when you arrive at a destination that you have been at before and recognize it for the first time.” And that’s what this is. The biggest shifts I have seen in doing this are when I get to look in the eyes of my staff and the people in the community who have participated in these events and see that light go on for them and ask them “How do you describe this?” and then hear story after story after story and the excitement and energy. And that last question “How do you feel?” after being given this way to describe that experience. And then there is just silence and tears of joy. That’s where the change is.”

Chad and Paul had some great advice for others who are starting or continuing on their HĀ journey. Chad shared, “Don’t be afraid, don’t be afraid to fail, don’t be afraid to speak. You going to find something that you don’t know and it's okay. We [teachers] supposed to know everything, we are supposed to be the source of
information. Honestly, in this, you gotta allow yourself to learn, you gotta get yourself out there, you gotta ask questions, you gotta ask tough questions, you gotta look stupid sometimes, and you just accept it. You gotta know your own HĀ. You gotta sit down, you gotta reflect on yourself. You gotta know what you have, what you offer, and what you don't in order for you to even start telling anybody else about this. You just gotta sit down and reflect and think, dream a little bit. With my students, it’s the same thing. We kilo every week, we just sit down and no need do nothing. I just think it’s a better way if you learn along with your students. You both grow and develop together and it makes a more connected type of community between you and the kids. Because if the kumu can bring themselves down, you create a really leveled playing ground for them to open up to their kumu and connect with them and carry on.”

Paul shared a very similar sentiment. “It’s something you have to experience, you have to recognize, you have to realize for yourself in your own unique, very intimate way. When you speak of HĀ, it is BREATH, our breath. You are sharing it, whether you like or not, every day. What makes this policy special is that it gives us an intention of how we share our breath instead of just breathing every day. But this is not an idea of instruction, it’s a way of living. It's more important than a curriculum. It's more important than those things.”

More specifically, both mentioned the critical need for professional development for all HIDOE staff to experience HĀ. Both credited the Kahua (teacher induction) and Ho’okele (administrator professional development) programs as instrumental. How do we create a pipeline for all staff where engaging in the community and learning about their place, their culture, their students and families is just as fundamental as content? How do we ensure that principals don’t see this as something that is nice to have, but as imperative to the health and well-being of the school culture? How do we create space for project-, culture-, ‘āina-, and place-based learning to thrive?
Complex Area Perspective: Kailua-Kalaheo Complex Area

Candice Frontiera, the School Renewal Specialist (SRS) for the Kailua-Kalaheo Complex Area, first experienced and learned about HĀ through Kamehameha Schools Hoʻokele Hawaiian Leadership Values Development program. Hoʻokele in conjunction with the HĀ framework helped to set a strong foundation for embedding HĀ in its entirety in the Kailua-Kalaheo Complex Area. Using this experience as a foundation, Candice and her complex team were able to get a good grasp of the framework and began strategizing for a full complex area introduction and integration of HĀ.

The thing that most resonated with Candice was the feeling of authenticity and the practicality of the HĀ framework and the values and approaches it supports. Candice stated “It just feels so authentic and real. When I first started teaching, I taught in Kalihi and we just didn't really have a strong sense of place and neither did my students because a lot of them live in housing and immigrated there. Whether you’re from here or not, you live here, and so that sense of place is for everybody, even if you are only here a short time like with the military. That's so powerful and that's something we can all do. I think it's important that we all do it because even with globalization, you think about the 21st century skills we want to know about the world, but also who knows more about our place than us. We've gotta be even more so stewards of our land and knowing the stories and passing them down. Sense of belonging is even more important that the world is going more global. It’s what makes us special and unique and we want to be able to take pride in that.”

It was through the moʻolelo of others that Candice was able to connect with the importance and value of HĀ and realize that “whether you’re from here or not, you live here, and that sense of place is for everybody.” It was such a powerful message for Candice. In year 2 of the pilot, Candice participated in the HĀ Guide Training and attended the HĀ Summit 2018. At the HĀ Guide Training she was able
to connect with her SRS counterpart on Kaua‘i, Lisa Mireles. Lisa shared her journey on working complex area wide to spread HĀ. Candice then began to visualize the endless possibilities of HĀ being integrated and implemented into her own complex area. At the Summit, she sat through the presentation from the Kaua‘i Design Team and was deeply inspired by the team’s progress with the HĀ framework, especially in hearing from the students who had been involved on the Design Team.

