

Steele, S. J., Okamura, A., Kelly, J., Sickel, A. (2026). Ho'oulu: Growing professional dispositions in a teacher education program to reflect a native Hawaiian place of learning. *Intersection: A Journal at the Intersection of Assessment and Learning*, 7(1), 71-104.

Ho'oulu: Growing Professional Dispositions in a Teacher Education Program to Reflect a Native Hawaiian Place of Learning

Jamie Simpson Steele, Ph.D., Alohilani Okamura, Ph.D., Jerae Kelly, Ph.D., Aaron Sickel, Ph.D., Leah Muccio, Ph.D., Jaimie McMullen, Ph.D.

Author Note

"We have no conflicts of interest to disclose."

Intersection: A Journal at the Intersection of Assessment and Learning

Volume 7, Issue 1

Abstract: The University of Hawai'i at Mānoa is committed to becoming a Native Hawaiian Place of Learning (NHPoL), however, gaps remain in fully integrating Hawaiian perspectives and practices across the institution. This discussion examines one initiative to develop a culturally responsive assessment tool that aligns with the principles of NHPoL, supporting new teachers as they enter the field of education. The authors ask, "What does a culturally responsive assessment for teacher dispositions in Hawai'i look like, and how do we get there?" Here we describe: a) a theoretical framework grounded in dynamic assessment; b) the background of professional dispositions assessments used in teacher education; and c) our process for developing a culturally responsive approach to growing professional educators in Hawai'i. Through this call to engage in culturally responsive praxis, we challenge others to grow alongside us, as we incorporate the wealth of cultural knowledge that lies within our communities.

Keywords: *professional dispositions, culturally responsive assessment, equity-minded assessment*

Introduction

The University of Hawai'i at Mānoa is committed to becoming a Native Hawaiian Place of Learning (NHPoL), however, gaps remain in fully integrating Hawaiian perspectives and practices across the institution. This discussion examines one initiative to develop a culturally responsive assessment tool that aligns with the principles of NHPoL, supporting new teachers as they enter the field of education.

Education in Hawai'i is rooted in a history of dispossession, loss of language and culture, and subjection to settler colonialism (Goodyear-Ka'opua, 2013; Tuck & Yang, 2012). Kanaka 'Ōiwi (indigenous people of Hawai'i) never directly relinquished their inherent sovereignty as a people to the United States, either through their monarchy or through a plebiscite or referendum. The University of Hawai'i Mānoa (UHM) has responded to the legacy of educational colonialism through its strategic plan:

E ho'omālamalama i kō mālama: Cultivating the potential within each member of our community. Located in the most diverse community and environment in the world, the University of Hawai'i at Mānoa is a globally recognized center of learning and research with a kuleana to serve the people and places of Hawai'i, and our neighbors in the Pacific and Asia. We

cultivate creative and innovative leaders who mālama our people, our places, and our ways of knowing in order to sustain and transform our islands and the world. (University of Hawai'i at Mānoa Strategic Plan, 2022)

This plan uses the term mālama to suggest an ethos of caring, and the phrase “Native Hawaiian Place of Learning” (NHPoL) to describe the institution's kuleana (responsibility) to lāhui (nationhood), ‘āina (land), and kaiāulu (community). The definition of NHPoL is twofold:

1. A place that is responsive to NH (Native Hawaiian) well-being (including NH students, employees, communities, and ‘āina) AND
2. A place that is reflective of Hawaiian language, history, and culture for ALL people to learn, grow, connect, and heal from. (Native Hawaiian Place of Learning Advancement Office, 2019)

These aspirations are clear; however, in an evaluative study of UHM sophomore perceptions (Sitt-Bergh, 2011), 34% of the respondents suggested they experienced the tenants of NHPoL on campus very little, if not at all. About a quarter of the respondents suggested Hawaiian content was confined to Hawai‘inuiākea School of Hawaiian Knowledge, and not a significant part of a student’s other educational and campus experiences. In this report, a sophomore suggested:

A school that happens to be in Hawai‘i is literally a Hawaiian place of learning but I feel that the phrase “Hawaiian Place of Learning” should encompass more than just that...I think the Hawaiian perspective should be a little more prevalent in our curriculum and campus life. (Sitt-Bergh, 2011, p. 1)

In a subsequent revision of the strategic plan (University of Hawai‘i at Mānoa, 2022), the university re-asserted a commitment to becoming a NHPoL *throughout* the institution, for *all* students – from matriculation to graduation. This challenge to fully implement the commitment manifests through the campus environment and coursework, but also within the systems that guide university policies. The purpose of this discussion is to describe and interrogate one effort to build a culturally responsive assessment tool that reflects a Native Hawaiian Place of Learning to support new teachers as they enter the field of education.

The UHM College of Education

Within UHM, the College of Education (COE) enrolls approximately 2,200 students and awards 600 degrees each year. The largest group of students identify as white (24%), followed by Native Hawaiian or part Hawaiian (18%). The diverse population at the COE includes students who identify as Mixed Race (15%), Filipino (9%), Japanese (8%), Mixed Asian (8%), Sāmoan (4%), Chinese (4%), and other combinations of ethnicities (10%). In service to our diverse demographics, the COE vision asserts: “A sense of purpose, a sense of place: Preparing knowledgeable, effective, and caring educators to contribute to a just, diverse, and democratic society” and the strategic plan shares a commitment to “actualize a Native Hawaiian place of learning and teaching” (Mission and Vision, 2023).

The COE is currently accredited by the Association for Advancing Quality in Educator Preparation (AAQEP). In 2020, the Quality Assurance Report for AAQEP identified pedagogical content in Hawaiian language, history, and culture as an area for potential improvement for teacher preparation programs. Since then, the COE and its teacher preparation programs have made significant gains to cultivate an NHPoL including the creation of a BEd in Elementary and Hawaiian Language Immersion, BEd in Hawaiian Language (6-12); post-baccalaureate certificates in Hawaiian Language (6-12) and Hawaiian Studies (6-12); and MEdT programs in Hawaiian Language Immersion (K-12) and Hawaiian Language (6-12). Throughout the college, program faculty are continuously immersed in conversations about what NHPoL means to us, and how we can enact it. It follows that the institutional assessment efforts at the COE would be a part of this ambitious journey.

To improve data quality for the AAQEP Quality Assurance Reports, the COE chose to revise assessment instruments to reflect the collective learning from past years of application, and also focus on culturally sustaining assessment practices related to NHPoL. The first instrument to undergo the revision process was an assessment of teacher candidates' professional dispositions, required by AAQEP and the Hawai'i Teacher Standards Board (HTSB). AAQEP's 2025 Expectations Framework (2024) states that candidates must be able to "Exhibit responsible professional conduct and engage in individual and collaborative goal-setting, learning, and professional growth" (p. 1). What's more, this work models an expectation for candidates to "Enact culturally responsive and sustaining educational practices with diverse learners in diverse cultural and socioeconomic community contexts" (p.1). We strive to practice what we preach in teacher education, therefore this change supports the enactment of culturally responsive pedagogy through the assessment of dispositions.

Although external pressures around accreditation were in place, internal motivation also supported this effort to be *pono* – to do the right thing, at the right time, for the right reason. We were particularly interested in meeting the second aspect of the NHPoL definition– to reflect Hawaiian language, history, and culture – within our assessment systems for all our students. The authors, who also served on the workgroup that revised the instrument, asked, "What does a culturally responsive assessment for teacher dispositions in Hawai'i look like, and how do we get there?" Here we describe: a) a theoretical framework grounded in dynamic assessment; b) the background of professional dispositions assessments used in teacher education; and c) our process for developing a culturally responsive approach to measure professional dispositions in Hawai'i.

Positionality

Members of the workgroup included invited faculty who had expressed an interest in contributing to the evolution of the professional dispositions instrument. The group intentionally included individuals with varying backgrounds from each initial licensure program at the COE: Elementary, Secondary, Master of Teaching in Education, Special Education, and Health and Physical Education. The original workgroup included three individuals of Japanese descent who were born and raised in Hawai'i, four who are white and hail from the continental United States, and one who is white and originally from

Canada. We also engaged our full teacher education faculty in multiple rounds of feedback to honor their diverse voices. We share our positionalities concerning culture and assessment to orient our readers, noting that two individuals who served on the work group chose not to serve on the writing group for this article due to competing responsibilities.

Jamie Simpson Steele is a white female born and educated in the continental U.S., but has lived in Hawai'i for 23 years. She prepares elementary teachers to integrate the arts in the classroom, including those that reflect the language, culture, land, and history of Hawaii. As a researcher, she engages in decolonizing methodology and studies youth performance as an expression of culture. 'Alohilani Okamura is kupa (citizen) and kama'āina (Native born) to Hawai'i. As a proponent for Kanaka 'Ōiwi (Indigenous people of Hawai'i) ways of knowing in education, she advocates for 'ōlelo Hawai'i, multilingualism, and multiculturalism for all students in Hawai'i. She has taught in Hawai'i for over 34 years. Jerae Kelly is a white female educator who has lived in Hawai'i for five years. Throughout her teaching career, she has served populations outside the hegemonic norm, necessitating emphasis on cultural responsiveness, specifically within special education. As an early career faculty member, she is actively seeking opportunities to expand her knowledge of what it means for teacher preparation spaces to embody and honor native Hawaiian language, history, and practices. Aaron Sickel is a white male who was raised and has spent the majority of his life in the Midwest region of the U.S. In the last seven years, he has lived in Hawai'i and values the opportunity to live within the diverse communities that make up Hawai'i. As a STEM educator, he is committed to supporting and learning from Native Hawaiian communities as well as engaging in cultural practices that reflect a Native Hawaiian place of learning. Leah Muccio is an early childhood teacher educator who has lived in Hawaii for 12 years. The focus of her work is to promote joyful learning in the early school experiences of culturally, linguistically, and ability-diverse children, their families, and their teachers. As a Jewish female, her practices are guided by the belief that our shared humanity affords every person respect and dignity. Jaimie McMullen is faculty in kinesiology at the University of Hawai'i at Mānoa. Originally from Canada, she has been in education for 20 years as a high school physical educator, a state resource teacher, and as faculty within physical education teacher education programs in the United States and Ireland. She has engaged in service related to common assessments at other institutions as well as at UHM College of Education, motivated by a desire to ensure that kinesiology had a seat at the table when considering assessment.

