COUNSELING IN A HAWAIIAN CONTEXT:
AN ETHNOGRAPHIC CASE STUDY OF TWO HAWAIIAN CULTURE-BASED
SCHOOLS

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By

Mitsuyo Lani Suzuki

Thesis Committee:

Michael B. Salzman, Chairperson
Kerri-Ann K. Hewett
Lori M. Ideta
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ABSTRACT

The purpose of this descriptive and exploratory study was to discover the cultural values, strategies, techniques, and goals embedded in the practice of counseling in two Hawaiian culture-based schools. This study also revealed the perspectives of students, and how they felt their school was meeting their social, emotional, and developmental needs. The qualitative methodology of ethnographic case study was employed as the research design and semi-structured interviews, observations, and document analysis were chosen as research instruments. Findings suggested that cultural recovery, among other counseling functions, was an important factor in meeting the social, emotional, and developmental needs of students interviewed. Although this study was conducted on a small select sample, it lends promise to the continued support and growth for Hawaiian culture-based schools. Implications for policy, research, training, and practice are also discussed.
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CHAPTER I
INTRODUCTION

Broadly defined, counseling may be described as a “process of establishing a relationship to identify people’s needs, design strategies and services to satisfy these needs, and actively assist in carrying out plans to help people make decisions, solve problems, develop self-awareness, and lead healthier lives” (Schmidt, 2003). Monocultural approaches to counseling and therapy espouse one cultural perspective with insufficient consideration of the multitude of ways in which people define and bring meaning to helping relationships. Counseling and psychotherapy for the most part reflect Euro-American values that are often in direct conflict with the cultural beliefs and worldview of other ethnic groups (Sue & Sue, 2003). In order for counseling to be more relevant to the lives and experiences of minority clients, alternative paradigms grounded in the cultural context of the clients themselves must be sought and renewed.

Importance and Significance of Study

Cultural oppression could perhaps be defined as a manifestation of one group setting the norms, values, and standards of society at the expense of other groups. The importance and significance of this study was measured by the need for research that expounds upon counseling paradigms grounded in a Hawaiian cultural and educational context. Numerous studies suggest “western educational systems have played a major role in perpetuating the current disadvantaged status of the Hawaiian people” (Benham & Heck, 1998). For example, a 2003 PASE report (Policy Analysis & System Evaluation)
by Kamehameha Schools shows Hawaiian students have the lowest test scores, and the lowest graduation rates of all students in the public school system. Native Hawaiians also have the highest rates of school absenteeism, school dropouts, and juvenile delinquency in the state of Hawai‘i (Ishibashi, 2003). Faced with such devastating statistics, Hawaiian culture-based schools were a response from the Hawaiian community that they could educate their children better than mainstream public schools by invoking Hawaiian values, language, and a culturally-driven pedagogy. As an alternative to mainstream education, Hawaiian culture-based schools play an important role in the cultural recovery of Hawaiian ways of living and being in the world.

Counseling models can be described as “cultural containers, within which the beliefs, arguments and practices of counseling reside” (Peavey, 1996, p.3). Prescribed in these models are specific counseling functions such as cultivating social skills, promoting healthy behavior, encouraging the development of self-awareness, and providing social and emotional support. This study explores the nature of these cultural containers as they relate to counseling in two Hawaiian culture-based schools.

Purpose of Study

Conventional approaches to multicultural counseling adapt existing theory to “fit” a new culture, while the culture-specific method starts from the culture and its peoples to search out natural helping styles (Nwachuku & Ivey, 1991). The purpose of this study was to apply ethnographic methods to discover more culturally relevant counseling theories, strategies, and techniques as they may be used in Hawaiian culture-based school
settings. This exploratory research investigated how counseling functions promoting positive growth and development in students were addressed in two schools: one Hawaiian Immersion and one Hawaiian Charter School on the island of O`ahu.

Research Questions

The study addressed the following three questions:

1) What are the values and beliefs that bring meaning and significance to counseling functions in a Hawaiian culture-based school setting?

2) What strategies and techniques utilizing the above are applied in a Hawaiian culture-based school setting to promote positive human growth and development?

3) What are student perceptions of how their developmental, social, and emotional needs are addressed in a Hawaiian culture-based school setting?

Role of the Researcher

The researcher in this study performed the dual roles of observer-participant and interviewer. First and foremost, the researcher was an observer more than a participant because of an interest in observing the natural helping relationships extant in both schools. As an interviewer, the researcher was interested in understanding the perspectives of the participants involved as they related to the research questions.

Background of the Researcher

As a qualitative researcher operating from a naturalistic paradigm, it was
important to discuss my background for several reasons. Contrary to the positivist axiom where the knower and known are independent variables, from a naturalistic point of view, the inquirer and the "object" of inquiry interact to influence one another, and the knower and known are inseparable (Lincoln & Guba, 1985). Thus, inquiry, from a naturalistic perspective, is not value-free but a value-bound activity.

As a second generation Japanese-American female born and raised in Hawai‘i, I entered this study as a cultural outsider to the Hawaiian community. There were advantages and disadvantages to my position as a cultural outsider. As an outsider, I may have been able to view the Hawaiian culture from a more objective standpoint with less preconceived notions. For example, data that may seem commonplace to a cultural insider could have been a source of invaluable insight and information for me. At the same time, my outsider status brought up historically relevant issues reflecting the sensitive and tenuous relationship between indigenous people, academic research, and that of Japanese-Americans. Building rapport and trust with my research participants, therefore, played a key part in gaining access to the communities involved in this study. Throughout the course of the study, I was wary of misinterpreting cultural cues and tried to remain sensitive to the cultural values and norms of each school. I was also cognizant of how my personal characteristics and status might influence my fieldwork relationships, data collection, and ability to analyze the data. Stanfield (1999) states, that, "when it comes to qualitative research methods, whether we focus on the researcher, the examined human beings, data analysis, or knowledge dissemination, the point is that ascribed status influences the meanings of subjective experiences" (p. 176).
The philosophical and theoretical lenses that I wore guided the design of my research. As a critical theorist (Bogdan & Biklen, 2003), I challenged the positivist paradigm that advocates universal modes of helping without consideration for the multivariate ways in which humans interact and bring meaning to their experiences. In order to make room for a truly multicultural society, ethnocentric norms need to be challenged and diverse conceptualizations and ways of perceiving the world embraced. I came into this study with the perspective that embracing and celebrating human diversity contributes to the overall understanding and well-being of human existence as a whole. As an ethnographer, I also believed in the importance of context. Ecological variables such as culture, ethnicity, family structure, and socio-economic status influence human behavior and functioning. In many ways, the ecological context serves as important windows into understanding the underlying values and belief systems embedded in the complex web of human experience (Bronfenbrenner, 1979).

In Spring of 2003, I worked on a minority education research project involving Hawaiian immersion and charter schools at the East-West Center. During my short visits and interactions with the teachers and administrators of the schools, I sensed an enormous passion and mission among the faculty to further the social, economic, political, and educational advancement of Native Hawaiians through culturally relevant educational practices. Many of the faculty worked with Hawaiian students who were labeled “at risk” in their former schools. These teachers spoke of a Hawaiian system of education based on native values, beliefs and traditions. As a Master’s candidate in Counselor
Education trained in mainly Western models of counseling, I became interested in studying how these culture-based schools conceptualized and practiced counseling in relation to their overall educational mission and philosophy. As a qualitative researcher applying a critical theorist and ethnographic framework, I had to be aware of my biases and how they may have impacted my research findings.

Overview of the Thesis

This thesis is organized into five chapters. In Chapter I, the purpose of the study, importance and significance of the study, research questions, role of the researcher, and background of the researcher are presented. In Chapter II, I explore the relevant literature. In Chapter III, the participants of my study, the research setting, data collection methods, data management techniques and my strategies for data analysis are discussed. In Chapter IV, I present my research findings. The conclusions and implications of my results from the previous chapter are discussed in Chapter V.
CHAPTER II
REVIEW OF THE LITERATURE

This review of the literature presents information relevant to Native Hawaiians, culture, and mental health, and is centered on the following seven themes:

(1) Culture and Mental Health
(2) Native Hawaiians
(3) Hawaiian Conceptualizations of Mental Health
(4) Traditional Healing Practices
(5) Hawaiian Values
(6) Colonization and De-colonization
(7) History of Hawaiian Education

Culture and Mental Health

Given that schools of psychotherapy and counseling arise from a western cultural context, scholars have argued that racial/ethnic minority groups in the United States and elsewhere may not necessarily share the same worldview as their western-European counterparts (Sue & Sue, 2003; White & Parham, 1990). Some common factors identified as general characteristics of therapy (Sue & Sue, 2003) include:

1) Therapist expectations of their clients to exhibit some degree of openness, psychological-mindedness, or sophistication

2) One-to-one activity that encourages clients to discuss intimate aspects of their lives
3) An unstructured therapy situation that forces the client to be the primary active participant

4) Monolingual orientation

5) Emphasis on long-range goals

6) High premium on behavioral expressiveness and obtaining insight (p.102-103).

While these therapeutic goals and techniques may apply to upper-middle class White clients, most cultural groups do not view the helping relationship in the same manner (Sue & Sue, 2003). For example, Asian-Americans tend to view “group orientation” to be highly desirable as opposed to western forms of counseling that focus on the individual (Sue & Sue, 2003, p.231). In response to growing sentiments surrounding the incompatibility of western-European models of counseling for minority clients, mental health professionals are being challenged to provide multiculturally competent services. Multicultural counseling/therapy as it relates to the therapeutic processes and roles of the mental health practitioner has been defined by Sue & Sue (2003) in the following terms:

Multicultural counseling and therapy can be defined as both a helping role and process that uses modalities and defines goals consistent with the life experiences and cultural values of clients, recognizes client identities to include individual, group, and universal dimensions, advocates the use of universal and culture-specific strategies and roles in the healing process, and balances the importance of individualism and collectivism in the assessment, diagnosis, and treatment of client and client systems (D.W. Sue, in press, as cited in Sue & Sue, p.16).

Related to this multicultural approach is culture-specific counseling. While multicultural and cross-cultural approaches often adapt existing European-American
theories and methods to new cultural frameworks, the culture-specific approach begins
from the point of view of the host culture (Nwachuku & Ivey, 1991). In this approach, the
counselor is a learner of the client's cultural values and he/she develops techniques and
strategies in accordance to the natural helping styles of the host culture. Both
multicultural counseling and culture-specific counseling are burgeoning movements in
the field of counseling and psychotherapy.

Native Hawaiians

According to the 2000 Census, a total of 401,162, or about 0.1 percent all adults
and children identified themselves as Native Hawaiian in the United States (Kanaiapuni
& Melahn, 2001). Of these, two-thirds, or approximately 67% claimed more than one
race/ethnic category (as cited in Ishibashi, 2003). The Census also revealed that among
specific ethnic groups, Native Hawaiians comprised roughly 20% of Hawai'i's
population, with Caucasians accounting for 39% of the state's population and Japanese
for 25% (as cited in Ishibashi, 2003).

Native Hawaiians are a diverse group of people. They are found at every level of
society, including important posts in the government, financial institutions, universities,
unions, schools, and other major businesses (Young, 1980). Simultaneously, there is a
disproportionate number of the poor and dispossessed among the Hawaiian population.
The State of Hawai'i Department of Education announced in SY 2001-2002 that "the
percentage of Hawaiian students who are both poor and in special education is more than
twice the rate among non-Hawaiians" (Ishibashi, 2003). Statistics also indicate that
Native Hawaiians have the highest rate of school absenteeism, school dropouts, and juvenile delinquency in the state of Hawai‘i. Although Hawaiians are the single largest ethnic group represented in the public school system in Hawai‘i today” (Ishibashi, 2003), less than 50% hold a high school diploma and they comprise less than 5% of the college students enrolled at the University of Hawai‘i of Mānoa (Marsella, Oliviera & Plummer, 1993).

Findings from the *E Ola Mau* study further revealed that Native Hawaiians tend to under-utilize mental health services because they operate from an alien cultural construct, failing to accommodate Hawaiian values and lifestyles (1985). The report deemed current public mental health services to be unacceptable based on its lack of regard for Hawaiian values, norms, beliefs and practices regarding health. This study also found that for many Native Hawaiians, detachment from traditional beliefs and lifestyles based on harmonious relationships with nature and the spiritual world created a felt sense of marginality, helplessness, and alienation in a therapeutic context. The report also asserted that Native Hawaiian mental health needs are “a function of a complex pattern of pernicious economic, political, educational, and social circumstances which have deprived the Native Hawaiian of those psychological foundations which are necessary for promoting and maintaining a good mental health” (*E Ola Mau*, 1985, p. 1). These psychological foundations include:

1) a positive sense of ethnic identity

2) a positive self-concept and sense of self-worth

3) a culturally consistent set of values and beliefs which are least partially
continuous with historical tradition

4) a respect for one's ancestry and heritage

5) a sense of political and economic empowerment

6) a social formation which supports these characteristics

7) a health system which provides accessible and acceptable services

8) and, an opportunity to establish and maintain a strong attachment to the 'aina (land) (pp. 1-2).

The report, therefore, emphasized the importance of promoting traditional beliefs and lifestyles as alternatives to Western ways (*E Ola Mau*, 1985). The task force revealed that while there are many benefits to be derived from increased westernization for Native Hawaiians, “there are also many risks, especially if the process of acculturation and assimilation is not buffered by the promotion of Hawaiian culture” (*E Ola Mau*, 1985, p. 2).

**Hawaiian Conceptualizations of Mental Health**

Compared to western concepts of mental health that separate psychological and somatic functioning, “traditional Hawaiian conceptions emphasize unity of body, mind and spirit” (*E Ola Mau*, 1985, pp.1-2). Native Hawaiian views on health and well-being were very holistic in that “they emanated from the basic assumption that there was a felt sense of psychic unity that emerged from the harmonious interdependency of person, family, nature, and spiritual forces via the life force and power called mana” (Marsella,
Oliveira, & Plummer, 1993, p.18). Healing was directed towards the re-establishment of harmony in the social, natural, and spiritual levels. The disruption of harmony among the different levels, therefore, could result in illness, misfortune, or death (Marsella, Oliveira, & Plummer, 1993).

The following diagram compares the philosophical orientation of Western therapy, largely representing white middle-class values, with those of a therapy based upon traditional Hawaiian culture. The comparison is derived from, and expands upon a similar comparison in Ka Lama Kukui Hawaiian Psychology: An Introduction (Rezentes, 1996), excerpts from Counseling the Culturally Diverse: Theory and Practice (Sue & Sue, 2003), and Counseling as a Culture of Healing (Peavy, 1996).

Example Figure 1. A Comparison of Two Counseling Approaches: Western and Hawaiian

<table>
<thead>
<tr>
<th>White middle-class</th>
<th>Traditional Hawaiian</th>
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<tbody>
<tr>
<td>Standard English</td>
<td>English, Pidgin English or Hawaiian, Holistic with spiritual emphasis, holistic view of physical, mental, and spiritual well-being, creative, intuitive, indirect verbal, less cause and effect, less rigid adherence to time schedules, variable amounts of openness and intimacy, extended family, present orientation</td>
</tr>
<tr>
<td>Individual-centered, medical model approach, verbal, emotional, behavioral, cause and effect, clear separation between mental, physical, and spiritual well-being, rigid adherence to time schedules, emphasis on openness and intimacy, nuclear family, long range goals</td>
<td>Provides Hope</td>
</tr>
<tr>
<td>Support</td>
<td>Clarity</td>
</tr>
<tr>
<td>Comfort</td>
<td></td>
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While the above descriptions are general, the comparison nevertheless elicits valuable information about some of the fundamental differences between traditionally western and Hawaiian approaches to counseling. According to writers such as Rezentes (1996), failure to understand the values and norms of a client lead to miscommunication and even devaluation of the Hawaiian person (Rezentes, 1996). He goes on to argue that “a basic understanding of traditional Hawaiian values is essential in successfully providing psychological assistance to help Hawaiians” (p. 20). Alongside these cultural differences, however, writers such as Peavy (1996) suggest that there are trans-cultural ingredients that make up the basic role and function of a counselor. These elements are depicted in the overlapping circles not to serve as hard truths, but to highlight the possibility of mutuality and commonality across the cultures.

Traditional Healing Practices

Rather than relying on the expertise of an outside professional, the emotional and psychological problems of Hawaiians were traditionally the concern of his or her ʻohana, or family. Problems were discussed and resolved only within the ʻohana. This view is still held by many Hawaiians today (Rezentes, 1996). It was only when problems went beyond the capabilities of the family leader or poʻo, that Hawaiian families selected a haku, or medium trained within and accepted by the ʻohana. The family also consulted a kahuna as final measure when the ʻohana was unable to resolve its problems. However, both the haku and the kahuna were not outsiders, but rather, highly trusted and respected family relatives. In this way, emotional/psychological problems were traditionally kept
within the family (Rezentes, 1996).