After seeing the potential possibilities through the work done by the Kaua‘i Complex Area, Candice jumped right in and planned a huaka‘i with the Kailua-Kalaheo Academic Coaches she oversaw to share a cultural day at Paepae o He‘eia, a private non-profit organization dedicated to caring for an ancient Hawaiian fishpond in He‘eia, O‘ahu. Heading into their day, Candice shared that she was unsure of how it would pan out since she is typically used to a tight agenda. However, with this huaka‘i, she released a lot of that control. As a result, the huaka‘i turned out better than she expected. Candice states “people didn’t know what to expect heading into it and they came out like, “Wow, we felt that. The sense of urgency.” Similar to what Paul stated, HĀ is about that experience, finding your own connection.

Several of the other academic coaches attended the HĀ Summit with Candice and afterwards, they all asked “What are we going to do next? How are we gonna bring this back to our teachers and our kids our community?” They spoke with their Complex Area Superintendent (CAS) and decided the best approach would be to host a kick-off day at the beginning of school year 18/19 to connect their teachers and administrators to HĀ through a HĀ Community Day. They formed a working group of administrators, teachers, state level staff, and community partners to help plan the day. The idea was that different schools would spend a day at ʻāina sites across the Koʻolaupoko region - each school participating would be paired up with a different ʻāina-based organization so the school staff could have a shared experience. Candice felt that “if we never get outside of our four walls as staff, then how do we expect our staff to get out of the four walls for our kids?” She fully
understands that HĀ is a process of modeling. It requires that everyone in the system work to be a model of BREATHE.

The Kailua-Kalāheo Complex organized their first Kailua-Kalāheo HĀ Community Day, which featured 11 huakaʻi sites from across the Koʻolaupoko region of Oʻahu. The focus of this community day was to deepen their sense of ʻike honua and to help ground their schools in their place while establishing and building strong relationships with community organizations. Each school was responsible for reaching out and connecting with the community organization they had been partnered with to plan an experience that would foster staff engagement and readiness, community partnerships, and expose them to HĀ activities. With a total of 472 participating in this complex area community day, HĀ was alive and everyone felt refreshed and ready to start the new school year through a HĀ-lens.

The day was a great success, but also came with challenges. First was the concern that opening of school year is such a hectic time for teachers that many of them would feel put out by having to spend an entire day away from the school. It took courage for the CAS and principals to recognize this and then agree that the experience was critical and to believe that it would benefit the staff as they began a new school year. In the planning process, some working group members didn’t feel qualified to take the lead, but one of the benefits of building relationships with community organizations is not having to do it alone. The team began to see the power of the collective and, that when done as a community effort where everyone supports and uplifts one another, the task becomes much easier. This is a powerful shift from a focus on ME to a feeling of WE. Candice credits their collective experience as “the gifts of the community partners and the ʻāina-based education. Because even if you don't feel qualified to lead the movement there's people that come. It's a community effort. You know we can't do it alone but there's the community partners, they bring so much knowledge.”
Candice explains that one of the key reasons she is finding success and seeing this as not just another thing on the plate is that the state offices are taking an interest in HĀ. For example, she has seen data governance reframing their presentations with stronger metaphors and analogies that tie the data directly back to the why we do what we do. This has helped to bring a deeper relevancy to the data they review. She sees the data exchange partnership at P20 as a HĀ movement that is helping schools statewide to connect all the dots. “So you see someone who's not even doing work with kids directly...they're framing their work in HĀ. So it’s this tri-level system; we can all do it.”

When asked about conditions that are needed to strengthen and spread HĀ, she shared, “I just think it's awesome to see that it's being nurtured at every level and it’s not waiting for it to come top down. Recently, I saw a registrar from Mokapū Elementary who is taking the lead and I just I got chills. That's amazing that it is not the person that you would typically think would be leading a movement. It's not top down. It's saying if people connect, they can take the lead - grassroots up too. I think it's great that we are investing in our [positional and non-traditional] leaders so that they can create these conditions through all the decisions that they make. They can water it and till the soil even if others are going to come plant or take more of a lead. But it's also not stopping people, it’s not waiting for your supervisor's permission. We already adopted it statewide as an outcome for adults and kids, and now we’re trying to get people to come through invitations. And I think that's important too, cause people have choice.”