All authors share an understanding that living in Hawai'i is a privilege, accompanied by responsibilities to continuously learn, practice, and advocate for the presence of Hawaiian culture in educational spaces. We engage in conversations such as those within this article with humility, wishing to contribute to the centering of Native Hawaiian values in our institution. The authors of this paper tell this mo'olelo (story) with dual intentions: as a community of practitioners, this is an opportunity for us to reflect and grow. We also challenge faculty in other contexts to engage in similar journeys, in dialogue with values that reflect the places they call home.

Theoretical Framework

In teacher preparation programs throughout the U.S., the lens of multiculturalism often guides pre-service teachers' knowledge and enactment of culturally responsive pedagogy (Irvin, 2003). A prominent goal of developing pre-service teachers' cultural responsiveness is to limit the incongruence between the funds of knowledge perpetuated by the educator and the funds of knowledge the student brings with them into the classroom (Gay, 2018; Ladson-Billings, 2014). To achieve this goal, culturally responsive educators use a variety of strategies such as: a) presenting counter-narratives to validate and share the lived experiences of groups outside the dominant positions of power (Milner & Howard, 2013); b) selecting and eliciting ideas in a way that aligns with the cultural, ethnic, and linguistic backgrounds of their students; c) challenging students to share and experience varying perspectives through inquiry and collaborative teaching methods, and; d) using examples that are relevant to their students in their instruction and feedback (Lee, 2001). To successfully enact such practices, teachers must continually educate themselves and critically reflect upon their practice (Gay & Kirkland, 2003).

Culturally responsive assessment is a critical component of the instructional practices outlined above. Assessment in education is often at the heart of the cultural incongruence inherent within any hegemonic organization such as school systems (Bennett, 2023). Assessments provide a heuristic through which to highlight and quantify knowledge gaps between and across individuals and groups. Standardized tests are perhaps the most apparent, as evidenced by the stubbornness and intractability of discrepant standardized test scores between white and other racial/ethnic groups and high socioeconomic status and low socioeconomic status groups (The Nation's Report Card, 2022). Such assessments become an extension of the cultural hierarchy already present within cultural systems (Gipps, 1999). Assessments, therefore, can be seen as cultural artifacts that showcase and influence how knowledge is privileged and undervalued within schools.

Another consideration with standardization relates to the psychometric properties of the assessment. In everyday practice, standardized assessments are purportedly reliable and valid because they are culturally agnostic, meaning no individual or group has an advantage on the test (Hood et al., 2015). Yet, an overt acknowledgment of systemic inequities inherent within such practices of standardization to the norms of a dominant group is a main tenet of enacting cultural responsiveness (Gay, 2018). As a result, with adequate cultural knowledge and responsive instructional practice, practitioner-created assessments have the potential to be culturally responsive if the cultural knowledge of place is honored. Cultural knowledge can be honored by including culturally responsive instructional components within the assessment, for example, the employment of relevant examples, the inclusion of student funds of knowledge, and the use of relatable content (Hood et al., 2015).

Dynamic assessment is an approach to culturally responsive assessment that bridges formative and summative assessment (Poehner et al., 2017). Dynamic assessment is a broad term referring to interactive approaches for building a capacity for learning instead of performance (Haywood, 2011). In contrast to static assessment procedures where assessment takes place after a period of instruction,

dynamic assessment integrates instruction within the assessment procedures to garner data on how a person learns instead of what their current level of knowledge and performance is on a particular or set of skills (Cho & Josol, 2021). In a traditional assessment approach, educators may confirm subjective judgment based on students' abilities and progress pace in response to assessment data. Conversely, those who employ a dynamic assessment approach may critically reflect on their instruction and modify the instructional approach for the student in response to assessment data. A reoriented focus on the process of learning through dynamic assessment practices reduces the effect of subjective judgment in educational decision-making in response to individual performance (Cho & Josol, 2021).

Furthermore, assessment practices that focus on the process of learning (dynamic) as opposed to on a product of learning (static), can more effectively parse out whether an individual's capacity for learning is due to a lack of access to effective instruction or due to a particular deficit (Budoff, 1987; Gutiérrez-Clellen & Pena, 2001; Feuerstein, 1979). This discernment is particularly relevant for members of culturally minoritized groups that consistently underperform on static assessments in comparison to members of dominant groups. Attributing the underperformance of these groups to an inherent deficit within the individuals dismisses the notion that the cultural mismatch between the assessment and the students' funds of knowledge and lived experiences may better explain the consistent and seemingly intractable assessment outcomes. Therefore, dynamic assessment approaches offer a remedy to long-standing inequitable assessment outcomes of disparate groups.

By explicitly adopting a dynamic assessment lens, we aim for assessment methods and outcomes to result in a collaborative and reflective process whereby joint intellectual effort in learning and outcome development is shared between the assessor and assessed. Learning and outcomes are mutually determined rather than unilaterally transmitted – imposed by the assessor in their dominant position. Such an approach is pivotal to the assessment of professional norms which are too often shared and understood tacitly rather than overtly.

Professional Dispositions in Teacher Education

The use of professional dispositions in teacher education programs began to become ubiquitous in the 1990s with performance standards that describe what teachers of all content and grades should be able to do (Adams et al., 2023). The Interstate New Teacher Assessment and Support Consortium defines dispositions as “the habits of professional action and moral commitments that underlie an educator's performance” (InTASC, 2013, p. 6.). Efforts to define and assess teacher professional dispositions as part of teacher education program accreditation underscore their importance (Bullough, 2023). The relationships between a teacher's attitudes and beliefs and their actions and behaviors in the classroom are evident in the professional disposition literature (Ford et al., 2023). Dispositions involve both a willingness to act and an awareness of when to do so, resulting in intentional behavior and language (Splitter, 2010). Teacher dispositions can influence student performance. For example, teachers' reflective dispositions – a teacher's predisposition to reconsider

their own beliefs and knowledge in an active, persistent, and careful way – can lead to more conscious and deliberate teaching practices (Lopez-Martin et al., 2023). Teacher education programs rely on assessments of professional dispositions due to the correlation between the dispositions of teachers and the quality of their students' learning (Bradley et al., 2020).

Professional dispositions are often included in models of teacher competency (Mak et al., 2023) along with teacher knowledge and pedagogical skills. However, content knowledge and pedagogical skills are often privileged in models of teacher professional development (Hall Lang et al., 2024). Teacher dispositions are foundational to professional and effective practices which determine learner and teacher outcomes, and are a key component of teacher identity (Young et al., 2022). In addition, teachers with higher scores in measures of professional dispositions also reported greater job satisfaction (Wadlington & Wadlington, 2011). Disposition assessments have been identified as useful tools for gauging teacher candidates' success in their professional capacities as teachers (Bradley et al., 2020; Choi et al., 2016). More recent research has focused on the use of dispositions to learn about the attitudes of teachers toward teaching all students equitably (Adams, et al., 2023; Truscott & Stenhouse, 2022). Given that teacher education programs can foster teacher candidates' habits of mind necessary to enact culturally responsive practices, measurements of teacher professional dispositions can support their potential effectiveness in diverse teaching contexts (Warren, 2018).

Developing *Ho'oulu*: Culturally Responsive Professional Dispositions for Teacher Preparation in Hawai'i

Professional dispositions have historically been a critical component of teacher preparation programs in the state and at the COE. Initially, five individual programs (Elementary, Secondary, MEdT, Health and PE, and Special Education) took responsibility for designing and implementing their own professional dispositions assessments in a variety of ways, in response to the unique student population within each program. When the COE transitioned to the AAQEP accreditation process, the change stimulated a need to unify the various efforts into a single instrument to measure the professional dispositions of teacher candidates across all initial licensure programs. In 2016, a group composed of members from each program proposed drafts to their programs/departments and continued to revise the shared instrument until all initial licensure programs reached a consensus. This original tool was called "Assessment D: Professional Dispositions" is located in the appendix. It integrated shared values that all programs agreed were critical for new teachers to possess; however, over time, practitioners discovered ways in which this instrument could be improved.

In 2023, a new workgroup convened with the task of fine-tuning this assessment with the goal of contributing to quality education in Hawai'i by holding all COE graduates with teacher licensure accountable to dispositions grounded in Hawaiian language, culture, and history. This work supports culturally sustaining and revitalizing pedagogy in practice (McCarty & Lee, 2014; Paris & Alim, 2014) and a Native Hawaiian Place of Learning (Native Hawaiian Place of Learning Advancement Office, 2019). We define culturally sustaining and revitalizing pedagogy within our particular context as the

responsibility to incorporate our host culture's values and knowledge to enhance our students' academic experiences. Our stated goals were to:

- a) Update and align the instrument in response to new or revised frameworks, including: AAQEP Standards, Charlotte Danielson Framework, and Nā Hopena A'o – a culturally responsive framework that guides K12 student dispositions in Hawai'i public schools;
- b) Compare and contrast our instruments with the disposition assessments from peer teacher preparation institutions;
- c) Incorporate shared professional judgment and learning from stakeholders, in particular, the faculty who had been utilizing the instrument for more than five years;
- d) Ensure that the instrument yields credible data that faculty value and trust as part of a dynamic assessment process;
- e) Advance a fair and equitable assessment instrument that reflects our commitment to a Hawaiian sense of place.

These goals have guided the workgroup for over a full year in the development "Ho'oulu: Growing as a Professional," our new, culturally responsive dispositions assessment.