Ho`oponopono (to make right) is a traditional Hawaiian therapeutic and conflict resolution technique used to restore the harmony within the family by developing a solution to the problem. The ho`oponopono is opened with a prayer, and followed by the identification of the problem (Shook, 1985; as cited in Hurdle, 2002). Guided by the leader, each participant who has been affected by the problem take turns sharing his or her perceptions (mana`o) with an “emphasis on self-scrutiny, honest and open communication and avoidance of blame” (Hurdle, 2002, p.6). The essential aspect of ho`oponopono is the total revealing of events. After all, no remedy for the situation can be reached until everyone involved knows clearly who did what to whom and why (Nishihara, 1978; as cited in Pūku`i, 1972). After the discussion phase, the resolution phase begins with mihi, confessions of wrongdoing and the seeking of forgiveness. To establish a sense of mutuality, the wronged party also asks forgiveness for his or her reactions to the events (Hurdle, 2002). The kala concludes the phase whereupon all conflict and hurt are released and families bonds strengthened and renewed.

Nishihara (1978) writes about the implications of practicing ho`oponopono in the context of school counseling and discusses its effectiveness as a cross-cultural model. The model, he states, must be modified from its original religious context “in order to alleviate any need for screening clients for religion or any necessity for learning specific cultural-religious idiosyncrasies for specific groups” (p. 565). At the same time, while its context is being modified, the essence or truth of ho`oponopono must be preserved.

Nishihara (1978) also discusses the challenges of incorporating a ho`oponopono
model into a school setting. The school counselor, he states, must be a respected figure in the school with both the time and inclination to build a relationship of trust with their clients before ho 'oponopono can take place. Moreover, he suggests that participants should share a set of common values that emphasizes cooperation versus competition. He raises the issue that participants in the modern day context may not place the same weight upon restoring harmonious relationships as people of Old Hawai‘i thus impeding honest self-disclosure and rendering the process ineffective. Brinson and Fisher (1999) expand upon Nishihara’s work and others with a case study of a ho ‘oponopono group in resolving interracial conflicts in a school setting. Further studies have been conducted outside of the education field, highlighting the potential of using ho ‘oponopono as a culture-based intervention in environmental contexts such as family therapy and social work (Ito, 1985; Mokuau, 1990, Hurdle, 2000).

In addition to ho ‘oponopono, Rezentes (1996) discusses other traditional Hawaiian healing practices such as dream and vision analysis and pi kai, or the removal of evil spirits which may have surrounded or entered people through a ritual of pi (sprinkling) with kai (sea water/salted water). He also describes the central role of pule (prayer) and ‘oli (chant) in traditional Hawaiian healing. He mentions that what is known as traditional Hawaiian healing practices today, “have been directly and/or indirectly affected by exposure to non-Hawaiian healing practices and belief” (Rezentes, 1996, p.58) and thus must be recognized and acknowledged as such.
Hawaiian Values

Values play a pivotal role in understanding how people view and order their world. Aloha is a central Hawaiian value that permeates Hawaiian thought and feeling (Rezentes, 1996). Aloha refers to many things such as love, affection, compassion and kindness. Aloha consists of two words: alo (one’s face, presence, or being) and hā (one’s breath, life, to breathe upon. Traditionally, Hawaiians believed that “by saying and feeling aloha, one shares one’s spiritual essence (alo) through one’s breath (hā)” (Rezentes, 1996).

Another core value found in the Hawaiian value system is ‘ohana, or family. In traditional Hawaiian culture, the ‘ohana encompassed more than the western nuclear family to include extended family such as grandparents, uncles, aunties, and cousins (Rezentes, 1992). ‘Oha means “to spread as vines; thriving; to grow lush” and also means “affection, love, greeting; to show joyous affection or friendship, joy” (Puku‘i, M.K. & Elbert. S.H., 1986; as cited in Rezentes, 1996, p. 21). The family was, and continues to be the mainstay in Hawaiian culture. Thus, when working with Hawaiian clients, it is important to recognize and understand the importance of ‘ohana, or extended family.

Another central value in Hawaiian cosmology is lōkahi, which means, “unity, agreement, accord, unison, and harmony” (Puku‘i, M.K. & Elbert. S.H., 1986; as cited in Rezentes, 1996, p. 24). Lōkahi, according to Rezentes (1996), is a state of delicate balance and harmony with oneself and others, nature, and God(s). As opposed to the western worldview that espouses individualism, Hawaiians did not separate themselves from each other, nature, and the world around them. Rather, they viewed themselves in relation to
others and the world around them as a vast and interconnected web of interrelationships. Thus, the manifestation of conflict, disease, and illness, was a state of disharmony, or lack of lōkahi between the self, nature and the God(s).

Values serve as doorways into understanding human conduct and ways of being. Aloha, ‘ohana, and lōkahi are just a few examples from the vast system of Hawaiian values that provide insight into the characteristics and behaviors that were and remain traditionally esteemed by Hawaiians. Other values include ha‘aha‘a (humble, unpretentious, unassuming, modest), laulima (cooperation, working together), and ‘olu ‘olu (pleasant, nice, amiable, satisfied, agreeable). A more extensive discussion of Hawaiian values can be found in Ka Lama Kukui Hawaiian Psychology (1996), from which most of the information covered in this section was extracted.

Colonization and De-colonization

Many scholars agree that a contributing factor to the low socio-economic condition of Native Hawaiians was the colonization of the Nation of Hawai‘i (Blaisdell, 1993; Marsella et al., 1995); a condition that differentiates Native Hawaiians from most other minority groups. For Native Hawaiians, “the loss of power and rights in their homeland was analogous to losing their sense of purpose and identity” (Mokuau & Matsuoka, 1995). In a sense, Native Hawaiians continue to be occupied in their own homeland.

Likewise, colonization as it relates to counseling and psychotherapy continues to exist in the form of a dominant culture imposing its values and beliefs on minority
cultures. Various scholars have pointed out how counseling and psychotherapy often assume universal, etic applications of their concepts and goals to the exclusion of culture-specific, emic views (Pederson, 2000; Trimble, 1990 as cited in Sue & Sue, 2003). The act of disregarding cultural variations by imposing the values and beliefs of the dominant western culture has been accused as a form of cultural oppression. In fact, western cultural values and norms are not really an etic, but rather, a “pseudoetic”; an imposition of a western emic presumed to be an etic (M.B. Salzman, personal communication, June 28, 2004). Since therapeutic and ethical practice tend to be culturally bound, “therapists who work with culturally different clients may be engaging in cultural oppression using unethical and harmful practices for that particular oppression” (Sue & Sue, 2003, p. 41).

Historically, the indigenous experience has been marked by imperialism (Smith, 1999). Imperialism, in the 18th and 19th centuries, “brought complete disorder to colonized peoples, disconnecting them from their histories, their landscapes, their languages, their social relations and their own ways of thinking, feeling and interacting with the world” (Fanon, 1990 as cited in Smith, 1999). While many of these fragmented conditions persist among indigenous people today, including Native Hawaiians, a process of cultural recovery and de-colonization is taking place among indigenous populations around the world.

Laenui (1999) writes that there are five distinct phases of a people’s de-colonization. These are: 1) Rediscovery and Recovery 2) Mourning 3) Dreaming 4) Commitment, and 5) Action. He cautions that de-colonization is more than simply replacing indigenous or previously colonized people into the positions held by colonizers.
Rather, de-colonization includes, "the reevaluation of the social, economic, and judicial structures themselves, and the development, if appropriate, of new structures which can hold and house the values and aspirations of the colonized people" (Laenui, 1999). In a similar vein, Smith (1999) describes the de-colonization process not as a "total rejection of all theory or research or Western knowledge" (p.39), but rather, a centering of concerns and worldviews from the indigenous perspective. The mental health and counseling fields similarly need to be re-evaluated and new structures created to embrace and learn from the values and aspirations of Native Hawaiian and other cultures around the world.

In recent years, growing numbers of Native Hawaiian students have shown an interest in reclaiming their cultural identity as evidenced by large numbers of students enrolling in Hawaiian language classes at the University of Hawai‘i and the expanding number of Hawaiian language immersion programs across the State (Native Hawaiian Education and Assessment Project, 1994; as cited in Gaughen, 1996, p. 16). The rapidly expanding Hawaiian charter school and sovereignty movements are also vital signs of a renewed and impassioned interest in the social, political, economic, and cultural revival of the Native Hawaiians.

History of Hawaiian Education

Perhaps the growth of Hawaiian language immersion schools in Hawai‘i can best be understood within the rich cultural and historic context of Hawai‘i; "a state that only 101 years ago was an independent sovereign island kingdom with a flourishing multi-
ethnic and bilingually, Hawaiian and English, conducted Hawaiian government, society, and culture” (Slaughter, H. & Lai, M., 1994, p. 2). Soon after the overthrow of the monarchy in 1893, the Hawai‘i statute and Board of Education policy prohibited the teaching of Hawaiian language in the public schools in 1896. The use of the Hawaiian language was discouraged and ultimately banned completely in the schools and government, and replaced with English. Until the development of the Hawaiian Language Immersion Program in 1987, Hawaiian had not been used as a medium of instruction in the public schools for almost one hundred years. As a result, the Hawaiian language reached near extinction. By 1980, it was believed that fewer than 1,000 first language speakers of Hawaiian remained (Slaughter, 1994).

Nearly ninety years later, the Hawai‘i state constitution was amended, mandating the state to promote the study of Hawaiian culture, history, and language. In 1987, the Board approved two pilot schools for a Hawaiian language program. Hawaiian Language Immersion was established as a permanent program a year later. In recent years, the two small classes have grown in response to parent interest, to serve over 2,000 children statewide in fourteen Hawaiian language programs throughout the Islands (Viotti, 2003).

Charter schools in Hawai‘i are a more recent phenomena. The “New Century Charter Schools” as written in Act 62, was signed into law on May 27, 1999. The development of charter schools was “animated by the idea that individuals and communities know their own students better, and, with the same amount of money, can do a better job at instruction than poorly funded and understaffed public schools” (Kūlia i ka Nu‘u, 2003). Charter schools are public schools operating independently from the
Department of Education and are thus free to manage their own money and experiment with the curriculum. As of May 1999, 25 charter schools have opened, of which, 13 are member schools of Na Lei Na`auao, an alliance of Native Hawaiian charter schools, founded in 2000 (Leavitt, 2003). Nearly 1,000 Na Lei Na`auao students, mainly from some of Hawaii’s poorest areas, are participating in a multi-island indigenous action research project to “prove that Hawaiian students--currently the largest and most undereducated ethnic group within the DOE can succeed when provided with culturally driven and academically rigorous programs” (Kūlia i ka nuʻu, 2003). Both the Hawaiian language immersion schools, and the more recent Hawaiian charter schools, stand as testimony to the renewed interest and commitment in perpetuating the culture and language of the Hawaiian people.

Summary of the Literature Review

In order to address the diverse needs of a pluralistic society, counselors need to apply strategies and techniques aligned to the values and beliefs of their culturally diverse clients. Typically, counseling has operated from a Euro-centric perspective, failing to address the needs of cultural minorities (Sue & Sue, 2003, p. 38). The literature in this review supports the claim that culture specific strategies and interventions are instrumental in the formulation of culturally appropriate counseling services (Sue & Sue, 2003; Nwachuku & Ivey, 1991).

In the survey of literature, very few studies have been conducted related to Native Hawaiians and counseling. To date, there have been no studies describing the counseling
models applied in a Hawaiian cultural context, especially within a language immersion school or charter school setting. This study, therefore, filled the need to understand how counseling services were conceptualized and practiced in Hawaiian culture-based schools. This descriptive and exploratory study identified the cultural values, beliefs, and practices that bring meaning and significance to the counseling relationship in Hawaiian culture-based schools. Moreover, students' perceptions about how they felt their social, emotional, and developmental needs were being met in the school were explored.
CHAPTER III
METHODOLOGY

'A`ohe pau ka `ike i ka hālau ho `okahi
All knowledge is not taught in the same school.

The fundamental purpose of this exploratory study was to reveal the ways in which counseling was conceptualized, applied, and perceived in a Hawaiian culture-based school setting. The theoretical underpinnings of critical theory and ethnography were my bench markers, as they are a vital part of my identity as a qualitative researcher, and have influenced the way in which I conducted my research. For my research design, I took a multiple case studies approach, using ethnography to describe the counseling models and applications in each school. The relevant terms are defined below:

Definition of Terms

1. Critical Theory--Mode of research operating from an ideological critique of power, privilege and oppression (Merriam, 2001, p. 4).

2. Ethnography--Form of qualitative research employed by anthropologists to study human society and culture (Merriam, 2001, p. 13).

3. Case study--Intensive description and analyses of a single unit or bounded system such as an individual, program, event, group, intervention, or community (Merriam, 2001, p. 19).
Description of Setting

Two Hawaiian culture-based schools, one Hawaiian Immersion and a Hawaiian Charter School were selected as field sites to fulfill the purposes of this study. I chose to look at both a charter school and an immersion school in order to compare findings from two schools sharing a similar mission of perpetuating Hawaiian language and culture, yet operating from a divergent political, social and economic context. My decision to choose these two particular schools was facilitated by a prior affiliation with key staff members from both schools.

Description of School A (Hawaiian Charter School)

School A (K-12) opened its doors in September 2001 as 1 of 13 Hawaiian culture-based charter schools in Hawai‘i. Located in a high-poverty area of O‘ahu, enrollment for school year 2003-2004 was 105 students of which approximately 85-90% of the students were of part-Hawaiian ancestry. Classroom instruction, for the most part, is conducted in English while Hawaiian language and hula are taught as core subjects. Special features of this school include a community-designed and controlled school board and a culturally driven pedagogy and curriculum. Classes are multi-aged (two grade levels grouped together) and held in various settings such as churches, parks, and community halls. Fridays are reserved for Aho Loa, a day of exploration for students in areas such as ukulele, drama, hiking and native plants. Funding per student in 2003-2004 was $5,335, approximately $3,000 less than the amount allocated per pupil to Hawai‘i’s regular DOE schools.
Description of School B (Hawaiian Immersion School)

School B is a K-12 Hawaiian language immersion public school established in Hawai’i in 1995. Students gather from six communities throughout the island to attend this school. In 2002-2003, school enrollment was 333 students of which 90% were Hawaiian and 10% were non-Hawaiian. 57.4% of them qualified for free or reduced lunch. The language medium for learning at this school is in Hawaiian until the fifth grade. English is introduced at the secondary level, whereupon half the classes are conducted in English and the other half is conducted in Hawaiian. Students learn about Hawaiian culture at this school via environmental activities, traditions, Hawaiian language, hula, and singing.

Description of Participants

The participants of this study were counselors, teachers, administrators, and students. In my proposal, I outlined my intentions to interview one counselor (or person performing a counselor role), one teacher, one administrator, as well as conduct a focus group of 3-4 students in grades 6-9. Based on the circumstances of each school, however, plans were modified. I will expound upon the reasons for these changes in the following sections.

School A

In School A (Hawaiian Charter School), the adult performing a counseling role in the school was the hula teacher. Since the school did not have a formal “school counselor” position, she, among other staff, took upon counseling functions in the school.
Two additional teachers, one support staff, and the principal of the school were also interviewed. Adult participants were chosen based on a prior assessment of their involvement and availability in the school. Subsequently, four students were selected by their teachers to participate in the study based on their abilities to articulate their thoughts clearly and effectively. I chose to conduct interviews with students in the upper grades in order to elicit richer and more meaningful data.

School B

In School B (Hawaiian Immersion School), I observed and interviewed the school counselor. In addition, I interviewed a school nurse and a teacher. Due to circumstances that will be explained in the next section, student interviews and the interview with the administrator did not take place.

Data Gathering Procedures

Gatekeepers

Initially, the gatekeepers for both schools (the principal for School A and vice-principal for School B) were contacted via telephone. I discussed with the gatekeepers the nature, purpose, and significance of my research, including the potential risks and benefits of the study. After obtaining their approvals to conduct my study, I began to make preparations for data collection.

At School B, the gatekeeper volunteered to coordinate everything from setting up the adult interviews to disseminating and collecting the parental consent forms for the student interviews. I was asked to communicate my research needs and, in turn, the
school arranged the meetings with my research participants. While this approach ensured a smooth entry into the school, it did not come without its challenges. Because I relied on the gatekeeper to do the “legwork”, I had little control over my research progress. As a result of stalled communication and time limitations, I could not fully meet my research objectives at this school.