Candice recognizes that this is new for the HIDOE system. Many are waiting to be mandated or told what to do like in the past with the mandated curriculum. It will take time for people to trust and engage in a new way. She explains that one of the biggest shifts she has seen is “definitely relationships have been strengthened. We are getting out of our comfort zone. It's a little bit more vulnerable to have to
reflect and discuss core values and think about the why behind things so it's deeper. And so in that vulnerability you build those trusting relationships by creating that space for storytelling and for listening and for lifting people up in a new way.” Her complex area is continuing to strengthen those relationships and support their schools in connecting to HĀ this year by providing supports for schools to develop their own HĀ Community Days. They are looking more intently at professional development supports for all staff in the area.
State Perspective

Hawaii Teaching Induction Center

The Hawai‘i Teacher Induction Center (HTIC) is a three-year program that works with beginning and new teachers to help support educator effectiveness and student learning. Their vision of induction provides the opportunity for teacher professional development and building collaborative learning communities of support.

Carol Tsukamoto, Keri Shimamoto, and Robyn Tanaka are all state level staff for HTIC. They first learned about HĀ through an introductory meeting with Kau‘i Sang, the Director of OHE, and Kalehua Krug, the Educational Specialist of the Papahana Kaiapuni Program, right after the passing of the policy. From there, the ladies wanted to learn more so they participated in various HĀ experiences including the HĀ Summits and the HĀ Guide Training as they immediately saw that HĀ aligned perfectly to HTIC’s core values and norms while helping to frame those values in a uniquely Hawai‘i way.

One of the turning points for Keri was when Kapolei High School reached out to Jessica Worchel, the HĀ Special Projects Manager, to lead a HĀ induction session for their new teachers and help to introduce them to the community. Jessica flipped this on its head and said that the best people to introduce the new teachers were the students themselves. She worked with the students at the Ho‘ola Academy at Kapolei High who had been introduced to HĀ through their kumu to design an orientation for the teachers. Keri came to observe and was blown away with how the students seamlessly weaved HĀ into their orientation and made very meaningful connections to the teachers. She saw that HĀ should be, and in some cases, already is “the culture of our workplace and represents the core values and competencies that ground us in our work. They define who we are, the way we
collaborate with each other and set a standard for us to uphold in our daily work in service to others.”

These experiences helped Keri and her team determine that they would integrate HĀ throughout HTIC. With a program this important, HTIC felt that the HĀ framework was essential and complementary to their vision and program goals. The team has become very intentional about incorporating HĀ into their workspace, team meetings, and work with their induction coordinators, administrators, mentors, and new and beginning teachers. This has included engaging mentors to align their work with the HĀ, incorporating HĀ into trainings and experiences for their complex area coordinators and new and beginning teachers, and grounding professional reflection using the framework.

The HTIC team wanted to go even further and decided to participate as a test site in a HĀ Learning Progression believing that they needed to learn more before they continued to share with others. The team came into the LP to:

- Strengthen their content knowledge around the HĀ framework,
- See shared connections to HĀ and build pilina amongst the team,
- Strengthen the We-ness of the group and their ability to connect their work to the local context and Hawaiian cultural practices, and
- Build their readiness to introduce HĀ to others.

They wanted to create a shared vision amongst their state level staff that was grounded in place and set HĀ as the kahua, or foundation, for their work. The LP paired the HTIC team with HĀ Guides Jessica Worcel and Tiana Henderson. Tiana is an alakaʻi under Kumu Francis Sinenci, one of the only certified hale builders in the state. Hale are traditional Native Hawaiian architecture and Tiana has worked to take the practices of hale building into an educational context to support educators and students in understanding Hawaiian worldview through this ancient practice.
HTIC and the HĀ Guides met and determined that the goal would be to understand how HTIC can build the I&M hale to support and shelter all new and beginning teachers. The team met at Hale Kuahuokalā located on the University of Hawai‘i, West Oahu Campus and went through a full day of sharing mo‘olelo, identifying themes and direction for HTIC, and learning hale building practices. They ended by creating a We-Why statement for the state level HTIC staff. They have since invited all 15 complex area induction program coordinators to join them on their HĀ-journey so that together they can find ways to weave HĀ into all programming.