Stakeholder Feedback

The COE has many stakeholders who would be influenced by the changes, including faculty, teacher candidates, and mentor teachers. We believed that engaging with multiple perspectives throughout the design process would engage a dynamic process with a quality product. We began our revisions by prioritizing stakeholder feedback from the faculty who would be administering Ho'oulu regularly. It was critical that members of the five initial licensure programs would find the tool appropriate and useful, but also that they felt some agency and ownership. We distributed a Google form with a "Start/Stop/Continue," open-ended protocol to all program faculty. We asked: 1) What changes would you suggest that we START practicing? 2) What changes would you suggest we STOP practicing? 3) What aspect of this tool would you suggest we CONTINUE practicing? Comments from twenty-two respondents indicated that some faculty valued the original instrument because it was straightforward to use, while others felt the criteria were vague, limiting, and addressed dispositional competencies on a surface level. In addition, faculty had trouble with the highest category of achievement, "Exceeds Expectations," because the criteria for "Meeting Expectations" set a high bar, leaving little opportunity to go above and beyond. Several faculty suggested that the instrument could evolve to incorporate cultural competencies, incorporate Nā Hopena A'o (Lupenui et al, 2015), and address a Native Hawaiian sense of place. With these comments in mind, the workgroup analyzed the style and substance Assessment D as we began our revisions.

We brought our first completed draft of Ho'oulu to face-to-face faculty meetings to elicit discussion. Our five initial licensure programs each hosted a feedback conversation during a regularly scheduled departmental meeting. The feedback addressed format-related issues, clarity of instructions, and core competencies. Importantly, faculty shared their values about competencies that were present and absent, referring to prior experiences with candidate dispositions during discussion. They also shared

positive feedback about the changes, which let us know we were heading in a direction that resonated for many. We incorporated the input and generated another draft.

The final phase of stakeholder feedback came from structured focus groups composed of individuals involved in the pilot of an early version of Ho’oulu. This allowed for more thorough, in-depth conversations about specific aspects of the new instrument. Members of the workgroup provided names of mentor teachers and teacher candidates who were articulate and active within their respective programs. The Director of Assessment, Accreditation, and Accountability reached out via email to invite them to participate in a virtual meeting. The director collected RSVPs and followed up until she had recruited two focus groups of faculty members (9 total participants), two focus groups of teacher candidates (9 total participants), and two focus groups of mentor teachers (9 total participants). These groups intentionally included representatives from a variety of content areas, at both secondary and elementary levels. They also included individuals from general, inclusion, special education resource, and fully self-contained classroom settings. Finally, participants included both male and female perspectives, and individuals who claimed a range of ethnicities typical in Hawai’i: Filipino, Hawaiian, Pacific Islander, Japanese, mixed Asian, and White. Table 1 provides an aggregate of key responses that resulted from these conversations.

Table 1

Focus Group Questions and Aggregated Responses

Question	Aggregated Responses
1. To what extent does this assessment align with the expectations of professional educators?	This instrument is in line with expectations in the field, particularly for teachers in Hawai’i and the DOE where a majority of the candidates will begin their careers.
2. What do you like or appreciate about this assessment?	It is colorful and aesthetically pleasing. The continuum with the leaf is more user-friendly and the prior checkboxes. It feels more friendly and focused on growth. The core competencies are specific and important.
3. Are there any aspects you feel are missing?	Consider explicit references for teaching students with disabilities. How do we ensure that our candidates have the disposition to work with students who require more support? Otherwise, the “other” space is valuable for capturing competencies that may not be listed.
4. Are there aspects that you feel are extra or unnecessary?	No.
5. What parts of the assessment could be clarified to support your understanding?	The “0” rating that aligns with the ano’ano (seed) category sends a punitive message contradictory to growth. The Hawaiian language needs to be

	unpacked. An orientation training would be helpful.
6. What do you think about the fairness of this assessment? Are there any parts of it that might put a person, or a group of people at a disadvantage?	The teaching profession is dominated by females, as is the COE program. Some dispositions may look different for males.

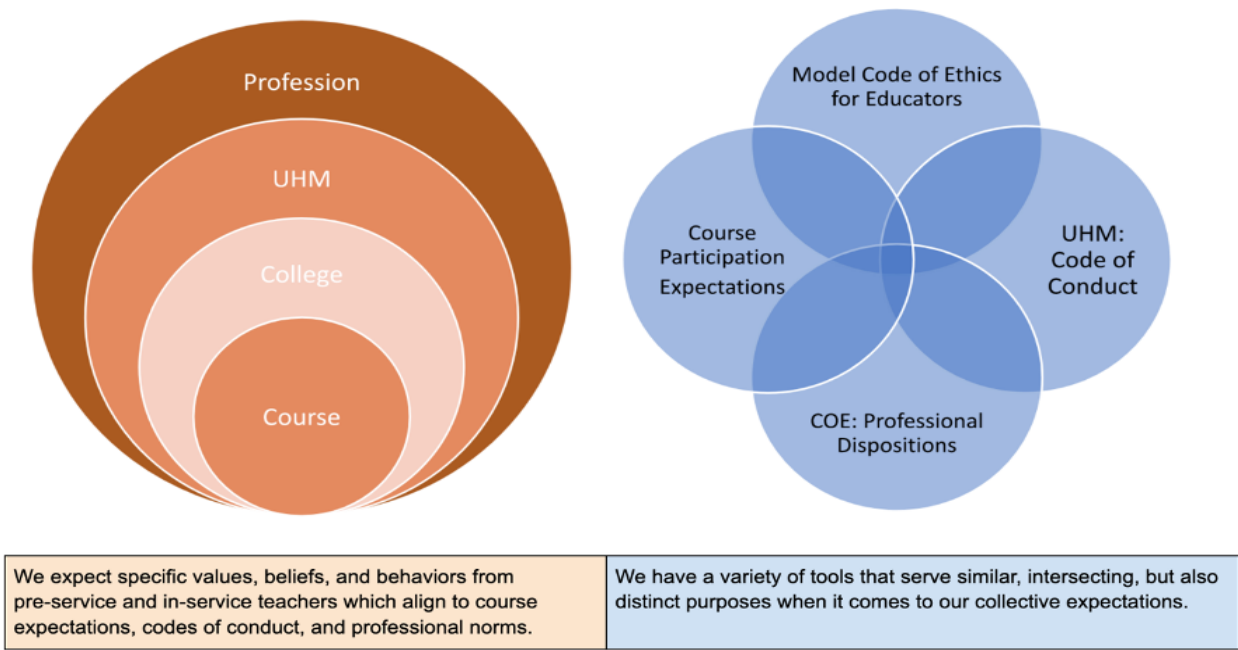
With this new fresh feedback in our hands, the workgroup intends to reconvene and discuss comments and suggestions that will continue to meet the needs of the profession.

Conceptualizing Growth

Early in development, Troy Hutchings, a researcher and advocate for professional ethics, was in residency at the COE. He advised us on intimate relationships and distinction between the ethics, conduct, and dispositions. At the COE, we had begun to use the dispositions instrument as a way to address everything from classroom participation to punitive action for candidates demonstrating undesirable behaviors. Through conversation with Hutchings, we developed a logic model to support our understanding of different tools that needed to be developed and applied for different purposes (see Figure 1)

Figure 1

Logic model for the behavior expectation of teacher candidates at UHM College of Education Teacher Preparation Programs



Under Hutching’s guidance, we began to distinguish the difference between tools we see as “developmental” to those we see as “regulatory.” The developmental tools we use as a college, including the Model Code of Ethics for Educators (Model Code of Ethics for Educators, 2023) and the

new professional dispositions, serve the purposes of self-reflection, discussion, and goal setting. These formative tools are not necessarily meant to demonstrate linear progress; situations and circumstances may influence a teacher candidate's dispositional attributes throughout their professional endeavors. Alternatively, regulatory tools, such as course-specific behavior expectations or the institution's Code of Conduct, require adherence to a set of minimally acceptable behaviors. During this process, we identified a need to develop a Code of Conduct specific to the College of Education, as the conduct of an educator commands more specific expectations appropriate to the profession in comparison to the university's Code of Conduct, which applies to the general student population. We determined that evidence from all tools might be cited in behavioral action, and the consequences of the regulatory tools could potentially lead to course failure, sanctions, or dismissal (see Figure 2).

Figure 2

Developmental regulatory tools for teacher preparation

	Developmental			Regulatory	
	<i>Model Code of Ethics for Educators</i>	<i>Teacher Candidate Professional Dispositions</i>	<i>Course Behavior Expectations for Teacher Candidates</i>	<i>College of Education Code of Conduct</i>	<i>University of Hawai'i at Mānoa Code of Conduct</i>
Definition	Professional norms that prompt, guide and inform pre-service & in-service educators as they navigate the complexities of their profession.	Agreed upon attitudes, values and beliefs of professional educators to be enacted by all teacher candidates in all settings.	Policies and guidelines that articulate the expectations for teacher candidates within a singular course.	Policies and guidelines that articulate conduct absolutes for all teacher candidates.	University policies that articulate conduct absolutes for all university students.
Purpose	To support and guide candidates as they make decisions in a manner consistent with the norms of the profession.	To support candidates' dispositional growth in specific areas that reflect the COE's shared values and beliefs.	To articulate explicit, observable, and measurable expectations limited to a specific course.	Stay Tuned! To be developed over the 2023-24 academic year.	To articulate the ways in which members of the UH community interact with each other in the pursuit of both academic excellence and social responsibility.
Possible Applications	Integrated in course discussion, case studies, and exercises. Utilized in the event of conflict, to articulate expectations and issues related to professional ethics.	Employed as a pedagogical tool for candidate self-reflection, relevant discussion, and the development of appropriate dispositions. Utilized to highlight strengths & identify needs for program improvement.	Embedded in syllabi to describe concrete behavioral expectations such as: attendance, timeliness, and participation.		Utilized to articulate a higher standard of conduct than prescribed by law; conduct that is legal may still be unacceptable within the bounds of the UH community. Utilized to delineate inappropriate conduct, to report and investigate violations, to implement possible sanctions, and to support appeals.
Potential Consequences	May be cited within a Plan of Action.	May be cited to articulate desired behaviors and course correction when a candidate is not meeting expectations. May be cited within a Plan of Action.	May be cited within a Plan of Action. May be reflected in course grades.		May be cited within a Plan of Action. May be cited as a cause for sanctions such as suspension or dismissal.