At School A, I had a different experience. Because the gatekeeper took a less directive approach, I needed to feel my way through the appropriate channels of communication with teachers, students, and other staff members in the school. Due to the school’s friendly and open environment, I found myself simply “hanging out” and “talking story” with teachers and staff on an informal basis. The more I spent time at the school, the more I became familiar with the school culture and the different players. As a newcomer, the time spent simply “hanging out” turned out to be invaluable for my acceptance as a researcher. Once sufficient rapport was built, I could approach the teachers directly about my study, thereby saving valuable time and energy. Thus, I had more control over reaching my stated research objectives in School A because of the freedom and flexibility that was afforded to me.

Method of Data Collection

I conducted semi-structured one-on-one interviews, document analysis, and observations to triangulate my data (Lincoln & Guba, 1985). At School A, I observed the hula teacher performing counselor functions on four separate occasions (1.5 hours each) over the span of four months. I also interviewed her on two separate occasions for
approximately 2 hours each. Interviews generally ran for about 1-2 hours for the adults and approximately 1 hour for the students. Four students, two males and two females from the 6, 7, 8 and 9th grades were interviewed on four separate occasions.

At School B (Hawaiian Immersion School), I interviewed the school counselor, a teacher, and a health nurse for approximately 1-2 hours each, and conducted one observation (approximately 7 hours) of the school counselor. Due to the reasons discussed in the previous section, I was unable to interview students and the administrator.

For the first two months of my data collection period, I relied solely on hand-written notes during interviews in order to create a less threatening situation for my research participants. However, I gradually switched over to tape-recorded sessions with participant consent once I felt sufficient rapport was built with my research participants. School documents such as brochures and reports were also used to substantiate my findings.

Interviews

Research participants from both schools were informed about the nature of the study; including the research purpose, procedures, and the assessed risks and potential benefits. I assured students and adults that their participation in the study was voluntary, and that the confidentiality and anonymity of research participants would be maintained at all times through the use of pseudonyms.

At School A, students were selected by their teachers to participate in the study based on their abilities to express themselves effectively. My original intention was to conduct a focus group of 3-4 students. However, due to the logistical complexities of
gathering students from diverse grade levels in one place at one time, I switched to
individual interviews. Interviews lasted for approximately 45 minutes to an hour in
length. With student consent, I tape-recorded the interviews and subsequently transcribed
them for further analysis. I verified the accuracy of the data collected by using
paraphrasing and re-statements of the gathered information periodically throughout the
interviews for both student and adult participants.

Observations

At School B, I observed the school counselor once for approximately seven hours.
I was unable to schedule another time to observe the counselor. At School A, I observed
the hula teacher performing counselor functions in shorter time frames over a more
extended period of time. I made four observations for approximately two hours each
within the span of four months. Three out of the four observations in School A took place
during hula and `oli (chanting) class and one observation was conducted during a school
excursion to the forest. Observations were recorded in the form of field notes for both
schools.

Data Management

Data from tape-recorded and/or notes from interviews were transcribed and field
notes, including observations and reflections, were typed soon after collection. Every
interview, observation, and data sample relevant to the study was filed and labeled
according to the time, date, and personal information of the participant(s). Personal
reflections, speculations, thoughts, and hunches were kept in separate files. Extra tapes
and batteries were carried to cover for emergencies.

Data Analysis

The qualitative data was organized according to themes and patterns that had emerged from both schools. I looked for common phrases and words and grouped them under separate sub-headings. I then organized the sub-headings in accordance to the three research questions. Member checks with adult and student participants in my study were also conducted regularly. This was done by paraphrasing and reflecting back to participants what I heard both during the interviews, and at times, after the interviews to further verify the accuracy of the points.

The constant comparative method (Glaser & Strauss, 1967; Strauss, 1987; Strauss & Corbin, 1994 as cited in Bogdan & Biklen, 2003) was utilized as a method for data analysis. Key issues, recurrent events or activities in the data became themes or categories of focus during the data collection period. I discovered and expanded my categories based on the emerging themes. Thus, data analysis and collection were not isolated events, but rather, occurred concurrently “in a pulsating fashion” (Bogdan & Biklen, 2003, p. 66).

Keeping an in-depth journal as well as memos of personal thoughts, feelings, and hunches also helped to organize my reflections, making the research process more personal and less isolating. Sharpening observation and analytical skills was also an important part of data collection and analysis. Janesick (1998) states, "the researcher is the research instrument in qualitative research and must be ready to become physically
sharper at observation and interview skills" (p. 73). Maintaining a sharp mind took practice, constant energy, and effort for me as a beginning researcher.

Summary

The purpose of this descriptive and exploratory study was to discover the cultural values, strategies, techniques, and goals embedded in the practice of counseling in two Hawaiian culture-based schools. In addition, this study sought to understand the perspectives of students and how they felt their social, emotional, and developmental needs were being in the school. This study was significant because of the dearth in information about how counseling is conceptualized and practiced in the context of Hawaiian culture-based schools. Rapidly shifting population dynamics along with growing dissatisfaction towards mono-cultural approaches to counseling demand for alternatives to the Euro-American models that have dominated the field of counseling and psychotherapy. It is my hope that some of the findings that have emerged from this study would illuminate future training programs and lay the foundations for the development of new culture-based theories for counseling Native Hawaiians.
CHAPTER IV
RESULTS

Members of the `ohana, like taro shoots are all from the same root.
-Mary Kawena Puku'i.

This chapter is presented in two parts. In Part 1, I present my results from the Hawaiian Charter School (School A) based on the emerging themes corresponding to each of my research questions. Field data extracted from personal reflections, interviews and observations, support the themes. I have chosen to include research results that I felt were the most exemplary, articulate, and powerful to substantiate each of the themes. Supplementary data not included in this chapter have been added to the Appendix for further reference. In Part 2, I present my findings from the Hawaiian Immersion School (School B).

Part 1: Case Study of Hawaiian Charter School (School A)
(Research sample: 1 teacher performing counseling functions, 2 teachers, 1 support staff, one administrator and 4 students)

Research Question 1
What are the values and beliefs that bring meaning and significance to counseling functions in a Hawaiian culture-based school setting?

Nine values and beliefs emerged from my research findings in School B. These themes included the following:

1. Everything we do, we do as `ohana-- family
2. Aloha i kekahi kekahi-- love and respect one another
3. Many hands working together ~laulima~ enables access to greater energies
4. In order to stand tall, you must walk with humility~ ha`aha`a
5. Understand your kuleana~ responsibility in the world
6. Know what’s proper ~pono~ know time and place.
7. Hele me ka mākaukau~ be prepared, focus, and discipline your mind
8. Strive for excellence ~kūlia i ka nu`u~ but not at the expense of others
9. Nānā i ke kumu~ look to the source

Below, I expound upon each of the nine themes substantiated with quotes and observations from the field data.

1. Everything we do, we do as 'ohana~ family

Observation 1
The school operates as one big extended family. Besides teachers, who are referred to as kumu, students call adults in the school affectionately as Uncle and Aunty, including the principal. Teachers and office staff bring their babies and toddlers to school. Little kids run around freely in the office and the learning environment. There is also a baby corner behind the front desk. I see staff members taking care of the kids while they work. There seems to be no separation between school, work and family here. But rather, these things are all interconnected.

Interview Quote 1
At my old school, they just know you by your name; they don't know you know you. Over here, it's more family-based. Everyone is more like family. --Keola, grade 9

Interview Quote 2
That's what all teachers say. “Why you guys fighting. We're all one big family. We're all 'ohana.” --Eddie, grade 7

2. Aloha i kekahi kekahi~ Love and respect one another

Observation 1
Students say hello, come up to you and hug and honi, or kiss you on the cheek. Kissing
and hugging occurs among students, staff, and the little kids as a natural part of everyday life. One student smiled and waved goodbye as I drove out of the parking lot. It made me feel good, like I was part of the family, enveloped and surrounded by a canopy of aloha.

Interview Quote 1
We aloha each student and the potential in each student by encouraging them to take risks in learning. The first thing we try to establish with the students is a relationship based on trust. We are cultivating their self-esteem by providing them the knowledge that somebody cares for them, and sometimes the caring we show here is more than they receive at home. --Kumu Kawika

Interview Quote 2
At my old school they didn't give as much attention and love and support as these teachers do over here. They show that they care and you can tell that they care and they tell you that they care. --Keola, grade 9

3. Many hands working together ~laulima~ enables access to greater energies

Observation 1
While cutting the guava bark in the forest to make kāla`au (dancing sticks), the kumu admonishes a student who was running around with a freshly cut stick triumphantly in her hand. She reminded the student that the objective was not to cut their own sticks, but rather, to cut and gather them together as a community for the use of the community and not for individual merit or gain.

Interview Quote 1
We instill in our kids the value of many hands working together versus working individually for personal gain. Working together enables access to other energies and powers. --Kumu Lei

Interview Quote 2
In my opinion, I hate being under the rule of the United States and US government. I don't like that, but I think by all of us protesting and stuff it's helping little by little. I can't do anything by myself but so as long as we're all working together...

--Keola, grade 9

4. In order to stand tall, you must walk with humility~ ha`aha`a

Observation 1
In hula class, Kumu Lei reminds her students to stand tall, stand proudly with their
shoulders back, heads up and chest out. She inspires her students to uphold their cultural heritage with pride. However, to stand proudly in a Hawaiian cultural context, she says, also means to have humility.

Interview Quote 1
Ha’aheo, the root of this word is ha’aha’a, to be humble, to lower oneself. In order to stand proud, you must walk with humility. You must be dignified but humble.  
--Kumu Lei

Observation Quote 2
I apologize for any of my shortcomings in teaching this class. --Kumu Lei

5. Understand your kuleana—responsibility in the world

Observation 1
Older students are charged with the kuleana to take care of and guide the younger ones in the school. And in turn, it is the kuleana of the younger students to listen and give respect to the older students. During hula class, the alaka’i, or student leaders are expected to set a good example for the younger ones. I see the older students encouraging the younger ones to try their best.

Interview Quote 1
I rather go to jail based on my convictions and knowledge of what I view as right versus go against my responsibility to cultivate productive members of the community.  
--Kumu Lei

Observation Quote 2
Know your responsibility to be true to Hawaiian culture and your responsibility of taking care of the Hawaiian community. --Kumu Lei

6. Know what’s proper ~pono~ know time and place.

Interview Quote 1
Pono; there are so many definitions to pono, it's fair, it's justice, it's righteous, it's correct, it's true, it's appropriate, time and place being dependent upon those things.  
--Kumu Lei

Observation Quote 2
Time and a place, is that pono to be doing what you are doing right now? Is it pono for me to be sitting so comfortably? The variable for time and place is appropriateness. You might swear when you're on your own, but when we are around with other people in school you don't swear. --Kumu Lei
Interview Quote 3
"Once in a while you think you can you go throw the toilet pepa and throw it up on the ceiling eh?"

“Oh we no do that.”

“No lie, when you guys go to the movies or to a public area nobody around look up get the pencils stuck on top the ceiling. That's you guys, eh?"

“Oh how you know....”

“We all did that when we were kids. But you know, there is a time and a place to have fun and having a place to learn.” --Uncle Koa

7.  Hele me ka mākaukau~ be prepared, focus, and discipline your mind

Observation 1
At the beginning of hula class, the students chant to ask permission to come into the class. The purpose of these chants, the kumu says, is to help the students focus their minds. Sometimes, the kumu makes the students chant over and over again until she feels that they are mākaukau, or ready to learn.

Observation Quote 1
Be mākaukau so that whatever challenges may come to you, you are ready to face and overcome it. --Kumu Lei

Interview Quote 2
If you have the discipline such as is found in hula, one of many things that are part of the Hawaiian cultural umbrella, you are therefore empowered to make choices that may empower you or put you in a better spot. But, if you have no concept of discipline, how do you make the choices that may serve you? You may make the choice that totally ruins you. --Kumu Lei

8.  Strive for excellence ~kūlia i ka nu‘u~ but not at the expense of others

Observation Quote 1
Whatever career you choose so be it. Just do it well. --Kumu Lei

Interview Quote 2
Achievement is valued, but not at the expense of others. --Kumu Lei
Observation Quote 3

*I didn’t say you had to be an excellent chanter, an excellent dancer. I didn’t say you have to answer every question I put before you. I didn’t say you have to be the most fabulous speaker when I call upon you to speak in front of the class, but did you get up there and try. Did you at least get up there and show the willingness or did you sit back and become a distraction. That’s what I look at; at least if you can go up there and try your best; no problem.* -- Kumu Lei

9.  *Nānā i ke kumu*~ Look to the source

Observation Quote 1

*So if you think I'm worried about being fired, go, but I tell you what you'll be guaranteed I won't let you get away with what you are doing right now because it's a poor representation of this kumu and a poor reflection of your talents and abilities. So get yourself straight.* --Kumu Lei

Interview Quote 2

*Failure to execute in the prescribed manner would prompt the reaction: Nānā i ke kumu~ look to the source. Kumu translated in one way is source, teacher, origin, root or the base. If the student over there is smoking at the bus stop still wearing the school t-shirt smoking at the bus stop, Nānā i ke kumu~ look to the source; why? Because maybe I didn't teach him to smoke but did I do anything to stop him? Did I do anything to get him to think about time and place? Students are a reflection of the teachers, but that does not mean that they also do not reflect their parents and their families.* --Kumu Lei

Counseling Functions

In addition to the nine values and beliefs, four major counseling functions in the school emerged from my interviews and observations of the Hawaiian cultural resource teacher, Kumu Lei, who also played a counselor role in the school. These four counseling functions included:

1. Empower students to make informed choices
2. Nurture and encourage the potential in every student
3. Provide students the attention, support, and guidance they need to overcome adversity
4. Teach character education, Hawaiian values, and social skills via Hawaiian cultural protocol and hula

I expound upon these four counseling functions supported by actual examples taken from my interactions and observations of Kumu Lei. Wherever possible, I supplement these findings with quotes from students.

1. Empower students to make informed choices

Interview Quote 1
Counseling means empowering students to make educated and informed decisions about their lives. A healthy individual is characterized by the ability to make informed decisions about his or her life with the awareness of the multiple contexts and consequences that different choices bring. --Kumu Lei.

Interview Quote 2
If students smoked before and they started smoking again, she [Kumu Lei] tells them not to and that they shouldn't be doing that. But she doesn't force them. She can't force them. She can't force them but she's there to give that hand and help them. --Keola, grade 9

Example 1: Talking about your options
I want to empower you to deal with something in a way that our local families can deal with so that it doesn't ostracize you in the end. Like the chastity thing; Would it be appropriate for me to impart you shouldn't have sex until you get married or should I say, I would recommend you to avoid the situation, but if you find yourself in the predicament, know your options. Let's talk about your options. I want to know what you know. --Kumu Lei

2. Nurture and encourage the potential in every student

Interview Quote 1
[Counseling] means empowering students by saying, "I believe in you, I trust you can meet these expectations, I have confidence in you." --Kumu Lei

Interview Quote 2
She [Kumu Lei] doesn't put people down. She does her best to, not matter if we're singing junk or having a bad day or dancing really sloppy she always thinks of us at the high standards and expects the best out of us because we are her shining students. --Keola, grade 9
Example 1: Communicating positive regard for students
*I said, I don’t have stupid or dumb students. You are all capable. I only have shining students. Try ask them that. “Kumu says she as only what kind of students?” They’ll all tell you... shining. Each and every last one of them. --Kumu Lei*

3. Provide students the attention, support, and guidance they need to overcome adversity

Interview Quote 1
*Well as someone who has faced adversity beyond belief, I tell them straight. My objective for you is to be able to stand up no matter what comes. --Kumu Lei*

Interview Quote 2
*She always gives advice for student relationships, problems at home. If they’re not just having a good day she helps them or if you’re not doing well in school. She tries to keep them in line and keep them out of trouble by taking them out and always just giving a helping hand. --Keola, grade 9*

Example 1: Taking time to provide attention and support
*What do kids need? Direction, support and attention. Taking a moment out each day to reach out to students: “Are you okay... you look like something’s bothering you?” Sometimes, they just come up to you, hug you for a silent moment and then they're okay. --Kumu Lei*

4. Teach character education, Hawaiian values, and social skills via Hawaiian cultural protocol and hula

Observation 1
*Hula and ’oli are not taught for its own sake, but rather, Kumu Lei brings in character education, social skills and Hawaiian values into her classroom instruction. Therefore, hula class becomes an educational medium for providing counseling and guidance to her students.*

Example 1: ’Oli~ Chanting in and chanting out of the forest:
*When you go to someone’s house, what do you do? You greet them. You say hello when you enter and say goodbye and mahalo when you leave. Same as when you enter a forest. You need to express greetings and gratitude to your hosts as common courtesy. --Kumu Lei*

Example 2: Mele~ Singing
*It’s not every person for him or herself. Focus, listen to the person next to you; be*
respectful of one another; be aware of time and place. Don't take anything personally; I just want you to work hard and do your best. --Kumu Lei

Example 3: Hula
Hula is about discipline... what is life about? Making choices. It's not up to kumu to say right or wrong. Know what happens if you make Choice A, choice B, or Choice C. There are consequences for these choices that you make... Kaholo... --Kumu Lei

Research Question 2

What strategies and techniques utilizing the above [values and beliefs] are applied in a Hawaiian culture-based school setting?