When asked why they saw value in HĀ, Carol states, “HĀ represents the values that hold our system together. Without the HĀ outcomes, we are merely "going through the motions" within our K-12 system without regard for the people and places who make up our system. Education is a people centered business and grounded in relationships. When we can work effectively with one another from a HĀ frame of mind, we can't fail and neither will our students. Prior to HĀ, most people focused on achievement from the lens of curriculum, instruction and assessment. With HĀ, we know we must focus on creating the right conditions for us to be successful.”

Since embarking on her HĀ-journey, Carol has gained a deeper appreciation for Hawai‘i and the gifts of learning found in our own backyard. On a personal level, she has developed a deeper sense of self and what she values and appreciates in others. Carol’s advice to others is to “Experience it! Find others who feel HĀ resonates with them so you can talk and share what it means and what you can do to live it and share it!”

Robyn has made the conclusion that “HĀ is deep, very personal, and my identity is tied to it.” And all in HTIC have agreed that having HĀ as the kahua of induction and mentoring is critical for new and beginning teachers coming into the HIDOE and for creating shifts in the HIDOE system around teaching and learning. We continue
to ask how do we create welcoming environment for new teachers and ensure that they are prepared to go on a HĀ learning journey and to connect to the community they serve?

Office of Curriculum Instruction and Student Support

The Office of Curriculum, Instruction, and Student Support (OCISS) is a state level office that provides support for student learning. This office recently split into the Office of Curriculum Instruction and Design (OCID) and the Office of Student Support Services (OSSS). Both offices are still responsible for the implementation and coordination of initiatives that fulfill state and federal mandate requirements. In collaboration with educators, parents, state and national representative, OCISS promotes programs, standards, and initiatives that support and aligns with the HIDOE vision. For simplicity, we’ll refer to them as OCISS since much of their work is still interwoven.

Fern Yoshida is an educational specialist under the response to intervention and social, emotional learning division of OCISS. Her work primarily consists of supporting Response to Intervention (or multi-tier support) and the whole child. The thing that resonated with Fern the most about the framework was being able to offer and create the same experiences she had growing up in Hawai’i for her students. It was through her own reflection of her upbringing that helped her to connect with the framework on a deeper level from the very beginning of the HĀ pilot, leading her to integrate HĀ into her work. Due to her passion and her overall understanding of what HĀ is, represents, and can produce, speaking and sharing HĀ is of second nature for Fern.

In terms of integrating HĀ, Fern states “anytime I can use it (HĀ) and integrate it (HĀ) into the work that we do, I think the better, and I truly believe that it's a good thing, it's the right thing for ourselves and our system.” Some strategies that Fern uses to help integrate HĀ is by strengthening relationships and exposing others through mo‘olelo and personal experiences. She shares that this often engages, excites, and intrigues people enough to want to know more and find their own connection to HĀ. Based on Fern’s experience, she found some conditions that needed to be in place in order to successfully integrate HĀ. This includes being okay
with their reservations, being gentle, and to shift the pressure of a mandate into an inclusive invitation.

Fern was tasked with various implementation components of the Strategic Plan related to Social and Emotional Learning (SEL). To support this, she partnered with others in OCISS and with partners education stakeholders such as the Hawaiʻi Community Foundation who were all exploring how to strengthen school culture through student voice and SEL strategies. Fern did a crosswalk of the HĀ framework and the CASEL SEL Competencies. She found that HĂ embodied these competencies, while also incorporating the culture of Hawaiʻi and extending the competencies to look not just at individuals, but the learning environment. She then co-designed with her team an “Influencing School Culture through HĀ, SEL & Student Voice” project inviting school teams to participate in creating projects with this focus. Thirteen school teams including teachers, administrators and students were invited to participate.

This type of work is critical to creating balance in the HIDOE system where the many different initiatives align to strengthen HĀ outcomes. HĂ is not another thing, but actually encompasses all that we do and helps to streamline and compound the work to achieve the HIDOE vision of students being educated, healthy, and joyful lifelong learners who contribute positively to our community and global society. HĀ provides a share language and personal motivation to the work and brings relevancy to Hawaiʻi as a rich and thriving place of learning.
Community Perspective: The Estria Foundation

The Estria Foundation is a nonprofit organization that raises awareness on human and environmental issues through art by inspiring the next generation of visual storytellers. Its goal is to create awareness around current social and environmental issues and inspiring action towards a resolution while educating Hawaiʻi’s youth in the telling stories through a visual medium.