In the revision process, the suggestion to frame the instrument through a metaphor of a blooming 'ōhi'a lehua took root and we began to adopt images and language that might inspire a different way for candidates to think about their growth. The 'ōhi'a lehua is endemic to Hawai'i and is the most

common native Hawaiian tree. It plays a key role in the Hawaiian ecosystem, providing a nursery for seeds and stems to take root. As it decays, it releases nutrients that nourish surrounding organisms (‘Ōhi’a Lehua, 2024). Blossoms are used in Hawaiian ceremonies and practices, such as lei-making and hula dancing. The connection between ecological and cultural significance is explained through kaona, or underlying meaning:

The lehua is the first tree that springs up from a recent lava flow. It’s for that reason, when we speak in Hawaiian and we speak of people who are skilled, strong and beloved, they’re referred to as pua lehua, or lehua flowers. They, like the lehua, have a kind of resilience, a strength and grace about them” (‘Ōhi’a Lehua, 2024, n.p.)

Similar to the developmental stages of the ‘ōhi’a lehua is the growth process of teacher candidates in their professional dispositions. The ohi’a lehua represents teacher candidates as they become professionals and exhibit the characteristics to reflect the values and norms of the profession. Candidates move through stages of growth like the ‘ōhi’a lehua from ‘ano’ano (seed), to ‘ōpu’u lehua (flower bud), to mohala (blooming) to hōpoe (full blooming), although not always in a linear fashion, and not always in that order.

Figure 3
Growth through the ‘ōhi’a lehua metaphor

Stage of Growth	Score*	Description
 Hōpoe (Full Bloom)	3	An exemplary candidate may, on occasion, model higher standards than the shared values and norms of the profession. This demonstrates an exceptional level of commitment to go above and beyond expectations.
 Mohala (Blooming)	2	A proficient candidate intentionally and consistently demonstrates shared norms and values of the profession. They actively seek and respond to feedback for growth.
 ‘Ōpu’u Lehua (Flower Bud)	1	A developing candidate may practice some (but not all) shared norms and values of the profession, or may do so inconsistently. Feedback and reflection nurture the growth of a developing candidate.
 ‘Ano’ano (Seed)	0	An emerging candidate may demonstrate promise, but may not have developed the shared norms and values of the profession yet. Ongoing feedback and reflection are critical for growth.

Defining Principles and Competencies

Faculty feedback challenged the Assessment Workgroup to think of the possibilities of creating a new assessment tool that would be more relevant for teacher education in Hawai’i. We detailed five Ioina

Hawai'i (Hawaiian guiding principles): kuleana (right, privilege, concern, responsibility), no'ono'o ha'awina (thought, reflection), alu like (striving together, to cooperate), pilina (relationship, connection) and aloha 'āina (love of the land and its people). These five loina correlate to the original principles, however, they are grounded in Hawaiian language and thought. The original instrument did not define the principles, assuming that all mentor teachers, faculty and teacher candidates shared the same understandings of their meanings. In contrast, the new loina include explicit definitions as well as references to connections with the Charlotte Danielson Framework (Danielson et al., 2024), which we have adopted for our assessment tools across initial licensure programs. See Table 2 for a comparison between the original and revised principles.

The shift from English to the Hawaiian language was a way for the workgroup to best capture expectations for teacher candidates who would be serving Hawai'i's keiki (children) and communities. For several domains, the transition and translation are fairly straightforward, for example, alu like is often used to reference collaboration. For other principles, the new loina is grounded in Hawaiian thought, and is more complex than a one-to-one translation might suggest. For example, Aloha 'Āina incorporates respect for diverse peoples but is also based on sustaining symbiotic relationships between people and the land, which, in the Hawaiian worldview, are inseparable. Aloha 'Āina deviates from the former articulation of diversity. The workgroup felt Aloha 'Āina would challenge candidates to deepen their relationship with the people, communities and places of Hawai'i. In practice, this might look like an increased use of Hawaiian language through speaking, conceptual ideas, mele (song), oli (chant) or hula (dance). The disposition of Aloha 'Āina also requires teacher candidates to deepen their connection to the natural environment – past, present and future. Aloha 'Āina asks teacher candidates to hold a space for traditional and contemporary stories of the land while performing the actions of a teacher.

Table 2
Contrasting principles between original and revised professional dispositions

Original Principles	Revised Loina
Professionalism	Kuleana: right, privilege, concern, responsibility Teacher candidates nurture trust by embracing their professional responsibilities. They recognize that being a teacher is a privilege with impacts within and beyond a school community (CDF 4b, 4d, 4e).
Communication	Pilina: relationship, connection Teacher candidates connect with others effectively, cultivating and maintaining relationships. They communicate across modalities, with a range of university and school partners (CDF 4c, 4f).
Collaboration	Alu Like: striving together, to cooperate Teacher candidates collaborate with faculty, students, school personnel, administrators, families, and

	communities on shared goals. They contribute to cooperative endeavors that generate positive learning environments (CDF 4d).
Reflection	Ha'awina No'ono'o: thought, reflection Teacher candidates demonstrate the ability to reflect on their actions. They monitor the impact of their choices and use feedback, assessments, and/or evidence to intentionally adjust their behaviors (CDF 4a, 4b, 4e).
Diversity	Aloha 'Āina: love of the land and its people Teacher candidates commit to practices that strengthen our diverse community by sustaining the ea (life breath) between people and our environment. They actively practice pilina (connection), aloha (compassion), mālama (care), hō'ihi (respect), and ho'omau (sustainability) (CDF 4c, 4f).

For each ioina, we articulated seven core competencies that may be observed, as well as an “other” space, indicating that we value competencies beyond the seven that are listed. The number of competencies is expanded from the original instrument, which listed 2-3 competencies under each principle. In developing the competencies, members of the workgroup referenced professional dispositions from other institutions that prepare teachers and consulted with faculty across our own licensure programs. This process led to the expansion of each set of competencies and also inspired us to specify the behaviors more acutely. We vacillated between listing these competencies as a series of checkboxes that an evaluator could use to indicate they had observed the competency, versus a bullet list to suggest these competencies should guide observations but not limit them. We ultimately chose the latter, imagining that an evaluator may not have the opportunity to observe all the competencies, which should not hold negative ramifications for the candidate. This was also a more organic approach that was in line with our intentions to focus on growth over achievement.

Scoring

We provided a space for rating a teacher candidate's progress for each ioina on a continuum with ano'ano (seed) at the bottom and hōpoe (full bloom) at the top. This intentional vertical orientation signifies a visual contrast with our other assessments with traditional rubric scoring aligned horizontally from left to right. Again, the intention was to differentiate from scoring conventions on our other instruments with summative, achievement-oriented outcomes. In the original version of the instrument, a rating scale defined by “N” = Not Observed, “NI” = Needs Improvement, “ME” = Meets Expectations, and “EE” = Exceeds Expectations, represented as discrete checkboxes that suggest a final and finite level of achievement. In addition, this original version indicated that comments were only required if a candidate received a score of “NI” or “EE.” While this note supported evaluator accountability for high or low marks, it did not encourage a growth mindset. Alternatively, Ho'oulu includes a sliding scale, and a place for the articulation of comments and goals under each ioina. Figure

4 and Figure 5 illustrate these differences, and for further comparisons, see both complete forms in the Appendix.

Figure 4

Original version of our professional disposition ratings-example of one domain that addresses a candidate's respect for diversity

5 - Diversity	N	NI	ME	EE
- Values diversity and is positively responsive to other cultures, languages, and multiple perspectives, including those perspectives that are different than their own. - Models and acts with empathy.				
Comments:				

Figure 5

Revised version of our professional disposition ratings-example of one domain that addresses a candidate's respect for diversity

Aloha 'Āina: love of the land and its people Teacher candidates commit to practices that strengthen our diverse community by sustaining the <i>ea</i> (life breath) between people and our environment. They actively practice <i>pilina</i> (connection), <i>aloha</i> (compassion), <i>mālama</i> (care), <i>hō'ihi</i> (respect), and <i>ho'omau</i> (sustainability) (CDF 4c, 4f).	
Core Competencies: ➤ Respects Hawai'i's people, places, histories, and cultures ➤ Demonstrates empathy with respect for multiple perspectives ➤ Appreciates the diverse abilities and assets of others ➤ Strengthens the community ➤ Gives and receives aloha ➤ Makes others feel welcome and included ➤ Cares for the land, space, and resources ➤ Other: _____	
Comments/Goals:	

Resource Toolbox

Another shift is evident in the jargon-free instructions articulating the instrument's implementation. In our conversations with stakeholders, we learned about questions and needs that go beyond the instructions of the tool itself. Through the section entitled "Resource Toolbox" we attempted to respond to these needs without turning the form into a dissertation or a manifesto. The toolbox provides hyperlinks to resources, explanations, and examples to bolster our commitment to transparency; we wanted to guide the use of Ho'oulu without being overly prescriptive. To that end, we felt it appropriate to openly share the same tools to faculty, candidates and mentors. For example,

we included two tools that might be most relevant to faculty who are designing course syllabi – the “Example of Dispositions Adapted for Course Expectations” and “Example of Dispositions Adapted for Field Observations.” These are present in the toolbox so that candidates can see consistency of the values and behaviors that support professionalism across all contexts. The toolbox also includes the logic model and developmental tools (represented in Figure 1 and Figure 2) to support a shared understanding of how Ho’oulu relates to other similar frameworks with different purposes. In another example, the Hōpoe Project articulates portraits of exceptional professionals from a teacher candidate’s perspective. We chose to include this as a resource for others who might share a need for that vision, which had been an early concern expressed by both faculty and teacher candidates. We also provided a list of options for action and expression for candidate reflections to model the application of Universal Design for Learning (Meyer et al., 2014) and encourage evaluators to offer alternatives to the traditional written essay as a reflection. We considered the toolbox a necessary component for transparency and clarity in guiding all users.