Nineteen strategies and techniques used by Kumu Lei when counseling her students were identified. Below, I outline these strategies followed by excerpts from Kumu Lei using these strategies with her students. Wherever applicable, I have also substantiated these findings with observations and statements from students. Again, in order to provide for a concise presentation of results, supplementary data has been moved to the Appendix.

Strategy 1: Invoking the authority of the ancestors when teaching social skills

Interview Quote 1
What would your kupuna say if she saw you sitting on the table? We're not serving a--for lunch. --Kumu Lei

Observation Quote 2
Work yourself to the level of discipline your kupuna could be proud of. If this was traditional Hawai‘i, this would mean our life. When kupuna talk about discipline, this applies to life. When you want to get a job, no one's going to hire your rear end if you can't wake up, brush your teeth or show that you can concentrate. --Kumu Lei

Strategy 2: Using Hawaiian proverbs~‘ōlelo no‘eau~ to teach appropriate behaviors

I ka ‘ōlelo nō ke ola, I ka‘ōlelo nō ka make
In the word there is life. In the word there is death.
Interview Quote 1
Many people turn around and say, “f-sh-stupid.” I turn around and say, “I should pa’i (slap) your mouth for saying that. Do you know what it’s like to be on the end of those words? Take it from somebody who has been on the end of those words for years. Years, it is so true; In the word there is life, in the word there is death. Your words empower people. If you should so flippantly put out your words with no care as to what it does to the insides of someone. Ho, if I wasn’t strong, would’ve killed me, your words. You look at your friend over there. Does your friend look too thrilled? You just took a rock and boom, or you just took your foot and kicked them on the inside but they’re not going to show it to you. They’re going to live with it.” I tell them straight. --Kumu Lei

Interview Quote 2
All the violence in the world, accidents, mishaps; your words are not an accident. Your words are not a mishap. Your words took the same blow to that person as being shot, being stabbed, and hit. But I tell them straight from the beginning. Watch out your pono ‘ole mouth. --Kumu Lei

Strategy 3: Building pride in cultural identity

Observation Quote 1
Be ready to apply this to your life [hele me ka mākaukau]. Demonstrate the ability to continue to do what you do because it is part of our culture. --Kumu Lei

Observation Quote 2
Stand proudly, stand tall, you are descended from your ancestor’s legacy. --Kumu Lei

Interview Quote 3
It’s important to learn about your culture, so you can be familiar about where you come from and who your ancestors are, who your family is and just the important things they went through and just to remember where you came from and always love it.

-- Sara, grade 6

Strategy 4: Injecting island humor and sarcasm

Observation Quote 1
If I want to dig my butt, am I going to do it? It’s not pono. Get it together. --Kumu Lei

Interview Quote 2
A student was sitting on the table. I said to him, “a-- for dinner and he goes, yeah, why you like?” and I say, “no, no, dakine when you make na’a, tripe stew you gotta boil, boil, boil, throw the water so the smell go away and he goes, “ugh....kumu” but these are the kinds of conversations I have with the kids. --Kumu Lei
Strategy 5: Using positive reinforcement and encouragement

Observation Quote 1
I don’t have failures. I only have shining students. --Kumu Lei

Observation Quote 2
mahalo, I so respect that. —Kumu Lei

Interview Quote 3
As long as we are her [Kumu Lei’s] shining students, that makes us feel loved and caring and not putting us down by saying, “oh you guys are dancing sloppy.” As long as we know that we are her shining students, that’s good. --Keola, grade 9

Strategy 6: Punish and love

Observation 1
Students just come and hang onto Kumu Lei. She’s really strict with them during hula class and maintains a high expectation of her students. Yet, the students know that she cares for them. They come up to hug her all the time.

Interview Quote 1
You saw me yell, scream, just short of hanging them from the tree; then I hug them. They come and they hug, and they kiss and they hang on. --Kumu Lei

Interview Quote 2
Punishment always has to translate into learning. --Kumu Lei

Strategy 7: Modeling leadership by living and breathing Hawaiian values

Observation 1
One day, the students were not paying attention in class so Kumu Lei made them do duck walks around the field as a way of instilling discipline in her students. Most teachers would just sit there and watch their students but Kumu Lei did the duck-walks with them. She was modeling for her students the lesson she wanted them to learn; maintaining strength through adversity.

Observation Quote 1
I did the duck walks, I had to stop, but I did it. --Kumu Lei.

Interview Quote 2
So a lot of it is role modeling. That makes it hard on me because I like to have fun. I have a bad mouth, but have to uphold, right? So that way they know that it is possible.
Strategy 8: Establishing clear behavioral expectations

Observation Quote 1
Please give some aloha and respect to kumu. --Kumu Lei

Observation Quote 2
You must be focused. I love to laugh, play around, everything, but when it comes time to work, you gotta work. When it comes time to focus, you must focus. There is no if, what's or buts. --Kumu Lei

Interview Quote 3
I start everyone from scratch. I outline it. I detail it. This, this, this...so what I say I will reiterate tomorrow in that same order and reiterate the same thing the next day in that same order and I can say it everyday. You can go to any one of the students and ask them. What are some of the most common things Kumu Lei says? Because they know I'm like clock work. --Kumu Lei

Strategy 9: Building rapport with parents

Observation 1
I often observe Kumu Lei talking to parents in the parking lot after school. She seems to have a really good rapport with many of the parents in the school.

Interview Quote 1
It's also really important to establish rapport with parents. And, you can't talk to parents unless you know their kid. Parents often time give me permission to "whack" their kids if they act up. Establishing rapport with parents involves gaining their trust. I make it a point to call every single parent in the school. --Kumu Lei

Interview Quote 2
The majority of the students I know their parents or I make it a point to know them. I go to their houses all the time to talk. Our grandparents are familiar with the type of teachers that would call the parents, talk for days, go to your house, talk, talk, and get invited to dinner which is what I did. --Kumu Lei

Strategy 10: Looking at a situation from the student's point of view

Interview Quote 1
I gotta put myself in that kid's position—"I'm going home today, who going be home, who
going cook for me, I don't know who's home. Oh I gotta catch the bus home but I know nobody going be home. ’” But they go home and it's the same thing, nobody home. Maybe a scenario. . . nobody at home to greet them, or maybe they just want a hug or just to say, How’s it going? How was school today? You did good. Just for talk story. A lot of the kids sometimes no more that factor in their life or just to get a hug, “Eh, how you doing today?” --Kumu Lei

Interview Quote 2
That's why you can help the parent out by not telling you how to do the parenting but just letting them know what the concerns are for your child. In school it's a concern for us if they don't want to learn or they can't learn because there is a problem at home or a problem between home and school. Maybe somebody buggin' them or threatening them in-between until we actually ask the person. So that's why often time, while teaching, you gotta be somewhat of a counselor too. --Kumu Lei

Strategy 11: Using emotional jolts to create an impact

Interview Quote 1
Let's say a child is abusive and he gets sent for counseling. How do we communicate the severity of his actions? Emotional jolts. It could be anything, any intervention that communicates to the individual I'm willing to walk the line for you. --Kumu Lei

Interview Quote 2
Sometimes I cry in front of them. I share with them true stories; life stories. I also make dramatic theatre type of interpretations of situations. Sometimes, I allow the intensity of the moment to grip them. I also use things that come through everyday news.

--Kumu Lei

Observation Quote 3
Do you want me to take this slipper to your mouth? Now, get it straight. --Kumu Lei


Observation Quote 1
One day Aunty Leah had an idea and I thought what a crazy idea. But then, I stopped myself. If I didn't try to challenge myself to do what she said first and try it out, how can I judge her idea? --Kumu Lei

Observation Quote 2
Kumu swears. In fact, I'm probably better than all of you. But I know time and place.

--Kumu Lei

Strategy 13: Challenging students to reach the next level
Observation Quote 1
Can you students push past obstacles that come forth? Can you push beyond what makes you mad, set personal feelings aside for the greater goal? There will be people that will not contribute to your cause, and you're going to have to deal with the situation. Can you push past through the hard times? Today's lesson is when things get hard, can you push through and go beyond your current limits. Be a positive contributor to the community. To be a leader you also need to know how to follow. If you don't have discipline you won't get very far. --Kumu Lei

Observation Quote 2
Even if you're mad at kumu, I still love you. I push you to see how far you can go to the next level. --Kumu Lei

Interview Quote 3
Why be a teacher if you're not going to challenge your students? You give up on your students and then you gave up on yourself. You didn't come up with the ways to challenge your own students. You did not take the time to think. . . if I was a student what would I act and respond to? --Kumu Lei

Strategy 14: Getting to know your students in multiple contexts

Interview Quote 1
It is an 'ohana-based setting so we do things on weekends. Once we are done with our responsibilities then we can go and have fun. Even when we have fun it's almost like having a parent with you but not because even when we go walking through the shopping mall stopping them and saying, "your conduct, thank you," as opposed to them going with somebody else. So, if I know so and so has a problem yet they are the ones that always come with me, I know what to focus on and I have more opportunities to formulate my strategies because I have made observations over an extended period of time in random, various situations. --Kumu Lei

Interview Quote 2
I feed them when we go. I feed a lot of them so that's why I end up with no money. I will drop everyone off and pick everyone up and do things that are fun with them. Sometimes I say, okay, I'm going to gathering does anyone want to go, and we go. I loaded a whole van full of kids to 'Ewa beach gathering beach scrub kauna `oa growing from the trees, taking it making it to lei, climb up on the van, climb up on the trees, doing all kinds of crazy things. --Kumu Lei

Interview Quote 3
We go to a lot of places. We go to the capitol and protest and stuff. We go to a lot of fieldtrips. People invite us; our teachers, friends and staff like Kumu Lei, she has a friend
that always invites us to all kinds of places. We go to Windward Mall to dance hula and all kind places. -- Eddie, grade 7

Strategy 15: Telling it to them straight

Interview Quote 1
Do I want you? yes. Do I need you? No. --Kumu Lei

Interview Quote 2
I tell people straight like this one boy. He swears swears swears. Sometimes the only thing that he responds to would be to swear with him. I said,

“What the hell you going to do? If you don't give a sh-t, n body is going to give a sh-t. Let's get it straight. So I'm sorry that you don't give a sh-t, but kumu gives a sh-t.”

Just be straight up and frank because what point in enforcing swearing and not swearing when that is just not the focus. This one boy...just doesn't know where the heck he is going, whether coming or going.

“You don't care because you think other people don't care about you. Kumu cares. If I didn't give a damn, I'll tell you. So, I'd appreciate if you didn't tell me that.”

He needs to listen up, wait, and get a hold of himself. I tell him straight.

--Kumu Lei

Strategy 16: Empowering students from the local perspective

Interview Quote 1
So let's say was you. You're a local girl. You're very local out. Your mind runs a certain way. So you're distraught over your boyfriend. Am I going to give you the western remedy and the western expectation and western moral standards of conduct so that you enter into another situation you'll have the same western ideals and no matter how much you search for them you'll never get it cuz that's it. Or would I empower you from a local perspective. Which was one is better? Insisting that they replace their mental framework with another one only promotes further conflict in the future. --Kumu Lei

Interview Quote 2
I want to empower you to deal with something in a way that our local families can deal with so that it doesn't ostracize you in the end. Meaning, some people they can take the very western perspective, this is how relationships are, these are the expectations of the relationship, and then it becomes a part of their family ideals the very nuclear family morality type of thing. Often Christian morality doesn't always jive depending on the
family. Certain values, like the chastity thing. That's definitely a very Christian taught thing. You don't have sex until you get married. Is it appropriate for me to impart to the students, now you shouldn't have sex until you get married or should I say, I would recommend you avoid the situation, but if you find yourself in the predicament, know your options. Let's talk about your options. I want to know what you know. If you're so mature you can do all this, tell me, what, and then they'll say, well.... and I'll say what else? And I gas them, and egg them on and egg them on, egg them on and they're like, ugh!!! --Kumu Lei

Strategy 17: Counseling as something not separate from teaching

Interview Quote 1
*Everyone in this school is a counselor* --Keola, grade 9

Interview Quote 2
*I think it's a group effort, every teacher needs to be aware of each student's views and mannerisms. A formal position is great because they do more formal things. But every teacher has to be able to assess and handle the situation on their own too. Because if I'm the one who knows you best and I'm with you a lot of the day, I can tell you anything because you're accustomed to me. Would you let that person who doesn't even know you just run things? No. No rapport there.* --Kumu Lei

Interview Quote 3
*It [counseling] involves taking responsibility; It's my kuleana, my responsibility whatever happens in the classroom, not anybody else's.* --Kumu Lei

Strategy 18: Ho`oponopono

Interview Quote 1
*Like family, we sit down, talk about it, discuss it, more formally known as ho`oponopono. We give them the parameters and let them know that when every person is asked to speak you don't say anything.* --Kumu Lei

Interview Quote 2
*We also have ho`oponopono. We gather in a circle, sitting down. It goes around in the circle and you state what the problem is. It gets resolved right there. After ho`oponopono is done, it's done at ho`oponopono. You don't think about it after. It's done right there.* --Keola, grade 9

Interview Quote 3
*Everyone would sit in a circle and tell like the kumu, “oh, this person did that or said that*
and stuff. We would tell the kumu our issues and stuff. The kumu would ask, “does anyone have any issues, just shout it out right now.” --Eddie, grade 7

Strategy 19: Using pule~ prayer to help students focus

Interview Quote 1
That’s why we have a beginning and an end. Just to focus. It’s to align your thoughts with your purpose because school is in many ways an official acknowledgement that you’re here for something; some kind of learning needs to take place. So many of us, teachers included, put up with who knows what at home. Just because our kids have drama, doesn’t mean we don’t. We have all kinds of drama. But when you come, it’s explained to them that there is an order. Morning and afternoon begins and ends with pule, prayer. --Kumu Lei

Beyond Strategy and Technique: Counselor Characteristics

Nineteen strategies were presented and discussed above. However, just as meaningful, (although not directly addressed in my research questions) were Kumu Lei’s personal qualities and characteristics that made her an effective counselor in the school.