The Estria foundation was founded in 2010 by a Hawai‘i-native mural artist, Estria Miyashiro, and Jeremy Latrasse of Oakland, California. The duo traveled across the U.S. to places such as Harlem, Brooklyn, Chicago, L.A., Honolulu, and Oakland leading battles or art competitions. The Water Writes murals were a part of a project with the goal of completing 12 large scale murals in three years. The purpose of these murals was to raise awareness both locally and internationally about the water crisis in each city where a mural was created for. In 2014, the Water Writes series ended when they reached their goal of 12 large scale murals.

During that time, The Estria Foundation moved and relocated to Honolulu, Hawai‘i to help support and uplift the youth of Hawai‘i through the Mele Mural project. This project promoted youth development, arts education, cultural preservation, and community-building through the creation of large-scale outdoor murals. Mural designs focused on Hawaiian lyrics (mele) that explore moʻolelo ʻāina (stories of place) and cultural and historical heritage. After the completion of a Mele Mural at Kaimuki High school, Hālau Pāheona was started as an after-school program on the school campus. Currently, Hālau Pāheona is integrated into the Kaimuki High curriculum to educate students on a modern technique of learning Hawaiian culture through visual arts. Some of the programs currently offered by The Estria Foundation are professional development workshops for teachers, Mele Murals for keiki of all ages, Hālau Pāheona for high school students, and mentorships opportunities for recent high school graduates.
Estria was raised with the importance of knowing Hawaiian culture and Hawaiian values both on a physical and spiritual level. Therefore, the introduction and integration of HÅ framework was something that he felt Hawai‘i and its youth longed for and needed. He states “It doesn’t matter if you’re Hawaiian by blood or not. You’re growing up in Hawai‘i and need the education of Hawai‘i.” For Estria, HÅ outcomes aligned exactly with the values of Hālau Pāheona, and therefore, it was an easy transition and integration of the framework into his programs. From an indigenous perspective, Estria expresses “HÅ values [outcomes] sum up what it means to be a kanaka, to be of the land…understand that your identity is hugely formed by your connection to that place and your kuleana to that place.” Using this as a cornerstone, Estria utilizes project- and place-based strategies to help students strengthen their sense of place and belonging, while using an attendance and performance-based grading system (e.g., performance in terms of “do you exemplify these HÅ values,” “did you carry yourself with aloha today?”) as a way to build habitual characteristics in oneself while staying true to both HÅ and Hālau Pāheona values.

Estria has developed a system of how he connects his student with the HÅ framework in preparation for painting a mural. He first takes his students to a wahi pana or wahi kūpuna in their community to connect them with their community resources and to learn from the people who are kūlaiwi to that place. Students will often hear the mo‘olelo or ka‘ao and make connections to these stories to begin visualizing Hawai‘i and its people in its most natural state. Next, Estria has the students meditate and reflect on the ‘ike passed down to them from their huaka‘i. He asks his students “so what is the ‘āina saying to you?” prompting his students to really think about what resonates with them the most. His students then begin to envision how these stories will be interpreted on their walls to continue to be shared with everyone in the community. Once their collective mural is completed, Estria gives his students one last task, community reciprocity. He asks his students, “how can you give back to your community?” Students will then plan and organize clean-ups
or other community-based kuleana to put HĀ into practice and following the simple cultural practice of mālama.

The HĀ framework is allowing not only “official” teachers in the DOE system to educate our keiki, but providing a platform for community to meaningfully engage as well. It has created a shared language that anyone can access and bring their gifts and talents to the collective goal of creating educated, healthy, and joyful lifelong learners who contribute positively to our community and global society. At its core - HĀ is a kākou thing.

Resources:

To learn more about HĀ, visit the website. Here are other resources that can support you and your school community on your HĀ journey.

- **Nā Hopena A‘o (“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.
- **Mo‘olelo: Nā Hopena A‘o** – 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 HĀ 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 huaka‘i 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