Method of Implementation

The COE teacher education programs used Assessment D for seven years, and over time, saw programs and faculty utilize it in different ways for different purposes. The unintended consequence was a range of departures in implementation methods. For example, some faculty used the form multiple times a semester and in multiple classes, which led to a sense of saturation perceived by candidates. Others used the form as a punitive measure for teacher candidates who had difficulty adhering to norms of the profession. Ultimately, faculty feedback indicated Assessment D felt like a compulsory bureaucratic mechanism to collect data for program evaluation, rather than as a tool that could support meaningful growth.

With the birth of the new instrument, the design team acknowledged possibilities for a range of implementation options, but has suggested more consistency across programs and cohorts. The instructions now identify three points of implementation: once at the beginning of a candidate’s program, once before student teaching, and once at the culmination of student teaching. In the resource toolbox, a completed form models scoring and demonstrates how the written feedback should include specific and observable strengths and challenges. Also in the toolbox, a protocol outlines a method for engaging candidates in discussion beyond the simple exchange ratings. See Table 3 to compare Assessment D and Ho'oulu implementation.

Table 3
Method of implementation

	Ho’oulu	Assessment D
Interval	Three times over the course of teacher preparation	Inconsistent use and overuse
Scoring	Continuum	Checkboxes

Feedback Specific and observable. Faculty encouraged to engage in dialogue. Optional, required only for ratings above or below proficiency.

Pilot Data Analysis

The pilot of Ho'oulu occurred in Spring 2024 and Fall 2024, followed by full implementation in Spring 2025 across all initial licensure programs. Following the assessment, faculty input data in our Student Information System (SIS) at the end of the semester. Next, we made data accessible to faculty through the Google Looker Studio Dashboard. Early in the Spring 2025 semester, faculty members from across all initial teacher licensure programs gathered for a data party – an engaging event that fostered participation and collaboration around data analysis to promote shared understanding of pilot results. Partners assigned to a single Ioina looked at disaggregated data, discussed findings, and interpreted implications: “What do you see, what do you think it means, what do you wonder?” These prompts followed a protocol from Project Zero’s Thinking Routine’s Toolbox (2020). See Figure 6 for one example of data from a single domain.

Figure 6

Example of inaugural data from pilot: Aloha 'Āina Google Dashboard (n=121)

Disposition 5: Aloha 'Āina

Ethnicity ▾	0	1	2	3	TOTAL
African American or Black	0	0	1	0	1
Caucasian or White	0	2	14	7	23
Chinese	0	0	3	1	4
Filipino	0	2	9	5	16
Hispanic	1	0	0	0	1
Japanese	0	0	5	2	7
Korean	0	0	2	0	2
Mexican	0	0	1	0	1
Mixed Asian	0	1	9	4	14
Mixed Race (2 or more)	1	4	14	5	24
Native Hawaiian or Part-Hawn	0	1	13	11	25
No Data	0	0	1	0	1
Other Pacific Islander	0	0	0	1	1
Vietnamese	0	0	1	0	1
Grand total	2	10	73	36	121

0 - 'Ano'ano (Seed) | 1 - 'Ōpu'u Lehua (Flower Bud) | 2 - Mohala (Blooming) | 3 - Hōpoe (Full Bloom)

Program ▾	0	1	2	3	TOTAL
BEEd, Elem Educ-Elem & Spec Ed	0	0	5	1	6
BEEd, Elementary Education	1	6	9	7	23
BEEd, Secondary Education	0	0	20	1	21
BEEd, Special Education	0	0	4	4	8
BS, KRS: Health & Exercise Science	0	0	3	2	5
BS, KRS: Health & Physical Education	1	0	2	7	10
Master of Education in Teaching (MEdT)	0	2	21	6	29
Post-Baccalaureate Certificate, Elementary Education (PBCTE, Elemen...	0	2	4	6	12
Post-Baccalaureate Certificate, Secondary Education (PBCTE, Second...	0	0	5	2	7
Grand total	2	10	73	36	121

Gender ▾	0	1	2	3	TOTAL
Female	1	6	58	27	92
Male	1	4	14	9	28
Not Reported	0	0	1	0	1
Grand total	2	10	73	36	121

Community College Transfer

▾	0	1	2	3	TOTAL
Yes	2	5	38	22	67
No	0	5	35	14	54
Grand total	2	10	73	36	121

First Year Students vs Third Year Students

▾	0	1	2	3	TOTAL
Third Year Student	0	5	44	18	67
First Year Student	2	5	29	18	54
Grand total	2	10	73	36	121

When looking at overall strengths, we learned our teacher candidates are on track with 67% scoring in Mōhala (blooming) and 20% Hōpoe (full bloom) = 87% meeting or exceeding proficiency. (NOTE: This includes first-semester candidates who have time and room to grow). Highest scores were reported in the areas of Pilina, Ha'awina No'ono'o and Aloha 'Āina – which also had the most hōpoe scores. Native Hawaiian students were scoring higher in 'Aloha 'Āina compared to their peers. Third-semester students showed stronger overall scores, as compared to first-semester students, indicating the program does support growth. The Secondary program scores were consistently proficient across Ioina (domains).

We also learned that Kuleana and Alu Like scores were lowest. In Kuleana, more community college transfer students scored in the early growth phases (20%) compared to their counterparts (12%). We noticed that students from some racial/ethnic groups are scoring lower than others in Kuleana. For example, in combined 'ano'ano (seed) and ōpup'ū (bud) categories, 13% of our white teacher candidates indicated early growth phases. However, 16% Hawaiian, 19% Filipino, and 25% of candidates with mixed ethnicities scores fell within those two lower categories. Across all Ioina, more males scored in the early growth phases (20%) than females (10%). From these disaggregated data, faculty formed the following questions for further inquiry:

Bias Questions

- Do we hold positive biases that lead us to score higher for some students than others?
- Does the construct of Kuleana disadvantage some ethnic groups?
- Does bias around traditional gender roles explain lower performance of male students?

Program Questions

- How can we exchange practices among programs to strengthen dispositions?
- Is it possible to introduce professional dispositions at the community college level to give these students a head start?
- How are we addressing the needs of teacher candidates who are nearing the end of their programs but are still in the early growth stages?

Data Quality Questions

- Can we use percentages in Looker Studio to better understand and explore data?
- Moving forward, how will we distinguish early, mid, and end program scoring?
- Are different programs and/or faculty scoring differently? How can we calibrate our definitions and expectations?

Still Growing: Next Steps

Ho'oulu remains a work in progress. We have opportunities to continue our own culturally responsive practices through next steps. Here, we articulate actions and aspirations that will continue to move this instrument forward as a component of our equity-minded assessment system.

Validity and Reliability

The goal of construct validity is for evaluators to be able to use an instrument to give meaning to constructs it is intended to measure or interpret (Flake et al., 2022). Ho'oulu was developed to articulate professional dispositions rooted in a Native Hawaiian place of learning and engage both teacher candidates and faculty in the process of dynamic assessment. Therefore, the instrument is designed as a qualitative evaluation. Numeric scores from the rubric are qualitative judgments (Jonsson & Svingby, 2007) intended to communicate holistic, data-reduced information among stakeholders, and in combination with evaluators' comments. According to Lub (2015), qualitative evaluators can engage in validity procedures as developed by Lincoln and Guba (1985) and Creswell and Miller (2000) to demonstrate an evaluation instrument's credibility if the procedures are aligned to the underlying scientific paradigm. In the case of Ho'oulu, the instrument was designed according to the constructivist paradigm, acknowledging that evaluations are constructed from the vantage points of unique individuals. Therefore, procedures adopted from qualitative research (Lub, 2015) were used to develop the instrument, including prolonged engagement in the development and feedback processes, and extensive peer debriefing within the workgroup and faculty across the college through multiple stages of input. These procedures helped ensure the articulated competencies were reflective of each Iolani.

Moving forward, validity needs to be continually negotiated and updated based on collaborative analyses. To explore issues of reliability from a qualitative perspective (what Lincoln and Guba (1985) refer to as dependability), we will draw on the strategies of inter-rater examination (Coleman, 2021) and investigator triangulation (Golafshani, 2003). For example, we can compare faculty scores and students' self-assessment scores for each Iolani. While an initial level of analysis will involve identifying numeric agreement across ratings, our deeper focus will be on how the accompanying comments reflect shared or divergent interpretations. In this way, reliability is not reduced solely to numerical agreement but approached as a process of meaning-making by also comparing the narrative justifications. In cases where the faculty and student negotiate and reach a consensus on their respective ratings, the scoring agreement will be considered fully aligned. In cases of disagreement, the comments will be examined to understand how interpretations differed and what those differences reveal about interpretations of the Iolani. We also plan to engage faculty in collaborative scoring sessions (similar to investigator triangulation), in which they view a case of a teacher candidate's actions and dispositions and compare their scores and feedback.

The purpose of these analyses will be to identify potential issues for further improvement, as mentioned above (evaluators' perceptions of the Iolani, gaps between community college transfers and non-transfers, potential gender bias, and subsequent issues). These examinations will inform future program curricula and professional development initiatives to help teacher candidates develop their professional dispositions equitably, transparently, and supportively. In this way, our Ho'oulu analyses will ultimately aim for consequential validity – the potential for the instrument to impact future instructional and program practices (Jonsson & Svingby, 2007).