Below, I have outlined these 8 themes or characteristics:

1. A Sense of Mission and Purpose
2. Knowledge and Understanding of One’s Value System and Worldview
3. Dedication and Commitment to Students
4. Models Desired Behaviors
5. Relates to Students
6. Imparts Wisdom that Comes from Life Experience
7. Grounded in the Local Context
8. A Big Heart
These findings are substantiated below with data collected from interviews and observations:

1. A Sense of Mission and Purpose

Observation Quote 1
*Work yourself to the level of discipline your kupuna could be proud of. If this was traditional Hawaii, it would mean our life. Even if you’re mad at kumu, I still care for you. I push you to the next level to see how far you can go.* --Kumu Lei

Interview Quote 1
*I know that it’s my calling to instill in the kids the sense of that discipline and respect of a time gone by.* --Kumu Lei

2. Knowledge and Understanding of One’s Value System and Worldview

Interview Quote 1
*I was raised by my grandparents the youngest of which is still living; she’s the last one I have and she is 84. So when you’re raised by that generation, it’s not the same.*

Interview Quote 2
*When I find myself encountered in certain situations, I hear a certain grandmother or a certain grandfather or a mother or father. I hear these voices and it’s telling me exactly what to do... The teachings that came down through family was so engrained, it’s second nature. That’s why you hear me talk the way I do with the kids because I want them to have that as second nature.* --Kumu Lei

3. Dedication and Commitment to Students

Observation 1
*During our interview at a local restaurant, Kumu Lei receives a call from one of her students. A few weeks later, I see her giving rides to students after school. During spring intercession, she and a couple of teachers took students to the Big Island to learn about fishing, planting, etc. There seems to be very little separation between Kumu Lei’s work and her personal life.*

Interview Quote 1
*It’s not a 9 to 5 job for you...[Lani]....It’s my life. That’s how you gotta be. That’s how I have their respect. That’s how I can do what I do. Tell me any other DOE teacher who says and does what I do. I would totally be fired.* --Kumu Lei
Interview Quote 2
*She always gives advice for student relationships and problems at home. Or, if they're not having a good day, she helps them or if you're not doing well in school. She tries to keep everyone in line and keep them out of trouble by taking them out, and always just giving a helping hand.* --Keola, grade 9

4. Models Desired Behaviors

Observation 1
*I was surprised to see Kumu Lei do the duck walks around the field with her students. It's easy to talk, sit, and watch from afar, but it's another thing for someone to get down with them, and lead by example.*

Interview Quote 1
*You have to lead by example. If the kids are not putting out, get down and do something and show them how it's done.* --Kumu Lei

5. Relates to Students

Interview Quote 1
*She's [Kumu Lei] a close friend but you can tell anything to her and you know she won't go spreading around rumors or getting it twisted and she always gives good advice.*

--Keola, grade 9

Interview Quote 2
*Kumu Lei is like a counselor. In our old school, we had a counselor, but we felt uncomfortable about telling our counselor about our problems because he would tell all our other teachers and stuff. When they would have meetings, they would bring up, "oh when I had this in my class..." and tell everyone about our problems. Kumu Lei never broke a promise to me or anybody else I know.*

--Eddie, grade 7

Interview Quote 3
*Every teacher is a counselor in this school, but a lot of students go to her [Kumu Lei] for counseling because she gives good advice, she can relate to the students, and same thing, she cares and shows love for her students as does every teacher over here. But she just seems like a good choice.* --Keola, grade 9

6. Imparts Wisdom that Comes from Life Experience

Observation Quote 1
*Find out what you're good at, and know your role and purpose in life.* --Kumu Lei
Observation Quote 2
*Be a positive contributor to the community someway, somehow. To be a leader, you must know how to follow. If you don’t have discipline, you won’t get very far.* –Kumu Lei

Interview Quote 3
*Do you know what it’s like to be on the end of those words? Take it from somebody who has been on the end of those words for years. Years, it is so true; In the word there is life, in the word there is death.* –Kumu Lei

7. Grounded in the Local Context

Observation 1
*Kumu Lei has the ability to move back and forth from Standard English, Hawaiian and pidgin when interacting with her students. Because of her facility with local language and culture, she is able to connect with students from a similar cultural context.*

Interview Quote 1
*[When admonishing a student for sitting on the food table]* No, no, dakine when you make na`au, tripe stew you gotta boil, boil, boil, throw the water so the smell go away –Kumu Lei

8. A Big Heart

Interview Quote 1
*Kumu Lei takes them to her home, feeds them like a parent. She has a big heart. She is their family. She is playing more than counselor, but parent to them.* –Aunty Vicky

Interview Quote 2
*She doesn’t put people down. She does her best, no matter if we’re singing junk, having a bad day, or dancing really sloppy, she always thinks of us at the high standards and expects the best out of us because we are her shining students.* –Keola, grade 9

Research Question 3

What are student perceptions of how their developmental, social, and emotional needs are addressed in a Hawaiian culture-based school setting?

Student responses were divided into six themes corresponding to a developmental,
social and/or emotional need that was being met as a result of coming to school. These six themes included:

1. Sense of Belonging, Love, and Connection with others
2. Positive Self-concept
3. Positive Sense of Ethnic and Cultural Identity
4. Support and Guidance in Navigating Through Life's Challenges
5. Culturally Consistent Set of Values and Beliefs
6. Culturally Relevant and Interactive Education

These six themes are expounded upon below with direct quotes taken from student interviews. Again, supplementary data has been added to the appendix.

1. Sense of Belonging, Love, and Connection with others

Interview Quote 1
_I used to get into trouble a lot, fight with my friends and stuff. And now, I don't do that bad stuff anymore. Because the way my friends treated me here changed me. My friends here treat me like family. If somebody doesn't have lunch we share with them. We hang out with each other and go to the movies or something. My grandma is good friends with the principal so her daughter and me are close friends. We always go to the movies and go to her house._ --Eddie, grade 7

Interview Quote 2
_In my old school, when my friend passed away, there was nothing. I came to school, nothing. I mean, even though I shouldn't have everyone feeling sorry for me, still, it was kinda hard. They were like, oh, I don't care. Do your work. That's no excuse. Last week Thursday, my grandma had just passed away. I got a lot of help for that. Even the small stuff helps. The teachers saying "oh, I'm sorry to hear about what happened." That brings me up._ --Keola, grade 9

Interview Quote 3
_There's a lot of people there [regular public school] and I couldn't trust anyone and here its so small and so family-oriented. Everybody is so close everybody knows each other. At anytime you could go to any kumu or adult in the school and say, hey, this is going on. Teachers, you can really be open with them. You can talk to them whenever you want to with any kind of problem. It can be a family problem but they'll talk with you and they'll_
tell you how they feel about it. It made me not so self-conscious and so nervous like about everything. It made me feel like everybody cared, not like whatever, who cares about your problems. People were really welcoming and understanding about everything.

--Cherise, grade 8

Interview Quote 4
I came last year mid-quarter in September. I was shame, shy. It was weird when I came in because everybody just came up to you and said, "oh you're new, hi. It's not like Nānākuli--where it's like oh you're new in this class, sit down. Okay learn. That's it. It's not like here. They greet you and make you feel at home. The students here really help each other out. Some friends really like to tell their problems to other friends and they help them and stuff like that. The staff is also better because at my old school, the principal didn't care how the kids were acting, what they did, and how they dressed for school. Here, it's like you almost feel like home. --Sarah, grade 6

2. Positive Self-Concept

Interview Quote 1
The teachers [at my old school] they don't encourage us. They just tell us to do it and stuff. My teacher never encouraged me to do my work when I was failing. She just said you gotta keep working if you want your extra credit and stuff. That's how my teacher was. My teacher now she's nice. She encourages all of us so that's what I like about my teacher now. The kumus give us self-confidence. They tell us we can do it. They encourage us. They say, "just try" and stuff like that. --Eddie, grade 7

Interview Quote 2
Yeah for a lot of students, the main problem for them was not going to school, cutting school, not caring. A lot of students were like that at their old school. Before I came to this school I didn't know anything about my culture or anything. I just didn't think about what ethnicity I am. Oh, Hawaiian, doesn't matter. Oh, things are happening in the community, doesn't matter. I would cut school or if I'm just a little sick, I just stayed at home. Since coming to this school, I've changed by wanting to come to school, wanting to learn, wanting to meet new people, wanting to help our community, everything.

--Keola, grade 9

Interview Quote 3
I used to go to Nānākuli Elementary. I didn't really like the environment because the kids were raunchy; it's like they don't care about anything and even the schoolwork it was too easy for me. It's not like this school where they push you to a higher level. That school they just kept you where you're at and they didn't push you to another level... I'm more outgoing here. I'm not as shame as I felt at Nānākuli because they used to always tease what you wore and stuff. It's not like that here. It's what you wear is what you wear. So long as you're nice and friendly, that's it. I feel more outgoing here and not that shame.
Interview Quote 4
This school changed me a lot. I'm more outgoing now and I'm more interactive with people and not so anti-social so I like it here. --Cherise, grade 8

3. Positive Sense of Ethnic and Cultural Identity

Interview Quote 1
Just coming to this school and helping the Hawaiian community makes me feel better. When I think about helping the Hawaiian community, I think about little by little taking care of the land and supporting the Hawaiian community in every way we can. When they put the non-Hawaiian in Kamehameha, that was their lawsuit, that was their thing, but we still walked to the federal court building. We supported them because they were a part of the Hawaiian community. --Keola, grade 9

Interview Quote 2
[Going to rallies and protesting and stuff] makes them [students] recognize themselves as Hawaiians. It makes them feel they're known and just like being out there in the community doing the hula makes them feel known too. Seeing themselves on TV makes them happy especially if they're doing it for a good reason. --Keola, grade 9

Interview Quote 3
I think it's important to learn about your own culture so that you can be familiar about where you come from and who your ancestors are who your family is, and just the important things that they went through and just to remember where you came from and always love it. --Sarah, grade 6

Interview Quote 4
It makes me feel happy when I learn all this stuff...all this Hawaiian cultural things.. the languages..What happened back then with the Hawaiians. It's exciting to learn about all this kinds of stuff. --Eddie, grade 7

5. Culturally Consistent Set of Values and Beliefs

Interview Quote 1
In public school, it's just school. You're not learning about being a pono person. You're not learning about oh, you shouldn't do this, you shouldn't do that. In regular public schools, they just put you in counseling and try to get it out of you. Or, they put you in suspension or whatever. I've been with a counselor for disputes and stuff. Yeah, it does help, but I always still hold a grudge. --Keola, grade 9
Interview Quote 2
*Here they are more caring with the students. They teach you to respect each other and stuff.* --Sarah, grade 6

Interview Quote 3
*In my old school I wasn't paying attention in my work because my teacher wouldn't tell me to focus. Now our teacher would. I would be talking to my friends in class, but I still do now, but I still focus. Our teacher tells us that too... oh you guys can talk but so long as we have your ears.* --Eddie, grade 7

Interview Quote 4
*Kumu Lei says, "you can't force yourself to like everybody. If you don't like someone, you don't like someone but don't try to irritate them just because you don't like them. Just stay pono and be how you are. Don't be mean to them or put them down."

--Keola, grade 9

4. Need for Support and Guidance in Navigating through Life's Challenges

Interview Quote 1
*Every teacher in this school is a counselor, but a lot of students go to her [Kumu Lei] and Aunty Rena for counseling because she gives good advice, she can relate to students and same things, she cares and shows love for her students as does every teacher over here.*

--Keola, grade 9

Interview Quote 2
*Here it's like you can stop everything you're doing in class and be like, you know what, I have to go up to talk to her, it's really important. And they'll let you go. It happened to me the other day. I stayed upstairs. I got back to class probably around 10 'o clock. I talked to Aunty Rena and Aunty Lisa. We're all taking about the situation I was in. The students [at my old school] don't go to the teachers for that kind of help because they don't feel like they should be sharing it with them because they don't feel like comfortable saying it to the teachers.* --Cherise, grade 8

Interview Quote 3
*It's good to have a counselor, but I can't just rely on that one person to talk to. Oh, I got to go up to her or him and I have to schedule a meeting.* --Cherise, grade 8

Interview Quote 4
*In our old school...we had a counselor, but we felt uncomfortable telling our counselor about our problems because he would tell all our other teachers and stuff. When they would have meetings they would bring it up: like oh, when I had this kid in my class... and tell everybody about our problems. So that's why I feel uncomfortable.*

--Eddie, grade 7
5. Culturally Relevant and Interactive Education

Interview Quote 1
They [DOE public school students] are not getting the learning about how to be a better person and stuff. They're just learning math, social studies, English. We're learning all of that plus more. [At my old school] we only learned stuff only out of the book.

--Keola, grade 9

Interview Quote 2
I like what I'm learning here, and I'm not saying it's easy or it's hard, it's just different. It's better for me here, though. The teachers are more interactive with you. They sit and explain, they don't just write on the board and you have to do it.

--Cherise, grade 8

Interview Quote 3
It's good for Hawaiian kids to learn their culture because they can grow up with it and teach other Hawaiian kids and stuff. It's actually a good thing and it makes me feel good about my culture and where I come from. I like it a lot.

--Sarah, grade 6

Interview Quote 4
We get to learn in different ways. Try it out. How they were sailing on the canoes, we do that. Like dances, that's exciting learning new dances and about new places and the games, the makahiki games, that's the fun part. When we have the makahiki, we get to meet all kinds of people from other schools and that's exciting and fun.

--Eddie, grade 7

Overall, the students who were interviewed at School A spoke passionately about how the school was meeting their social, emotional, and developmental needs based upon the five general categories that were presented. However, a few concerns did come up during the interviews which are mentioned below:

Interview Quote 1
In other schools... if you were not so high you could go to that class if you were really exceeding, you could go to this class. Here we move as a class. Not like you get to do this math and this person gotta stay in that math. So we got to make sure everyone understands what's going on and then we can move on. That's good, but it also holding certain people behind... The only reason why she [my mom] wanted me to transfer was because education-wise, she doesn't think I'm learning according to the standards I should be. I'm learning stuff that I never knew before, but I'm not learning what eighth grade students would learn in a regular DOE school.

--Cherise, grade 8
Interview Quote 2

*We need a new place; too much druggies over here. It makes our school look poor because all the other schools they have a place. We need new facilities.*

--Eddie, grade 7

The student perceptions above reflect two major issues facing charter schools such as School A today: 1) the challenges of meeting mainstream academic standards (i.e. western standards) in a non-mainstream learning environment and educational context, and 2) the lack of available funding and facilities to ensure an optimal learning environment for students. Despite these concerns, however, overall student perceptions about their school, and its ability to meet their social, emotional, and developmental needs were overwhelmingly positive. Next, I present my findings from the Hawaiian Immersion School (School B).

Part 2: Case Study of Hawaiian Immersion School (School B)

In this section, I present my findings from School B based upon an observation and interview of the school counselor and an interview of a classroom teacher who used stories, or moʻolelo to teach character development to his students. I have mainly extracted my results from the teacher interview because counseling functions, at least a formal level, seemed to play a minor role in the school. At the same time, my ability to study this site in more depth was cut short by circumstances surrounding the data gathering process. Thus, my research results reflect these limitations. The school counselor shared with me that 75% of his work involved non-counseling roles such as JPO coordinator, prom coordinator, career fair coordinator, and football coach. He
expressed interest in spending more time counseling students, but was overwhelmed with fulfilling his current non-counseling responsibilities. One teacher shared with me his sentiments about the need for more counseling services at the school:

*He [the school counselor] is so overwhelmed with everything that he has to do that he’s just not there. What’s left as far as an official counseling program that’s it. What’s left is each teacher doing what they can do with the time they have and skills and background training and that’s it. Even though the numbers say there’s only 300 something students and 300 students to 1 counselor that’s normal. But we’re not a typical school. One, we got three different grade populations, elementary, middle and high school. Two, the kids are coming from all different communities, not just one community riding three different busses: one from leeward coast, one central and one from windward. So you got three different communities of kids so that creates its own dynamics. We have a really high at-risk population here—high percentage of free and reduced lunch—maybe about 70%. All the other horrible statistics you would find in the general Hawaiian community. For all those reasons if nothing else we need more counseling support staff.*

While there was a designated school counselor at this school, much of his time was spent on doing non-counseling related roles in the school. Due to these circumstances, I chose to present my results from School B by focusing on an interview with a teacher who used storytelling as a counseling strategy and technique in his classroom instead. Storytelling, he shared, was a cultural and educational medium to impart character education, social skills, and values to his students. His vision was to develop a school-wide guidance curriculum based on Hawaiian storytelling. The goal of the counseling and guidance program, he said, was “to restore that method of character development, story-telling and everything that it entails to the community.” Based on the information that was gathered from the interview, I have organized my findings into two sections: 1) Characteristics of Stories, and 2) Storytelling Functions. Results from School B thus fall under the general area of research question 2. Since all of the quotes were
directly extracted from my interview with Kumu Kekoa, I have purposely omitted the use of citations.

Stories as a Counseling Strategy/Technique

Characteristics of Stories

1. Stories unfold as the person grows
2. Stories have multiple applications in life
3. Stories resonate within us
4. Stories are like herbal medicine
5. Stories are remembered
6. Stories contain cultural knowledge
7. Stories convey survival strategies tested over time
8. Stories are found in every traditional culture

These findings are supported below with direct quotes taken from an interview with Kumu Kekoa:

1. Stories unfold as the person grows

Interview Quote 1

In traditional-based paradigms of teaching, a lot of the stories and lessons are symbolic in nature. What that allows to happen as opposed to something that is more direct and specific is that the relevance, or the meaning and the application allows itself to unfold as the person grows.

Interview Quote 2

So long as you remember these stories, as you go back through life and think back about them, they continue to teach you as you grow and as your perspectives on things change, the relevancy of the story changes and continues to teach you.

2. Stories have multiple applications in life
Interview Quote 3

The nature of stories and symbols is that they have multiple applications. The symbols and the stories grow with the individual. So as we as individuals experience certain different things in our lives and grow into new experiences we see how these lessons that we’ve learned if the symbols are broad enough in their application, then we can learn again from them.

3. Stories resonate within us

Interview Quote 1

It resonates, there’s truth human truth and life experience in these stories. When you find those places where you feel that connection, a lot of people, non-Hawaiians, enjoy the cultural values that Hawaiian culture has and really embrace it. It’s not like those guys feathers and those guys wear cool leis. But it’s like, there’s something real, very human, interconnectedness, a relationship, and people respond to that because at the core level, that’s who we are as human beings - interconnected.

Interview Quote 2

Character building comes from the roots of that belief system. Then, it resonates because then there is a continuity in with the language that they speak, the language of the stories, and a connection with stories to the values. So we’re not just saying malama, but because I read this story, there is continuity in everything.

Interview Quote 3

To me that’s the value of stories. . . there’s something there that is deeper and that resonates with people. Not just on this level we’re used to dealing with, but it’s talking to them in a higher sense; their spiritual selves, their universal selves and a lot of these stories talk to them in that way.

4. Stories are like herbal medicine

Interview Quote 1

Yeah, it’s a tea. That’s the herbal tea that you take. And once you take it, it starts to work the more it sits and you steep in it. . . Then, when a person comes into see you, you can refer back to the story rather than teaching them a new one. You call upon prior knowledge and relate to that. Ideally, if you do a lot of follow up you can, but that’s the power of stories, hopefully it starts to teach.

Interview Quote 2

Western medicine it’s like whatever is sick, ok, we’ll fix that. Your cuts gone, boom,
you’re home. But Chinese medicine is like you’re sick because these things were out of balance. Put that back into balance, and now we’re going to strengthen this so that next time these environmental pressures come back to the body, the body can defend itself. And, with counseling, especially from a traditional point of view, whatever the trauma is that you’re dealing with now, we take care of it, and then we’re going to build up on the inside so that next time emotional pressures come in, you can deal with it. It doesn’t come in, you ward it off.

5. Stories are remembered

Interview Quote 1
A lot of ‘em I just make up at the time, and they say, come on tell us a scary story okay, and then I make it up, but they love it and remember it. But I ask them one month later, you remember that math lesson we did, oh, I don’t remember what the formula for triangle was kumu. . . but you remember the story from two years ago? Yeah, that was one cool story. I think our brains are programmed to retain stories. Graphic information, textual information that’s something more recent that as human beings we’ve been learning to deal with. But stories people remember and that’s why movies are still popular, and TV, or books. We’re responding to stories.

6. Stories contain cultural knowledge

Interview Quote 1
Stories become a way of compacting a lot of information a lot of cultural knowledge into a very easily conveyed medium. So instead of a whole book, you have a story.

Interview Quote 2
I think stories have been passed down in oral traditions because that’s how cultural values, history, mores are passed down and perpetuated.

7. Stories convey survival strategies tested over time

Interview Quote 1
So I think with the stories now we have the potentials--these are tried methods within these societies developed over hundreds of thousands of years and probably got troubleshoot so they came up with a system that works. From our perspective now, from a western perspective or an academic scholarly perspective, psychology, which has been around since Freud, Eriksson and those guys for what, 150 years? And we’re using a lens that have been developing over a 150 years, that’s the rubric to judge something that has been developing for thousands of years.
Interview Quote 2

*These stories, if you look at the entire history of human beings, the advent of writing and use of writing is a real small percentage for however hundreds of thousands of years as hunter-gatherers and information was only passed down through stories. That’s my theory for why stories are so powerful. Because the only way you can pass down information is oral. If you look at Darwin’s survival of the fittest, natural selection, if you can’t remember stories, you’re going to die because you eat the berries at the wrong time, you pick the fish and eat it when it’s poisonous you’re not going to know when to go out, you’re going to get smashed by a wave, when to migrate, when you see these things it’s time to leave because the snow is coming. If you’re like “now, what was that”, it’s too cold, you’re going to freeze and die because the cold is coming. In a certain way, the ones who could survive were the ones who had the capacity to retain stories. I think that’s why kids, I’d have six graders and people in the eighth grade who would say, “oh yeah, Kumu, remember the story you told us that time?”*

Interview Quote 3

*Even if they are in the modern culture, these tried and tested practices that have come to be developed over hundreds and thousands of years came to this way in a people’s response or need because whatever pilikia or psychosis it’s always been with us, a manifest of the human condition. Societies throughout out time had to figure out some way to deal with it.*

8. Stories are found in every traditional culture

Interview Quote 1

*You find all these kinds of stories in every traditional culture; you take care of your food; this is the life of your people so don’t squander it and people squander it or then they get punished and someone has to make amends and re-teach the people how to care for the land and how to care for the food and how to appreciate what was given to them. I find that through all the cultures.*

*Storytelling Functions*

Kumu Kekoa also suggested that stories could be utilized in a therapeutic context as a counseling strategy or tool. Five functions of stories as a counseling strategy or technique emerged from the interview:
1. Stories help to re-connect families to traditional Hawaiian values and belief system

2. Stories provide moral and cultural guidelines on how to live and how to be a good human being

3. Stories provide opportunities for self-reflection

4. Stories provide a method to communicate behavioral expectations

5. Stories serve as tools to work with at-risk youth

I expound upon each of these functions below with quotes from Kumu Kekoa:

1. Stories help to re-connect families to traditional Hawaiian values and belief system

Interview Quote 1
Now these kids feel disconnected. They don’t know where there place is in society. They’re acting out aberrant and negative behaviors. But maybe by giving them this and returning to them the stories and the whole value system back to families, now they know where we’re at. They know what the right thing to do. If they want find an identity and be Hawaiian, Hawaiian is not go down be brother brother go down to the park and get drunk and play ukulele. They would know being Hawaiian is not these things because of the stories.

Interview Quote 2
If the power of the story is strong enough... and they may say, oh you wanna hear a story, let me tell you a story because they remembered it. And maybe the stories can start to live in the families again. And in the same way that wasn’t just like okay, drop everything, and they go western life. It was a slow, over generations, a degeneration, and now we can start to regenerate.

Interview Quote 3
Ideally we would provide a parents night and provide a training. I don’t even like to think of it as giving them the tools but it’s like returning the tools. Five generations ago, their grandparents probably had these tools. It just got lost. Here you are. Found em, it’s yours. It’s your cultural legacy and heritage. Even going through with a family that isn’t Hawaiian, the use of stories is anybody’s cultural legacy or story.

Interview Quote 4
If you look at Hawaiian kids running around looking to belong, that identity of parentless individualism syndrome, put English letters and Hawaiian helmet, tell these kids, you want a tattoo? There is a cultural reason why you would get a tattoo. There are cultural reasons for getting a tattoo and it has to do with your family. Understand that. If you want to show that you’re proud to be Hawaiian, then do something that is really Hawaiian and not a warrior helmet. People didn’t do that before. And besides, it’s not even a warrior’s helmet but it’s a priest’s helmet. You guys are putting that on top. By giving them that information, when they do go through that proper process, they do go through the protocols and they had researched their genealogies, and they understand the meaning of the symbols, then you’re returning to them something that they were looking for anyways but it’s there.

2. Stories provide moral and cultural guidelines on how to live and how to be a good human being

Interview Quote 1
They are teachings. They are holy things. If it was in a Christian western context, these stories would be the bible. This is what teaches people how to be. How to be good people. How to fit in, how to honor the gods. Its all there. So now it becomes a guide. The story gives you guidelines for how to live.

Interview Quote 2
Aloha i kekahi kekahi—you say all these wonderful phrases but where does it come from? How do you relate to that and why and how do you apply it. Is aloha and is malama always the thing to do? In this one story, no... there is cultural precedence for why you do, when to do and when not to do.

Interview Quote 3
The stories show that. It shows Maui not beating up his brother. Showing someone what’s responsible and how to take care of things. Showing someone that has made this commitment to their ancestors and would follow through with it no matter what. And maybe just... it’s not going to be a complete revolution, but, by giving this back to some of these kids, maybe they see a different way to live.

Interview Quote 4
How to be a good human being. If you’re a good human being, you become a contributing member of your society. If you don’t know how to read, someone will want to teach you because you’re a good human being. If you’re a jerk, even if you knew how to read, no one’s going to want to have you around... In the bigger picture, it’s what kind of person you are that determines success. Not GPA, or academic achievement.

3. Stories provide opportunities for self-reflection
Interview Quote 1
Yes, the story becomes an opportunity to analyze themselves. But the hardest thing often in counseling or psychiatry is for them to get to look at themselves to create that distance. For all of us it's hard because you're right there, you're in it. What do you mean I'm mad? I'm not mad! It's like if you can see yourself on TV, oh yeah, I look pissed off. But the story if it is chosen well, and these traditional storytellers would have these vast repertoire of stories.

Interview Quote 2
So you go to somebody like an herbalist, and they give you herbs and stuff like that, you go to a shaman, takes care of the spiritual side of it, you also go to a storyteller. This person would sit down and listen to you like a psychoanalyst. This person listens to what the problem is...ahh...I can't sleep...this and that...and says, okay, I'll tell you a story and gives this person the story and says homework, think about this story. So they come back and they say, what did you find out? What did you understand from this story? And they keep coming back till the story teaches. So the story is something that works with the person too. So you're working on all these different levels.

Interview Quote 3
So now, you got this vast repertoire of stories and when the person comes in, you can give him the right story, and say, "I want you to think about it." Throughout the story, the person can look at themselves.

4. Stories provide a method to communicate behavioral expectations

Interview Quote 1
But the main thing is that the kids get the story. At the beginning of the story, you give the same four stories to all households. You give them English versions if they don't speak Hawaiian in the households. And then same thing with just a little paper—these are the stories and these are the lessons and these are some ideas and you can use these to help your children and it's to empower parents with some kind of tool to communicate behavior expectations with their kids of whatever they have or don't have, especially the ones that don't have. The only thing they know how to do is yell at them or hit them. So, if kids are fighting again, the brothers, go, ey, don't guys have it all wrong. Ey, what the story say about Maui? You gotta take care of your younger brother right? So, you guys shouldn't be fighting with that. Did Maui throw his brother off the canoe? No, so you shouldn't throw your brother off the couch. That kind of thing. So now you have a different approach from "godfunnit, how many times did I tell you not to throw your brother off the couch."

5. Stories serve as tools to work with at-risk youth
Interview Quote 1

There's a guy in Arizona that I want to go and talk to and meet. He's actually from here . . . married a Navajo woman, lives on the Navajo reservation and works in the school system as a counselor for 15 years. He learned a lot of their traditional stories and he uses those stories as counseling tools with at-risk kids. They come in and one of the things he does, he talks with the kids and shares with them the stories. A lot of these kids are disconnected too from the meaning so he helps them to understand the symbolism—"do you know what it means when you see this, do you know what it means when you see coyotes..." So through that dialogue. . . they start understanding the story, and when they start understanding the story, then they can start to understand what they're going through.

Summary of Results

In this chapter, I have presented my findings from both School A (Hawaiian and Charter School) and School B (Hawaiian Language Immersion School). In Part 1, I presented a case study of the values, goals and strategies embedded in the practice of counseling followed by student perceptions about how they felt their needs were being met in the school. In Part 2, I have discussed stories as a counseling tool and technique in conjunction with one teacher's vision to develop a school-wide guidance program based on Hawaiian stories.

In the next page, I present a series of diagrams and charts to summarize and bring greater clarity to my findings from both schools. The following diagram depicts how the two variables (counseling and cultural recovery) interrelated to impact the growth and development of students in School A. Therefore, the model is specific to this school and do not represent "a universal approach" for counseling Native Hawaiians.
Modern Condition: A state of disconnectedness from one's cultural identity, family, community and school, which leads to feelings of inferiority, anxiety, apathy, and distrust

CULTURAL RECOVERY
(process of connecting back to Hawaiian ways of living and being)

STORIES, PROVERBS, HULA, CHANTING, SONGS AND PRAYER
(examples of media used in cultural recovery)

COUNSELING FUNCTIONS
1) Teach Hawaiian values and social skills using the media above
2) Empower students to make informed choices
3) Nurture and encourage the potential in every student
4) Provide students with the attention, support, and guidance they need to overcome adversity

HAWAIIAN VALUES
(embedded into the culture of the school)

`ohana, aloha laulima mākaukau pono ha’a`a`a nānā i ke kumu kuleana

SOCIAL SKILLS

(e.g. Listening skills, problem-solving (ho`opo`ono`po`ono) skills, coping skills, teaching appropriate and inappropriate behaviors such as respect for those around you, knowing time and place)

HEALING

A process of moving from a place of disconnectedness to interconnectedness
Experiencing a positive connection to one's cultural identity, family, school and community as a result of cultural recovery and the counseling functions that are in place

RESULT

Increased levels of self-esteem, a positive sense of cultural identity, higher levels of trust and, self-knowledge, the empowerment to make informed choices, and lower levels of anxiety
While the above chart was derived mainly from the research results from School A, storytelling as a counseling technique from School B falls under the general area of "media for cultural recovery." Both schools shared the goal of helping students to move from a situation of disconnectedness to interconnectedness through the use of Hawaiian cultural media to recover Hawaiian ways of living and being in the world. Another major objective of this study was to seek understanding about how counseling was practiced and conceptualized in Hawaiian culture-based schools settings. The following chart summarizes some of the key differences between typically western approaches of counseling with research data gathered from School A.

*Figure Example 2. A Comparison of Counseling Approaches: Western and Hawaiian*

<table>
<thead>
<tr>
<th>WESTERN CULTURE-BASED SCHOOL SETTING (hypothetical)</th>
<th>HAWAIIAN CULTURE-BASED SCHOOL SETTING (School A)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monolingual Orientation</td>
<td>Pidgin English, Hawaiian, Standard English, Nonverbal Communication</td>
</tr>
<tr>
<td>Secular in approach; clear separation between spiritual, psychological and physical well-being</td>
<td>Spirituality-based; no separation between spiritual, psychological and physical well-being; <em>pule</em> or prayer is a part of everything</td>
</tr>
<tr>
<td>The brain, or cognitive realm is the seat of understanding and personal change</td>
<td>The gut, or <em>na`au</em> is the seat of understanding and personal change</td>
</tr>
<tr>
<td>Rigid adherence to time schedules</td>
<td>Less rigid adherence to time schedules</td>
</tr>
<tr>
<td>Appointment-based</td>
<td>Spontaneous</td>
</tr>
<tr>
<td>Nuclear Family-based, school is not an extension of the family</td>
<td>Extended family-based, school is also an extension of family</td>
</tr>
<tr>
<td>One designated counselor in the school</td>
<td>Everyone is a counselor</td>
</tr>
<tr>
<td>Individual-centered emphasis to problem-solving</td>
<td>Group-oriented emphasis to problem-solving: <em>ho`oponopono</em></td>
</tr>
<tr>
<td>White, middle-class values</td>
<td>Hawaiian and local values</td>
</tr>
<tr>
<td>Character Education usually not a part of</td>
<td>Character Education infused into everyday</td>
</tr>
</tbody>
</table>
The final objective of this study was to discover student perceptions about how their social, emotional and developmental needs were being met at their schools. A summary of student responses comparing their experiences at their former schools (various public schools in Hawai`i) and the Hawaiian charter school (School A) was compiled to underscore some of the underlying differences between the values and beliefs embedded in both schools and the implications this had for student growth and development.

*Figure Example 3. Summary of Student Responses*

<table>
<thead>
<tr>
<th>FORMER SCHOOLS</th>
<th>HAWAIIAN CHARTER SCHOOL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less love, attention, caring from teachers</td>
<td>More love, attention, caring from teachers</td>
</tr>
<tr>
<td>Problems addressed with detention, suspension, and/or individual counseling</td>
<td>Problems addressed through talking it out with all parties involved as a group (ho`oponopono)</td>
</tr>
<tr>
<td>Teachers were unapproachable</td>
<td>Teachers are like family</td>
</tr>
<tr>
<td>Problems were a matter between the student and the principal</td>
<td>Students are open to solve problems with each other and with other adults in the school</td>
</tr>
<tr>
<td>More fighting with friends</td>
<td>Friends treat each other like family</td>
</tr>
<tr>
<td>More nervous and self-conscious in school</td>
<td>More outgoing and interactive in school</td>
</tr>
<tr>
<td>Indifferent about school, cultural identity and Hawaiian community</td>
<td>Caring about school, cultural identity and Hawaiian community</td>
</tr>
<tr>
<td>Book-based Learning with clear separation between subjects</td>
<td>Project-based learning, learning from the natural environment, character education and hula, integrated subjects</td>
</tr>
<tr>
<td>Lack of trust between students and</td>
<td>A relationship of trust with Kumu Lei and</td>
</tr>
<tr>
<td>counselor</td>
<td>other teachers in the school; you could talk to anybody; all teachers are counselors</td>
</tr>
<tr>
<td>-----------</td>
<td>--------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Teachers were not encouraging</td>
<td>Teachers encourage students</td>
</tr>
<tr>
<td>Feeling unaccepted and judged by peers</td>
<td>Feeling accepted and loved by peers</td>
</tr>
<tr>
<td>Individual-achievement rewarded</td>
<td>Everyone learns together and moves as a group</td>
</tr>
<tr>
<td>Western academic standards-based, little or no education about Hawaiian culture</td>
<td>Hawaiian culture-based; hula, Hawaiian language, cultural excursions, etc.</td>
</tr>
</tbody>
</table>

In conclusion, I have presented my research results into a chart format to summarize my findings from both schools. In Chapter V, I present the main ideas that have emerged and discuss the implications of the findings.
CHAPTER V
DISCUSSION AND CONCLUSIONS

I think it's important to learn about your own culture so that you can be familiar about where you come from and who your ancestors are, who your family is, and just the important things that they went through. . . just to remember where you came from and always love it.