Assessment Summit

We have announced an Assessment Summit for Spring 2026 with the theme of “Assessment in a Native Hawaiian Place of Learning.” We will invite all faculty members from all COE initial licensure programs to reinforce a culture of assessments that reflect our commitment to being a NHPoL. The COE Assessment Symposium will bring faculty together to reflect on our personal approaches, learn from keynote speakers who use assessment in Hawaiian contexts, and move our programs forward through intentional practices. Throughout, we will focus our dialogue on advancing equity and justice in education with respect to our unique place in the world. During the summit, we will also engage faculty in critical reflection on our individual assumptions, biases, positionalities, and impacts on the assessment process – building faculty capacity to mitigate bias and promote equity. We will engage in these conversations as a whole faculty, rather than as individuals or within individual programs, to cultivate our community of practice.

Training Module

Given the shift to a new culturally responsive approach, faculty need support to ensure a unified understanding of the values articulated within the instrument and the consistent application of the core competencies. Moving forward, we plan to create an online training module with three goals: 1) to orient users to the purpose of the instrument and the resources within the toolbox; 2) to define Hawaiian terms and explore the kaona embedded in the language to promote shared usage and understanding of concepts; 3) to provide case studies for the purposes of practice and calibration.

First, all faculty, students, and mentors need an orientation to the big ideas around professional dispositions. Why are they important and how do we conceptualize growth? Real world examples and non-examples of teachers can help illustrate the critical nature of this assessment. While the toolbox is an efficient way to house multiple supports, the hyperlinks could easily be overlooked, so the orientation would also include an overview of the resources. This goal evolved from the focus group comments from teacher candidates and mentor teachers.

The second aspect of the training module would address definitions, examples, and explanations of the Hawaiian language. In two instances, faculty who participated in the focus group articulated a clear and present need to unpack the concept of aloha 'āina which is not a phrase that stands up to translation, but rather a set of complex relationships (Aloha 'Āina, 2019). The concept might easily be misunderstood as stewardship of the land, which is not completely applicable to candidates who might be pursuing some licensure areas, such as Math or PE. Subsequently, we are tasked with clearly articulating Hawaiian words and phrases we have selected for Ho'oulu, so faculty might, in turn, build these concepts into their own discourse and curricula. As faculty begin to use the language with more agility, they will be modeling engagement with the host culture.

The third component of the module would provide interactive case studies to support a reliable approach to scoring. Faculty experience several behaviors from new teach candidates on a regular basis in real world settings. The module will recreate scenarios based on common experiences, but not specific to any individual or program. The module will ask faculty to identify which ioina provides a

suitable lens for discussing the scenario, how the score might look on the continuum, how the verbal feedback might sound, and rationale for these decisions.

The training module will be an interactive tool that could be accessed by individuals or groups. Some part-time lecturers or mentor teachers may need the option to complete the virtual training alone as a part of their onboarding process. However, larger group meetings such as faculty meetings or new candidate orientations provide the opportunity to apply the module scenarios as stimuli for group discussion. Social interactions around the case studies would support a deeper level of co-constructed understandings for the purposes of calibration. In focus groups, mentors suggested working through the module in triads with the mentor, field supervisor, and teacher candidate to engage both meaning making and self-reflection at the beginning and end of the semester. The training module will include these flexible options and be placed within the resource toolbox for easy access and reference.

Conclusion

Culturally responsive and dynamic assessment practices encourage both faculty and teacher candidates to continually reflect on their dispositional practices. This can be explained through the Hawaiian concept of a'o (teaching and learning). A'o embodies the idea that in teaching there is learning, and in learning there is teaching. When faculty or mentors are truly engaged with Ho'oulu, they reflect on their own practices, peering inward to question their own understandings, values, and actions. Likewise, teacher candidates self-assess, but also receive the perspective of those who are on the outside and looking in. The reciprocity of a'o suggests growth for the entire ecosystem, not just individuals.

With adequate cultural knowledge and responsive instructional practice, practitioner-created assessments have the potential to be culturally responsive if the cultural knowledge of a place is honored. Cultural knowledge can be honored by including culturally responsive instructional components within the assessment, for example, the employment of relevant examples, the inclusion of student funds of knowledge, and the use of relatable content (Hood et al., 2015). As the Ho'oulu Assessment is utilized in coursework throughout the teacher education programs, students are provided multiple opportunities to demonstrate the intersection and interplay of their funds of knowledge in their teacher candidacy. They deepen pilina – relationships with Hawai'i's people, history, and communities – while practicing kuleana – the responsibility and privilege of serving Hawai'i in the context of teacher education.

The work of building a culturally responsive professional disposition assessment instrument was initially daunting to our team. We engaged with care, and still have much to do. However, this collaborative effort to revise a college-wide instrument to evaluate our teacher candidates' professional dispositions has inspired us to critically examine other assessment tools we use in our college, learn more about making our unit a Native Hawaiian Place of Learning, and continue to respond to our institution's recommendations for equity-minded assessment practices. We aimed to authentically integrate Hawaiian language and culture to support our efforts in becoming a NHPoL, thus leveraging teacher professional dispositions to promote culturally responsive teacher education

practices. In conclusion, we invite other programs and institutions to unpack intersections of assessment, place, and equity. Through this call to engage in culturally responsive praxis, we challenge others to grow alongside us, as we incorporate the wealth of cultural knowledge that lies within our communities.

References

- Adams, T., Jameel, S. M., & Goggins, J. (2023). Education for sustainable development: mapping the SDGs to university curricula. *Sustainability*, 15(10), 8340. <https://doi.org/10.3390/su15108340>
- Aloha 'Āina. (2019). Native Hawaiian Place of Learning of Learning Advancement Office. <https://manoa.hawaii.edu/nhpol/aloha-aina>
- Association for Advancing Quality in Educator Preparation. (2024). AAQEP 2025 expectations framework. <https://aaqep.org>
- Bennett, R. E. (2023). Toward a theory of socio-cultural responsive assessment. *Educational Assessment*, 28(2), 83-104. <https://doi.org/10.1080/10627197.2023.2202312>
- Bradley, E., Isaac, P., & King, J. (2020). Assessment of pre-service teacher dispositions. *Excelsior: Leadership in Teaching and Learning*, 13(1), 6. <https://doi.org/10.14305/jn.19440413.2020.13.1.03>
- Budoff, M. (1987). The validity of learning potential assessment. In C. S. Lidz (Ed.), *Dynamic assessment: An interactional approach to evaluating learning potential* (pp. 53–81). The Guilford Press. <https://awspntest.apa.org/record/1987-98593-002>
- Bullough Jr, R. V. (2023). Rethinking dispositions in teaching and teacher education: Virtue and the manners of democracy as a way of life. *Journal of Teacher Education*, 74(4), 315–326. <https://doi.org/10.1177/002248712311154>
- Cho, E., & Josol, C. K. (2021). Dynamic assessment in schools: What, why, and how. In S. L. Nichols & D. Varier (Eds.), *Teaching on assessment* (pp. 223–243). Information Age Publishing, Inc. <https://psycnet.apa.org/record/2021-33971-011>
- Choi, H. S., Benson, N. F., & Shudak, N. J. (2016). Assessment of teacher candidate dispositions: Evidence of reliability and validity. *Teacher Education Quarterly*, 43(3), 71–89. <https://api.semanticscholar.org/CorpusID:55204250>
- Coleman, P. (2021). Validity and reliability within qualitative research for the caring sciences. *International Journal of Caring Sciences*, 14(3), 2041-2045. <http://www.internationaljournalofcaringsciences.org/>
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory Into Practice*, 39(3), 124–130. https://doi.org/10.1207/s15430421tip3903_2
- Danielson, C., Furman, J. S., Kappes, L. (2024). *Enhancing professional practice: A framework for teaching*, 3rd edition. Association for Supervision and Curriculum Development.
- Feuerstein, R. (1979). *The dynamic assessment of the retarded performer*. Baltimore: University Park Press.

- Flake, J. K., Davidson, I. J., Wong, O., & Pek, J. (2022). Construct validity and the validity of replication studies: A systematic review. *American Psychologist*, 77(4), 576–588. <https://doi.org/10.1037/amp0001006>
- Ford, D. Y., Hines, E. M., Fletcher Jr, E. C., Mayes, R. D., Middleton, T. J., & Moore III, J. L. (2023). Dispositions promote or inhibit cultural competence and anti-racism: Discussion and resources for gifted education. *Gifted Child Today*, 46(3), 220–224. <https://doi.org/10.1177/10762175231168798>
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice*. Teachers College Press.
- Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in preservice teacher education. *Theory into practice*, 42(3), 181–187. https://doi.org/10.1207/s15430421tip4203_3
- Gipps, C. (1999). Chapter 10: Socio-cultural aspects of assessment. *Review of research in education*, 24(1), 355–392. <https://doi.org/10.3102/0091732X0240013>
- Goodyear-Ka'opua, N. (2013). *The seeds we planted: Portraits of a Native Hawaiian charter school*. University of Minnesota Press.
- Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8(4), 597–607. <http://www.nova.edu/ssss/QR/QR8-4/golafshani.pdf>
- Gutiérrez-Clellen, V. F., & Peña, E. (2001). Dynamic assessment of diverse children: A tutorial. *Language Speech and Hearing Services in Schools*, 32(4), 212–224. [https://doi.org/10.1044/0161-1461\(2001/01](https://doi.org/10.1044/0161-1461(2001/01)
- Hall Lang, E., Munsey, B., Murray, F., Manning, L., & Wigington, T. (2024). Culturally responsive learning environments within higher education. *Learning Environments Research*, 27(2), 315–330. <https://doi.org/10.1007/s10984-023-09481-x>
- Harvard Project Zero. (2020). Thinking routines toolbox. Harvard Graduate School of Education. <https://pz.harvard.edu/thinking-routines>
- Haywood, H. C. (2011). Dynamic assessment: A history of fundamental ideas. *Journal of Cognitive Education and Psychology*, 11(3), 217–229. <https://doi.org/10.1891/1945-8959.11.3.217>
- Hood, S., Hopson, R. K., & Kirkhart, K. E. (2015). Culturally responsive evaluation. In Newcomer, K. E., Hatry, H. P., Wholey, J. S. (Eds.), *Handbook of practical program evaluation*, (pp. 281–317). <https://doi.org/10.1002/9781119171386.ch12>
- InTASC Learning Progressions for Teachers 1.0: A Resource for Ongoing Teacher Development (2013). Council of Chief State School Offices. [https://ccsso.org/resource-library/intasc-model-core-teaching-standards-and-learning-pro](https://ccsso.org/resource-library/intasc-model-core-teaching-standards-and-learning-progressions-teachers-10) gressions-teachers-10
- Irvine, J. J. (2003). *Educating teachers for diversity: Seeing with a cultural eye*. Teachers College Press.
- Jonsson, A., & Svingby, G. (2007). The use of scoring rubrics: Reliability, validity and educational consequences. *Educational Research Review*, 2(2), 130–144. <https://doi.org/10.1016/j.edurev.2007.05.002>

- Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: aka the remix. *Harvard Educational Review*, 84(1), 74-84.
<https://doi.org/10.17763/haer.84.1.p2rj131485484751>
- Lee, C. C. (2001). Culturally responsive school counselors and programs: Addressing the needs of all students. *Professional School Counseling*, 4(4), 257.
<https://psycnet.apa.org/record/2001-00797-003>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.
- López-Martín, E., Gutiérrez-de-Rozas, B., González-Benito, A. M., & Expósito-Casas, E. (2023). Why do teachers matter? A meta-analytic review of how teacher characteristics and competencies affect students' academic achievement. *International Journal of Educational Research*, 120, 102199.
<https://doi.org/10.1016/j.ijer.2023.102199>
- Lub, V. (2015). Validity in qualitative evaluation: Linking purposes, paradigms, and perspectives. *International Journal of Qualitative Methods*, 14(5).
<https://doi.org/10.1177/1609406915621406>
- Lupenui, C.K., Sang, D. K., Seward, H., Lee, H., Walk, K., Benioini, K., Kahumoku, W. (2015). Nā Hopena A'o HĀ Statements: BREATHE. Retrieved from
<http://www.hawaiipublicschools.org/DOE%20Forms/NaHopenaAoE3.pdf>
- Mak, P., Yang, M., & Yuan, R. (2023). Fostering teacher competence through classroom-based research during field experiences. *Journal of Education for Teaching*, 49(5), 841-856. <https://doi.org/10.1080/02607476.2022.2150963>
- McCarty, T., & Lee, T. (2014). Critical culturally sustaining/revitalizing pedagogy and Indigenous education sovereignty. *Harvard Educational Review*, 84(1), 101-124.
- Meyer, A., Rose, D.H., & Gordon, D. (2014). *Universal design for learning: Theory and Practice*. CAST Professional Publishing.
- Milner H. R., & Howard, T. C. (2013). Counter-narrative as method: Race, policy and research for teacher education. *Race Ethnicity and Education*, 16(4), 536-561.
<https://doi.org/10.1080/13613324.2013.817772>
- Mission and Vision. (2023). College of Education, University of Hawai'i at Mānoa.
<https://coe.hawaii.edu/welcome/mission/>
- Model Code of Ethics for Educators. (2023). National Association of State Directors of Teacher Education and Certification. <https://www.nasdtrec.net/>
- Native Hawaiian Place of Learning Advancement Office. (2019).
<https://manoa.hawaii.edu/nhpol/>
- ‘Ōhi’a lehua. (2024). Division of Forestry and Wildlife, Department of Land and Natural Resources. <https://dlnr.hawaii.gov/forestry/plants/ohia-lehua/>
- Paris, D., & Alim, H. S. (2014). What are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward. *Harvard Educational Review*, 84(1), 85–100.
<https://doi.org/10.17763/haer.84.1.982l873k2ht16m77>
- Poehner, M. E., Zhang, J., & Lu, X. (2017). Computerized dynamic assessments for young language learners. In Wolf, M. K. and Butler, Y. G. (Eds.), *English language proficiency assessments for young learners* (pp. 214–233). Routledge.
<https://doi.org/10.4324/9781315674391>

- Splitter, L. J. (2010). Dispositions in education: Nonentities worth talking about. *Educational Theory*, 60(2), 203–230. <https://doi.org/10.1111/j.1741-5446.2010.00354.x>
- Stitt-Bergh, M. (2011). UH Mānoa as a Hawaiian place of learning: Executive summary. Assessment Office, University of Hawai'i at Mānoa.
- The Nation's Report Card (2022). National Assessment of Educational Progress. (NAEP). <https://www.nationsreportcard.gov/highlights/reading/2022/>
- Truscott, D., & Stenhouse, V. L. (2022). A mixed-methods study of teacher dispositions and culturally relevant teaching. *Urban Education*, 57(6), 943–974. <https://doi.org/10.1177/0042085918801438>
- Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. Decolonization: Indigeneity, *Education*, & *Society*, 1(1), 1–40. <https://doi.org/10.25058/20112742.n38.04>
- University of Hawai'i at Mānoa Strategic Plan. (2022). University of Hawai'i at Mānoa. <https://manoa.hawaii.edu/strategicplan/>
- Wadlington, E., & Wadlington, P. (2011). Teacher dispositions: Implications for teacher education. *Childhood Education*, 87(5), 323–326. <https://doi.org/10.1080/00094056.2011.10523206>
- Warren, C. A. (2018). Empathy, teacher dispositions, and preparation for culturally responsive pedagogy. *Journal of Teacher Education*, 69(2), 169–183. <https://doi.org/10.1177/002248711771248>
- Young, T. T., Pettit, T., Kalbach, L. M., Diercks, R., & Vargason, L. M. (2022). Teacher identity development: A formative approach to pre-service teachers' dispositional development. *AILACTE Journal*, 19, 75–108. https://ailacte.org/images/downloads/Journals/ailacte_2022_for_web_correx_feb_11.pdf

About the Authors

Jamie Simpson Steele, College of Education, University of Hawaii System, jamiesim@hawaii.edu
'Alohilani Okamura, College of Education, University of Hawaii System, kayokamu@hawaii.edu
Jerae Kelly, College of Education, University of Hawaii System, jkelly6@hawaii.edu
Aaron Sickel, College of Education, University of Hawaii System, sickel@hawaii.edu
Leah Muccio, College of Education, University of Hawaii, lmuccio@hawaii.edu
Jaimie McMullen, College of Education, University of Hawaii System, jmcmulle@hawaii.edu

Appendix

Professional Dispositions Assessment Tools

Original: COE Professional Disposition Assessment

Please fill out all applicable fields. Type or write N/A if field is not applicable

Candidate		Signature		Date	
Instructor/Supervisor		Signature		Date	
Mentor Teacher		Signature		Date	
Other:		Signature		Date	
Signatures acknowledge that all relevant parties have discussed and understand this form					

Please fill out all applicable fields. Type or write N/A if field is not applicable

COE Course		Semester/Year	
Date		School / Site	
Subject		Grade Level(s)	

Overview and Directions

Establishing and maintaining appropriate professional dispositions is essential to being a successful teacher. Teacher candidates must demonstrate appropriate dispositions in all aspects of their professional lives, including: UHM classes, field-based courses, public and private settings, face-to-face and online. This assessment is a tool to reflect on candidate performance, engage in relevant discussion about dispositions, and help candidates work to maintain and/or develop appropriate dispositions. Candidates, UHM faculty, and applicable school partner personnel (mentor teachers, principals) may initiate the use of this form at any time and as program policies dictate. This assessment will be completed during all field and student teaching experiences.

Candidates/applicants are scored on their professional dispositions using the following rubric. For each disposition note an "X" in the appropriate column. Specific and observable written evidence must be included in the comments if the candidate/applicant is being scored either "Needs Improvement" or "Exceeds Expectation."

N = Not Applicable or not observed (in cases where specific dispositions may not apply)

NI = Needs Improvement. Does not meet all of the indicated criteria. Comments are required.

ME = Meets Expectations. Meets all of the indicated criteria.

EE = Exceeds Expectations. Performs above and beyond all of the indicated criteria. Comments are required.

HO'OULU: GROWING PROFESSIONAL DISPOSITIONS IN A TEACHER EDUCATION PROGRAM TO REFLECT A NATIVE HAWAIIAN PLACE OF LEARNING

1 - Professionalism	N	NI	ME	EE
Consistently attends and actively/appropriately participates in UHM and field-based courses. Is honest and reliable, punctual, meets program requirements and deadlines, and produces quality work. Dress appropriately.				
Comments:				

2 - Communication (verbal and non-verbal)	N	NI	ME	EE
Listens openly, communicates respectfully in different contexts (face-to-face/online, formal/informal, classroom/outside classroom, public/private settings, etc.), responds appropriately to the feedback and the opinions of others, asks for help when necessary, and respects and protects confidentiality. Communicates clearly and effectively. Communicates in a timely and responsive manner, and is proactive in communicating unavoidable absences, tardies, schedule changes, etc.				
Comments:				

3 - Collaboration	N	NI	ME	EE
Initiates and/or positively contributes to collaborative efforts with others. Actively participates in problem solving.				
Comments:				

4 - Reflection	N	NI	ME	EE
Engages in purposeful reflection to promote meaningful intellectual, emotional, and social growth.				