--Sarah, grade 6

This is only the beginning of a story that I hope would continue to grow and unfold . . . In this final chapter, I will highlight some of the insights that I have had over the course of my research. Key ideas that have emerged from the case studies of both schools (A and B) will be underscored, along with their implications for counseling Native Hawaiian students.

Cultural Recovery and Counseling

Cultural recovery could perhaps be described as, “a process of reaffirming and recovering the cultural foundations of a Hawaiian way of living and being” (Salzman, 2001). A main idea that has presented itself in this thesis substantiated by research data is that cultural recovery is an important component in counseling Hawaiian students. In School A, the data suggests that cultural recovery, in conjunction with other counseling functions in the school, is important in meeting the social, emotional and developmental needs of the students. In School B, story telling played a key role in the process of cultural recovery. In the previous chapter, a model (Figure Example 1, p. 67) was developed to describe and depict the different variables contributing to the positive growth and development of students in School A. Positive changes included higher levels of self-esteem, a reduction of anxiety, improved feelings of emotional adjustment, and increased levels of self-worth.
The research data from School A seemed to validate other studies that have been conducted on the relationship between cultural recovery and self-esteem for Native Hawaiians (Kanahele, 1982; Gaughen, 1996; Salzman, 2001). Students reported higher levels of self-esteem and lower levels of anxiety as a result of coming to school. Students also said they felt “known” and recognized when they went out into the community to protest in rallies and marches for Hawaiian rights. Another student mentioned that learning about things related to Hawaiian culture made him feel “happy” and “excited.” Findings seemed to be consistent with the viewpoint that the revalidation of one’s culture and standards of living and being in the world served to “reconstruct a world of meaning for people to act in and achieve anxiety-buffering self-esteem” (Salzman & Halloran, 2004). At the same time, the research data also suggests that the combination of counseling functions, which include the reaffirmation and recovery of Hawaiian cultural foundations, worked together to create positive changes in the lives of the students interviewed.

Counseling from a Cultural Context

The cultural or ecological context of setting serves as important windows into understanding the underlying values and belief systems embedded in the complex web of human experience (Bronfenbrenner, 1979). A major objective of this study was to discover how counseling was conceptualized and practiced in Hawaiian culture-based school settings. In Chart II of Chapter IV, generic western approaches of counseling were compared with research data gathered from the Hawaiian Charter School (School A).
In a western cultural and educational paradigm, there tends to be a clear delineation between counseling functions, teaching, and parenting. In other words, the counselor counsels, the teacher teaches, and the parent does the parenting. However, research results from School A have indicated that the roles and functions between counseling, parenting and teaching were not separate, but rather, tied closely together. Statements from teachers such as, “I treat my students as my own” reflect an ‘ohana or family-based perspective compared to the more individualistic western perspective. Students also expressed similar sentiments of school feeling like “home.”

In the Hawaiian culture-based school, a more family-based approach was also taken for problem solving compared to the more one-to one approach usually taken in western settings. While both individual and group level counseling took place in School A, emphasis was placed on understanding one’s role and place in relation to others in the group. Other cultural differences that have emerged from this study, among others, include the spontaneous, almost organic nature of counseling in the Hawaiian culture-based school setting compared to the more structured and appointment-based counseling characterized by most western culture-based settings.

Overall, one could infer that the western approach to counseling tends to be structured, linear, rational, compartmentalized and individualistic. On the other hand, counseling in the Hawaiian culture-based school appeared to be flexible, group and family-oriented, holistic, and an integrated part of the school culture.
Student Perceptions

Another major objective of this study was to discover student perceptions about how their social, emotional and developmental needs were being met at their school. A summary of student responses comparing their experiences at their former schools (various public schools in Hawai‘i) and their current school (Hawaiian charter school) was compiled to underscore some of the underlying differences between the values and beliefs embedded in both schools and the implications this had for student growth and development.

When asked to compare their experiences at both schools, students overwhelmingly gave negative assessments of their former schools. In exploring the reasons behind this negative assessment, the data seemed to suggest that the deeper needs of students, such as character education, social skills, cultural learning, emotional support and guidance were not being addressed to the extant they were at their current school. One student didn’t feel comfortable talking to his counselor because there was a lack of trust. Another student shared that fighting and then hating each other would solve problems at their old school. Another student described previous classmates as “raunchy” and that the older students were a bad influence on younger kids. Another student shared, that, “teachers just knew you by name, but didn’t know you know you.”

When asked to talk about their experiences at their current school, all four students felt that their school was meeting their needs for emotional support and guidance. They said teachers and students treated each other like family, and problems were openly discussed through an ancient conflict resolution method called ho`oponopono. One
student talked about how he was a friend with everybody in the school, including the younger kids. He also said that teachers told students that they cared, and “he knew that they cared.” Many of the students also mentioned they could go to any adult in the school to talk about their problems. They said they were not just learning “straight out of the book” but, rather, they were receiving a holistic education. Examples of this included learning how to be “a pono person” (moral, just), learning how to focus, and learning about Hawaiian culture through various media such as hula, language and cultural excursions.

The research data also revealed that significant changes occurred among students after coming to the Hawaiian charter school. These changes included, “feeling less anxious and self-conscious about everything” to feeling “more outgoing and social” Another student changed from a situation where he was indifferent about school, his cultural background, and his community to a situation of “wanting to learn, wanting to meet new people, and wanting to help our community.” Another student talked about he would always get into fights at his old school. He said he changed after coming to this school because his friends treated him “like family.” Overall, the research findings suggested that students felt happier, more self-confident and better adjusted at the Hawaiian culture-based school compared to their former schools.

A key difference between Western and Hawaiian culture-based education also came up in one of the student interviews. One student felt that she was not accelerating at the same pace as she was in her former school. She felt that some students had to always wait for others to catch up before moving together as a class. She noted that this
kept some students from learning at a more accelerated pace. Whereas individual
achievement and success tends to be prioritized in western culture, one of the values that
emerged from the research data from the Hawaiian charter school was kūlia i ka nuʻu—
striving for the best but not at the expense of others and laulima—many hands working
together. The data suggests that these two values conflicted with western values of
individual achievement and competition.

Thoughts on Counseling Strategies and Techniques

In Chapter IV, various counseling strategies and techniques employed in School
A and School B were outlined. In conjunction to these strategies and techniques,
counselor characteristics were also discussed as important variables for effective
counseling. Although these personal characteristics were not directly addressed by my
research questions, I felt it was important to include them into my findings. These
findings were significant for me because they seemed to indicate that some aspects of
effective counseling couldn’t be “learned”, but rather, came from personality
characteristics such as a deep sense of knowledge of oneself, a caring heart, a driving
purpose, and life experience. The research data suggested that both counseling strategies
and personality characteristics are important components in effective counseling.

In my observations of Kumu Lei interacting with her students, I sensed that the
strategies and techniques she used came directly from the core of her experience and her
being. She was fully aware of the strategies and techniques that she was using, and
picked different counseling strategies and techniques depending upon the student and the
context of the situation. Many of the strategies came from a Hawaiian cultural perspective (e.g. Strategy 1: Invoking the authority of ancestors when teaching social skills), and others were more personal such as Strategy 6: Punish/Love and, Strategy 11: Using emotional jolts to create impact).

Strategy 11 was especially significant for me because it forced me to confront my own biases. Occasionally, Kumu Lei would hold up a slipper in her hand to create visual impact in enforcing discipline with her students. From a western perspective, (where I was coming from), this could be perceived as a physical threat. When I brought this up with Kumu Lei, she explained to me that the role of using the slipper was a visual gripper or attention getter, and not something that was meant to harm or hurt. Whereas the slipper example was more of a classroom management technique, when counseling students, she shared that she uses other emotional jolts such as “gripping the intensity of the moment.” She shared with me that sometimes, she cries in front of her students. I came to understand after several conversations with Kumu Lei that the main purpose of the jolts (both as a classroom management technique and as a counseling technique) was to communicate to students her seriousness of intent and purpose in helping them overcome difficult obstacles in their lives. The objective of the emotional jolts was to communicate and connect with students at the level of the na`au or gut; the seat of Hawaiian thought and feeling.

In Part II of Chapter IV, story-telling as a tool or strategy was discussed. Similar to the impact of an emotional jolt, Kumu Kekoa mentioned that humans tend to retain stories because stories resonate and touch us at a deeper level of consciousness and
awareness. Cultural values, history, and mores, he said, were passed down in oral traditions through stories. Used as a counseling technique, stories become a means to share important life lessons with students in ways that promote self-reflection and personal growth. In both schools, the strategies and techniques employed were characterized by their abilities to establish connectedness and mutuality with students and their families.

Summary of Findings

Overall, 9 Hawaiian values and beliefs, 4 counseling functions, 19 counseling strategies and techniques, 8 counselor characteristics and 6 student needs were identified in this study of a Hawaiian culture-based school (School A). In addition, storytelling as a counseling technique was also discussed in the Hawaiian Immersion School (School B). 8 characteristics of stories and five functions of stories were presented.

All in all, research data from School A seemed to suggest that the affirmation and recovery of Hawaiian cultural foundations in conjunction with other counseling functions in the school played a significant role in creating positive changes for the students interviewed. Positive changes included higher levels of self-esteem, a reduction of anxiety, improved feelings of emotional adjustment, and increased levels of self-worth.

Implications for Policy and Research

Findings from this study support the continued growth and development of Hawaiian culture-based schools to promote the social and emotional well being of
students of Native Hawaiian ancestry. Results suggest that the dominant education system may be culturally inappropriate for certain students. Four out of four students felt culturally disconnected in their former schools and experienced positive changes as a result of attending a Hawaiian culture-based school. The implications of these findings are significant for counselors and educators working with Native Hawaiian students in the public schools. The results suggest that there is a need for the current educational system to provide more culturally appropriate counseling services for certain Native Hawaiian students. At the same time, more research in this area needs to be conducted to support and substantiate these initial findings.

Implications for Training and Practice

Although this study does not claim to be a universally applicable counseling model for counseling Native Hawaiian students, findings from this study may still be useful as a reference and guide for counselors working with Native Hawaiian students or those who are interested in working with this particular population. Findings from this study also point to the need for graduate programs specifically designed to train counselors working with predominantly Native Hawaiian students from a Hawaiian cultural worldview and context.

Conclusion

This study is the only beginning of a long journey in re-discovering the meaning and application of counseling from a Hawaiian cultural perspective. The purpose of this
descriptive and explorative study was to illuminate the goals, values, strategies, and techniques that were embedded in the practice of counseling in two Hawaiian culture-based schools. Another objective was to gather student perceptions of how they felt their emotional, social and developmental needs were being met in the school. Comparisons were also made between counseling approaches found in the Hawaiian culture-based school with more generic western approaches to counseling, and the implications were discussed. I organized Chapter IV based on my research questions with direct quotes from my research participants to present their voices with the least amount of personal interpretation and bias as possible. In Chapter V, I weaved together my findings and attempted to bring meaning to the study based on the main ideas that had emerged during the research process. As a cultural outsider to the Hawaiian community, I relied heavily on cultural informants to help navigate the way for me through uncharted waters for which I am forever grateful and indebted.

Strengths, Limitations, and Direction for Future Research

This study was limited by the lack of available data from School B. Thus, more research is needed to substantiate Case Study 2 in exploring the use of storytelling as a counseling instrument for Native Hawaiian students. More studies in the future that illuminate counseling models from other Hawaiian culture-based school settings would also help to substantiate these initial findings. Despite some of the limitations of this study, overall research results support the continued growth of Hawaiian culture-based
schools, and contribute to the general awareness and knowledge of counseling from a Hawaiian cultural context and worldview.
APPENDIX A: COMMITTEE ON HUMAN STUDIES FORM

AGREEMENT TO PARTICIPATE IN

Counseling in a Hawaiian Context: An Ethnographic Case Study of Two Hawaiian Culture-based Schools

Mitsuyo Lani Suzuki
Principal Investigator
The University of Hawai‘i at Mānoa
Home: (808)537-4525 Cell: (808) 224-8723
mitsuyolani@hotmail.com

Aloha, and mahalo for your interest in this study. My name is Lani Suzuki, and I am a graduate student at UH Mānoa. With your permission, I would like to hear your perspectives about how counseling is defined and practiced in a Hawaiian culture-based school. This research is conducted towards a master’s thesis in partial fulfillment of the requirements for the degree of Master of Education in Counseling and Guidance.

• PURPOSE OF THE PROJECT

The purpose of this research project is to discover the cultural values, strategies, techniques and goals embedded in the practice of counseling in two Hawaiian culture-based schools. In addition, this study seeks to understand the perspective of students, and how they feel their school is meeting their social, emotional and developmental needs.

• PROCEDURES

I will be conducting interviews (for about 45 minutes), which may be audio-recorded, with your consent, for transcription and further analysis. I will also be conducting informal observations in the school (approx. twice for 2 hours each) to better understand how counseling, as they relate to cultural values, is being practiced. In order to ensure that I have understood what you have said, I will reflect back to you what was heard during the interviews and verify the accuracy of the collected data on a regular basis for the duration of the study. Research findings from this study will be shared with the participating schools.

• POTENTIAL RISKS AND BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

Very little potential risk is involved for the participants due to the nature of the study.
All information obtained will be kept strictly confidential. Findings from this project will contribute to the general understanding of the various factors (e.g. school values, cultural protocol, counseling techniques, etc.) that lead to positive human growth and development for Hawaiian students. This may have important policy implications for counselor training programs and may influence the ways in which schools deliver counseling services for Hawaiian students in the future.

- **CONFIDENTIALITY**

As mentioned above, all information obtained will be kept strictly confidential. Data collected from interviews will be summarized into broad categories. As a result, no personal identifying information (including school names) will be included in the research results. All records will be stored in a locked file for the duration of the project and destroyed upon its completion. Audiotapes, if applicable, will be destroyed immediately following transcription. All other research records will also be destroyed upon completion of the project.

- **PARTICIPATION AND WITHDRAWAL**

If for some reason you are unable to continue participating in this project, you are free to withdraw at any time without consequences of any kind. Participation in this project is completely voluntary.

Participant:

I have read and understand the above information, and agree to participate in this study.

Name of Participant

Signature Date

If you have any questions or concerns regarding this project, please contact the researcher, Lani Suzuki, at home (808)537-4525 or on her cell-phone at (808)224-8723. If you have any questions regarding your rights as a research participant, please contact the UH Committee on Human Studies at (808)956-5007. Mahalo mui loa for your time and your sharing.
Aloha, and mahalo for your interest in this study. My name is Lani Suzuki, and I am a graduate student at UH Mānoa. With your permission, I would like to hear the perspectives of you and your peers about how you feel your school is meeting your social, emotional and developmental needs. This study is conducted towards a master's thesis in partial fulfillment of the requirements for the degree of Master of Education in Counseling and Guidance.

• PURPOSE OF THE PROJECT

The purpose this research project is to discover the cultural values, strategies, techniques and goals embedded in the practice of counseling in two Hawaiian culture-based schools. In addition, this study seeks to understand the perspective of students, and how they feel their school is meeting their social, emotional and developmental needs.

• PROCEDURES

I will be conducting a “talk story” session, which, with the group’s consent, may be audio-taped for transcription and analysis. The group will consist of 3-5 students, and the topic will be about school life. The group will meet for approximately 45 minutes, and will be held at a time most convenient for everyone involved. During the session, I will reflect back to you what was said in the group to make sure that I have understood you correctly. Findings from this research project will be shared with the participating schools.

• POTENTIAL RISKS AND BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

Very little potential risk is involved for participants due to the nature of the study. All information obtained will be kept strictly confidential. Findings from this project will contribute to the general understanding of the various factors (e.g. counseling techniques,
school values, cultural protocol, etc.) that help in promoting positive human growth and development for Hawaiian students. This may help counselor training programs to be more culturally sensitive to the needs of Hawaiian students, and may inform the ways in which schools deliver counseling services for Hawaiian students in the future.

- **CONFIDENTIALITY**

As mentioned above, all information obtained will be kept strictly confidential. Data collected from the “talk story” session will be summarized into broad categories. As a result, no personal identifying information (including school names) will be included in the research results. All records will be stored in a locked file during the project and destroyed upon its completion. Audiotapes, if used, will be destroyed immediately following transcription. All other research records will also be destroyed upon completion of the project.

- **PARTICIPATION AND WITHDRAWAL**

If for some reason you are unable to continue participating in this project, you are free to withdraw at any time without consequences of any kind. Participation in this project is completely voluntary.

Participant:

I have read and understand the above information, and agree to participate in this study.