Monitors the impact of his/her actions and interactions on others and adjusts behavior accordingly.				
Comments:				
5 - Diversity	N	NI	ME	EE
Values diversity and is positively responsive to other cultures, languages, and multiple perspectives, including those perspectives that are different than their own.				
Models and acts with empathy.				
Comments:				

Overall Assessment	N	NI	ME	EE
Comments:				

Revised: Ho'oulu: Growing as a Professional

Ho'oulu (*to grow*) is a college-wide tool used to document teacher candidates' growth with respect to the following professional dispositions:

- Kuleana: *right, privilege, concern, responsibility*
- Pilina: *relationship, connection*
- Alu Like: *striving together, to cooperate*
- Ha'awina No'ono'o: *thought, reflection*
- Aloha 'Āina: *love of the land and its people*

Candidates grow into successful teachers by establishing and maintaining dispositions that reflect the norms of the profession. Dispositions are "tendencies for individuals to act in a particular manner under particular circumstances, based on their beliefs," (Villegas, 2007, p. 373). Candidates demonstrate values and behaviors in all aspects of their professional lives, including: UHM classes, field-based courses, public settings, private settings, face-to-face interactions, and online interactions. This tool is meant to support reflection, guide relevant discussions, and stimulate candidate growth.

WHEN DOES THIS ASSESSMENT OCCUR?

While this assessment may be used at any point, or at regular intervals throughout a program, the university faculty member (such as a cohort coordinator or field supervisor) will complete the assessment and enter data into SIS at three designated points:

- Program Start (beginning)
- Prior to Student Teaching (middle)
- Program Completion (end)

WHO MAY INITIATE THIS FORM?

Candidates, UHM faculty, and school partner personnel (e.g. mentor teachers) may initiate the use of this form at any time to support candidate reflection and continuous growth as a professional. This form can be used as routine, and/or if a deeper discussion and reflection is required.

Resource Toolkit

- [Definitions and Distinctions: Dispositions, Ethics, & Conduct](#)
- ["Hōpoe" Profiles of Educators](#)
- [Example of a Completed Form](#)
- [Example of Dispositions Adapted for Course Expectations](#)
- [Examples of Dispositions Adapted for Field Observations](#)
- [Candidate Reflection: Options for Action and Expression](#)
- [Discussion Protocol](#)

PAE O KA ULU (Stage of Growth):

He lā'au kū ho'okahi, he lehua no Ka'ala. [A lone tree, a lehua of Ka'ala]. This 'Ōlelo No'eau is an expression of admiration for an outstanding person, unequaled in beauty, wisdom, or skill. This comes with practice and reflection, over time. The 'ōhi'a lehua represents teacher candidates as they develop into professionals who exhibit the characteristics of an outstanding teacher.

EXPECTATION FOR PROFICIENCY

Candidates are expected to engage in continual growth by responding proactively to professional disposition assessments. During initial semesters, candidates may experience areas that are closer to 'Ano'ano or 'Ōpu'u Lehua. By the beginning of student teaching, candidates are expected to demonstrate values and behaviors within the range of Mohala.

Stage of Growth	Score*	Description
 Hōpoe (Full Bloom)	3	An exemplary candidate may, on occasion, model higher standards than the shared values and norms of the profession. This demonstrates an exceptional level of commitment to go above and beyond expectations.
 Mohala (Blooming)	2	A proficient candidate intentionally and consistently demonstrates shared norms and values of the profession. They actively seek and respond to feedback for growth.
 'Ōpu'u Lehua (Flower Bud)	1	A developing candidate may practice some (but not all) shared norms and values of the profession, or may do so inconsistently. Feedback and reflection nurture the growth of a developing candidate.
 'Ano'ano (Seed)	0	An emerging candidate may demonstrate promise, but may not have developed the shared norms and values of the profession yet. Ongoing feedback and reflection are critical for growth.

*The designated assessor will input holistic scores in SIS.

This is a formative assessment focused on holistic feedback for the purpose of reflection and growth. It has been informed by the Charlotte Danielson Framework (Domain 4), and Nā Hopena 'Ao. (Images of the 'ōhi'a lehua are from the Division of Forestry and Wildlife, Natural Area Reserve System, and translations from Nā Puke Wehewehe 'Ōlelo Hawai'i).

The core competencies provide examples of behaviors associated with each disposition. Core competencies may or may not be observed, depending on the context. These do not correlate directly to a rating or a more holistic score.

Across all five dispositions, an inherent requirement for professional growth is that a teacher candidate intentionally adjusts their behaviors, actions, and/or decisions for improvement in response to explicit feedback provided by their instructors (including cohort coordinator, field supervisors, school-based mentor teachers or other relevant personnel) and their self-assessment.

Candidate Name	Signature	Course	Date

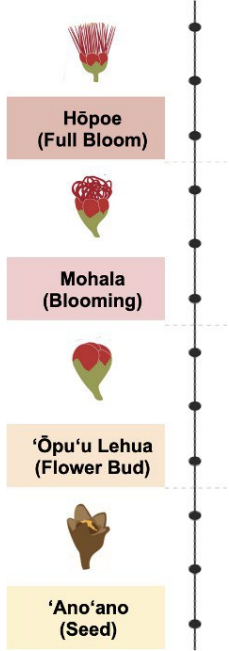
COE Evaluator Name	Signature	Course	Date

(drag and drop the leaf on the vertical continuum to indicate the candidate's present stage of growth)

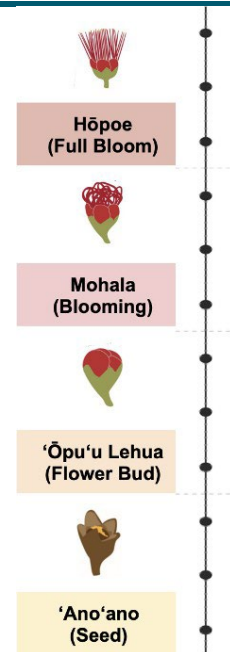


	Kuleana: right, privilege, concern, responsibility Teacher candidates nurture trust by embracing their professional responsibilities. They recognize that being a teacher is a privilege with impacts within and beyond a school community (CDF 4b, 4d, 4e). Core Competencies: ⇒ Demonstrates dependability and integrity ⇒ Attends obligations with regularity and punctuality ⇒ Participates actively; is mindful & present ⇒ Dresses appropriately for various situations ⇒ Meets deadlines & requirements ⇒ Produces quality work
--	---

HO'OULU: GROWING PROFESSIONAL DISPOSITIONS IN A TEACHER EDUCATION PROGRAM TO REFLECT A NATIVE HAWAIIAN PLACE OF LEARNING

 Hōpoe (Full Bloom) Mohala (Blooming) 'Ōpu'u Lehua (Flower Bud) 'Ano'ano (Seed)	⇒ Uses technology with integrity ⇒ Other: Comments/Goals:
--	--

(drag and drop the leaf on the vertical continuum to indicate the candidate's present stage of growth) 

 Hōpoe (Full Bloom) Mohala (Blooming) 'Ōpu'u Lehua (Flower Bud) 'Ano'ano (Seed)	Pilina: relationship, connection Teacher candidates connect with others effectively, cultivating and maintaining relationships. They communicate across modalities, with a range of university and school partners (CDF 4c, 4f). Core Competencies: ⇒ Listens to others, actively seeking to understand ⇒ Communicates clearly and respectfully ⇒ Responds appropriately to feedback ⇒ Seeks clarification, or help when it is needed ⇒ Respects and protects confidentiality ⇒ Responds to others in a timely manner ⇒ Communicates proactively, in a solution-oriented manner ⇒ Other: Comments/Goals:
--	---

(drag and drop the leaf on the vertical continuum to indicate the candidate's present stage of growth)

Hōpoe (Full Bloom) Mohala (Blooming) 'Ōpu'u Lehua (Flower Bud) 'Ano'ano (Seed)	Alu Like: striving together, to cooperate Teacher candidates collaborate with faculty, students, school personnel, administrators, families, and communities on shared goals. They contribute to cooperative endeavors that generate positive learning environments (CDF 4d). ⇒ Core Competencies: ⇒ Commits to and shares responsibility for collective work ⇒ Contributes resources: time, energy, knowledge, and skills ⇒ Exhibits a positive and enthusiastic attitude ⇒ Honors and incorporates the contributions of others ⇒ Participates actively in problem-solving ⇒ Seeks connections and resources with others ⇒ Strives to reach shared goals ⇒ Other: Comments/Goals:
--	--

(drag and drop the leaf on the vertical continuum to indicate the candidate's present stage of growth)

Hōpoe (Full Bloom) Mohala (Blooming) 'Ōpu'u Lehua (Flower Bud) 'Ano'ano (Seed)	Ha'awina No'ono'o: thought, reflection Teacher candidates demonstrate the ability to reflect on their actions. They monitor the impact of their choices and use feedback, assessments, and/or evidence to intentionally adjust their behaviors (CDF 4a, 4b, 4e). Core Competencies: ⇒ Engages in purposeful reflection on teaching and learning ⇒ Monitors interactions, adjusting behaviors as needed ⇒ Inquires with critical curiosity ⇒ Responds to new information or feedback ⇒ Problem solves in response to reflection ⇒ Uses assessment or evidence to support reflections ⇒ Accepts and uses feedback for growth ⇒ Other: Comments/Goals:
--	--

(drag and drop the leaf on the vertical continuum to indicate the candidate's present stage of growth)



 Hōpoe (Full Bloom)  Mohala (Blooming)  Ōpu'u Lehua (Flower Bud)  'Ano'ano (Seed)	Aloha 'Āina: love of the land and its people Teacher candidates commit to practices that strengthen our diverse community by sustaining the ea (life breath) between people and our environment. They actively practice pilina (connection), aloha (compassion), mālama (care), hō'ihi (respect), and ho'omau (sustainability) (CDF 4c, 4f). Core Competencies: ⇒ Respects Hawai'i's people, places, histories, and cultures ⇒ Demonstrates empathy with respect for multiple perspectives ⇒ Appreciates the abilities and assets of others ⇒ Strengthens the community ⇒ Gives and receives aloha ⇒ Makes others feel welcome and included ⇒ Cares for the land, space, and resources ⇒ Other: Comments/Goals:
---	---

After completing your assessment, download it as a PDF to finalize and share.