____________________________
Name of Student Participant

____________________________     ________________
Signature                          Date

If you have any questions or concerns regarding your rights as a research participant, you may contact the UH Committee on Human Studies at (808) 956-5007. You may also contact the researcher, Lani Suzuki, anytime, at home (808)537-4525, or on her cell phone at (808)224-8723 with any questions or concerns regarding this study. *Mahalo nui loa* for your time and your sharing.
APPENDIX C: COMMITTEE ON HUMAN STUDIES CONSENT FORM

PARENTAL CONSENT TO PARTICIPATE IN

Counseling in a Hawaiian Context: An Ethnographic Case Study of Two Hawaiian Culture-based Schools

Mitsuyo Lani Suzuki
Principal Investigator
The University of Hawai‘i at Mānoa
Home: (808) 537-4525 Cell: (808)224-8723
mitsuyolani@hotmail.com

Aloha! My name is Lani Suzuki, and I am a graduate student at UH Mānoa. With your permission, I would like to listen to the perspectives of your child and other students about how they feel their school is meeting their social, emotional, and developmental needs. This research is conducted towards a master’s thesis in partial fulfillment of the requirements for the degree of Master of Education in Counseling and Guidance.

• PURPOSE OF THE PROJECT

The purpose of this research project is to discover the cultural values, strategies, techniques and goals embedded in the practice of counseling in two Hawaiian culture-based schools. In addition, this study seeks to understand the perspective of students, and how they feel their school is meeting their social, emotional and developmental needs.

• PROCEDURES

I will be conducting a focus group which may be audio-recorded for transcription and analysis. The focus group will consist of 3-5 students, and will take no longer than 45 minutes. The general topic of the focus group is school life. During the focus group, I will reflect back to students what was said in the group to make sure that I have understood them correctly. Research findings from this study will be shared with the participating schools.

• POTENTIAL RISKS AND BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

Very little potential risk is involved for participants due to the nature of the study. All information obtained will be kept strictly confidential. Findings from this project will contribute to the general understanding of the various factors (e.g. school values, cultural
protocol, counseling strategies, etc.) that help cultivate positive human growth and development for Hawaiian students. This may help counselor training programs to be more culturally sensitive to the needs of Hawaiian students and may inform the ways in which schools deliver counseling services for Hawaiian students in the future.

- CONFIDENTIALITY

As mentioned above, all information obtained will be kept strictly confidential. Data collected from the focus group will be summarized into broad categories. As a result, no personal identifying information (including school names) will be included in the research results. All records will be stored in a locked file for the duration of the project and destroyed upon its completion. Audiotapes, if applicable, will be destroyed immediately following transcription. All other research records will also be destroyed upon completion of the project.

- PARTICIPATION AND WITHDRAWAL

If for some reason you decide that you do not want your child to continue participating in this project, you are free to withdraw him/her at any time without consequences of any kind. Mahalo nui loa for your time and consideration.

_____ I have read and understand the above information, and agree to have my child participate in this study.

_____ I prefer not to have my child participate at this time.

Parent Name (printed)  
Parent Signature  
Child’s Name (printed)  
Date

Please feel free to contact the researcher, Lani Suzuki, anytime, if you have any questions or concerns regarding this study. She can be reached at home (808)537-4525, or on her cell-phone at (808)224-8723. If you have any questions or concerns regarding your child’s rights as a research participant, you may also contact the UH Committee on Human Studies at (808) 956-5007. mahalo.
APPENDIX D: INTERVIEW QUESTIONS

Interview Questions for Students

1) Could you compare how you felt about your old school compared to how you feel about this school?
2) Who do you go to seek advice, to talk to about personal issues in the school. Why?
3) Could you think of an instance when there was a problem in your school, and describe how that problem was resolved?
4) How do you think Hawaiian culture plays a role in your life as a student in this school?
5) Who and what in this school helps you to learn what you need to know?

Interview Questions for Counselors and Adults Performing Counselor Functions

1) How would you describe your counseling philosophy and practice?
2) What are the main values and beliefs that bring meaning and significance to your counseling practice?
3) How do these values and beliefs relate to how you help students with their social, emotional and developmental needs?
4) In your opinion, how do you define positive human growth and development? What do you think is the role of counseling at this school?
5) What specific strategies or techniques do you use to counsel students?
6) What are some of the challenges you face when working with (or counseling) students at your school?
7) What are the support systems (e.g. norms, rituals, guidance activities, group therapy, etc.) at this school that promote a sense of belonging, and emotional and psychological well-being for students?

8) What role does Hawaiian culture play in addressing the overall developmental, social and emotional needs of students at your school?

Interview Questions for Teachers

1) What are the main values and beliefs that have come to shape your teaching philosophy and practice?

2) How do these values and beliefs bring meaning and significance to your work as a teacher?

3) In your opinion, how do you define positive human growth and development? Do you see teaching as something connected or separate from counseling? Why or why not?

4) How do you manage student conflicts in your classroom? Could you describe a typical conflict in your classroom, and explain how the conflict gets resolved?

5) What are some of the challenges you face when working with students at your school?

6) What are the support systems (e.g. norms, rituals, guidance activities, group therapy, etc.) at this school that promote a sense of belonging, and emotional well-being for students?

7) What role does Hawaiian culture play in addressing the overall developmental, social and emotional needs of students at your school?
Interview Questions for Administrators

1) What are the core values of this school and how do these values shape the goal and mission of this school?

2) In your opinion, what is counseling? What is the role of counseling at your school?

3) What support systems exist for students at school that promote a sense of belonging and emotional well-being?

4) How are student conflicts managed in your school?

5) What role does Hawaiian culture play in addressing the overall developmental, social and emotional needs of students at your school?
APPENDIX E: SUPPLEMENTARY DATA

Part 1: Case Study of Hawaiian Charter School (School A)

1. Everything we do, we do as 'ohana ~ family

Observation 2
*Because of the 'ohana-based setting of the school, it's not unusual to see teachers feeding students who cannot afford to buy lunch, taking them out during the weekends, and traveling with them off-island for extended trips during the breaks. Teaching is not a hat that teachers put on an off in this school but a way of life.*

Interview Quote 3
*There's a lot of people there [regular public school] and I couldn't trust anyone. Here, it's so small and so family-oriented. Everybody is so close. Everybody knows each other.*

--Cherise, grade 8

Interview Quote 4
*The teachers can relate to them [students]; we operate as a family.*

--Kumu Kawika

Interview Quote 5
*A lot of my friends are graduating from here too. What am I going to do without them? They are like family, I grew with them.*

--Cherise, grade 8

Interview Quote 6
*My friends here treat me like family. If somebody doesn’t have lunch, we share with them.*

--Eddie, grade 7

2. Aloha i kekahi kekahi ~ love and respect one another

Interview Quote 3
*You have to love them. If they are not absolutely certain that you love them, they will not do anything for you. At least that's how I put it to them with that kind of action, of what I expect of them. They're not going to do it unless they know you love them.*

--Kumu Lei

Interview Quote 4
*We hug each other. Like the kids, we'd hug 'em and stuff. All the little kids would kiss the kamau (older kids) and kiss them hi and stuff.*

--Eddie, grade 7

Interview Quote 5
*Everybody was so welcoming and so like, hi, they kiss you hi. You don’t get that in a regular ed elementary school or intermediate school.*

--Cherise, grade 8
I'm friends with everybody at this school. I'm friends with the smallest person at this school. Even the little babies I can be friends with and play around with them and stuff. --Keola, grade 9

Many hands working together ~laulima~ enables access to greater energies

Before class and after class, students would set up and put away the folding chairs and tables in the room. Some of the tables were really big and heavy. Students cooperated with each other to fold and carry the tables to the back of the room. The kumu carefully observed her students and reminded them about the importance of working together to get the job done.

In order to stand tall, you must walk with humility~ha`aha`a

In a Hawaiian context it's not two opposite sides of the spectrum. Ha`aheo means you can very proud but you also know your boundaries and know the context of a situation so that you can determine for yourself, is this a time to walk around like this or what? In order to be proud, you must know the root word ha`a, means low. --Kumu Lei

It is the kuleana of the older students to look after the younger ones. It is their kuleana to meet the expectations that are outlined at the beginning of class. --Kumu Lei

Please know the power of pule, be diligent and vigilant in observing it. That's your kuleana as a Hawaiian. --Kumu Lei

"When you get inside the comforts of their own home, f-this all you like...go, it's your house. But when you out in front of everybody, respect the people around you, respect your surroundings, respect the moment you're in. You don't know whose listening." That way it takes the edge off of they got to be perfect and not supposed to swear at all. I
just say simply use your discretion. Time and place; Is it appropriate? That’s why life is about choices. --Kumu Lei

7. **Hele me ka mākaukau**– be prepared, focus, and discipline your mind

Observation Quote 3
*I expect a level of discipline above and beyond what your family or you might expect of yourself. --Kumu Lei*

Interview Quote 4
*Hawaiian life was very disciplined. When they said do it, you did it and when they said do it in this way, you did it in that way and that’s that. Because doing it in a certain way produced a certain outcome. Oftentimes, it was a desired outcome. --Kumu Lei*

8. **Strive for excellence**–*kūlia i ka nū‘u*– but not at the expense of others

Observation Quote 4
*I never expect anyone to be perfect but at least I want to see you trying your best. I expect top-notch quality level performances. --Kumu Lei*

9. **Nānā i ke kumu**– look to the source

No additional data

*Four Counseling Functions*

1. **Empower students to make informed choices**

No additional data

2. **Nurture and encourage the potential in every student**

No additional data

3. **Provide students the attention, support, and guidance they need to overcome adversity**

Interview Quote 3
*We all have some `opala, or undesirable traits in our chest of experiences that may adversely affect our decisions. We need to help students find the tools to work around different situations to get them ahead. --Kumu Lei*
Example 2: Providing guidance
Let's say their parents were lesbian. They love their parents but situations at home will pose challenges to the kids. We help them to think things through by examining what it is that they could be focusing on and what they don't have to focus on --Kumu Lei.

4. Teach character education, Hawaiian values, and social skills via Hawaiian cultural protocol and hula

Interview Quote 3
We all have some 'opala, or undesirable traits in our chest of experiences that may adversely affect our decisions. We need to help students find the tools to work around different situations to get them ahead. --Kumu Lei

Example 4: Duck Walks around the Lo‘i Kalo Park
Sometimes in life you have no choice but to just bite it. It might be bitter, sour, difficult, but that just how it is. The bottom line is can you deal with the challenges that come to you. Can you students push past obstacles that come forth. Can you push beyond what makes you mad, set personal feelings aside for the greater goal? There will be people that will not contribute to your cause-and you're going to have to deal with the situation. Can you push past through the hard times? Today's lesson is when things get hard, can you push through and going beyond your current limits. Be a positive contributor to the community. To be a leader you also need to know how to follow. If you don't have discipline you won't get very far. --Kumu Lei

Research Question 2
What strategies and techniques utilizing the above [values and beliefs] are applied in a Hawaiian culture-based school setting?

Strategy 1: Invoking the authority of the ancestors when teaching social skills

Interview Quote 1
I had one student who denounced his Hawaiian-ness and gave up his God. I prayed that the ancestors would give me the words and ways to deal with this child and it worked.

-- Kumu Lei

Strategy 2: Using Hawaiian proverbs~‘olelo no‘eau~ to teach appropriate behaviors
No additional data
Strategy 3: Building pride in cultural identity

Observation Quote 4
Stand proudly, stand tall, you are descended from your ancestor's legacy. --Kumu Lei

Interview Quote 5
Kumu Lei teaches us the songs and how the olden days people used to grow up here. She teaches us how to listen good that's about it and speaking, how to speak Hawaiian; to listen and remember the Hawaiian things she says so you can learn how to speak it
--Sarah, grade 6

Strategy 4: Injecting island humor and sarcasm
No additional data

Strategy 5: Using positive reinforcement and encouragement

Observation Quote 4
Thank you for being on the ball. --Kumu Lei

Observation Quote 5
I believe in you, I trust you can meet these expectations. I have confidence in you.
--Kumu Lei

Strategy 6: Punish and love
No additional data

Strategy 7: Modeling leadership by living and breathing Hawaiian values

Interview Quote 3
You have to lead by example. If the kids are not putting out, get down and do something and show them how it's done. --Kumu Lei

Interview Quote 4
Culturally speaking, you need a leader that could drive them so that they can be like, yes! [face lit up, focused, assured] and not be like... [looks down, dejected, confused expression on face]. --Kumu Lei

Interview Quote 5
Kumu Lei, she sets everything to what she thinks. Well, she puts out what she thinks. That also helped because I used to keep a lot of things inside and just tacit and not argue.
Sometimes it’s good not to argue, but if you think in your mind that something is not right you should state your opinion and that’s something I do a lot right now... She helped me to kinda be on the ball and think fast on way to come back but not in a bad way, always to respect the other person too because it’s a debate and you’re not trying to put the other person down. And in a lot of ways, just being a pono person. --Keola, grade 9

Strategy 8: Establishing clear behavioral expectations

Interview Quote 4
Chest straight, shoulders back, eyes forward, straight knees, chin up, and stand tall.
--Kumu Lei

Interview Quote 5
Here are my 4 expectations for this class:
Expectation #1: Hele me ka mākaukau: be prepared, ready, disciplined
Expectation #2: Ho`ao: to try
Expectation #3: Have a positive attitude (na `au maika`i)
Expectation #4: E aloha i kekahi kekahi: Love and respect one another
--Kumu Lei

Observation Quote 6
What I do not appreciate is swearing. . . with no care and consideration given to who might be around and who might be listening. --Kumu Lei

Interview Quote 7
My concern is that when they go away from my class will the time they spent with me be an indelible mark in their mind and in their na`au. Will they recall something from my class to help them on the outside. --Kumu Lei

Interview Quote 8
I see discipline as constancy and consistency. . . When you’re reprimanded for falling short, part of the counseling is, “let’s review the daily expectation and what was reiterated to you. How can we apply this expectation to your benefit?” --Kumu Lei

Strategy 9: Building rapport with parents
No additional data

Strategy 10: Looking at a situation from the student’s point of view
No additional data

Strategy 11: Using emotional jolts to create an impact
Interview Quote 4
You have to be their teacher, their parent, their counselor, so that in any given moment in a classroom situation you can lasso the cow and snap them into shape so when a student gets too carried away, without batting an eyelash, be like, “Thank you sir. Sit down. You are fine for now. Thank you for that wonderful observation did we have to point it out” When you do things that startle them [i.e. students] I love that. --Kumu Lei

Interview Quote 5
You know what, there is never ever reason for violence, there is never ever reason for anything like that, but, I have been so direct as to tell the kids, if you’re not listening to what I’m telling you be guaranteed for sure that the job will fire me for going over there and pinch your mouth and you make sure I stayed in top of you for maintaining an expectation --Kumu Lei.

Interview Quote 6
My personal manner may be unorthodox to some people, but you know what, the way I make to them is the way I would make with my own children and that is how my grandparents and parents raised me. --Kumu Lei

No additional data

Strategy 13: Challenging students to reach to the next level
No additional data

Strategy 14: Getting to know your students in multiple contexts
No additional data

Strategy 15: Telling it to them straight

Interview Quote 3
Or kids that are sexually active, I say, you can spread your legs and let the man inside, but what, you don’t know how to close your legs and tell them I’m sorry because you’re going to hurt my feelings later. I don’t try to impose all these morals like, “now you don’t be doing that without....” oh whatever. Eh, you choose your road. If you chose that road, you deal with it. I’m not going to penalize you for choosing your path but I’m penalizing you for choosing your path at the time you did. There’s a difference.

--Kumu Lei
Strategy 16: Empowering students from the local perspective

Interview Quote 3

Empower them to make that choice! I'm not going to say you must do it this way. No. Go. Go make like that. Go-. Bumbye you find out. And then they're like oh... just to hear the bumbye you find out, What counselor is going tell, "bumbye you find out." But, if I told you, "no go, Lani, whoever that is, even if I told you no, bumbye you find out.... Doesn't that make you think? It's a choice. Does modern western therapeutic techniques make you think so actively in such a blunt and forward way? I challenge you when you get your degree to take all those concepts and change it around into a language that people would now. It's white middle class language, white middle class thinking, white middle class everything. --Kumu Lei

Strategy 17: Counseling as something not separate from teaching

Interview Quote 5

We simply handle it like family. I tell all the kids, I'm not sending you to the principal's office I'm dealing with you myself and get your butt in gear. Why should I send referrals unless its some kind of severe emotional problem. I'll deal with you in class. The only thing about referring is that you have a break to do your thing but it's not really to anyone's benefit because they may not know the child. Good thing about me is that I teach them in different classes so I know. --Kumu Lei

Interview Quote 6

"You, again.. what now?"

I stop my lesson right there and there. Someone is making fun of someone else:

"Zip that lip, apologize now for calling them a stupid sh--t."

Then, they're like, "No...wait a minute..."

Then, I say, "Who are you? Don't you realize that you are in my class? I will not refer you to anyone. I will not send you to anyone's office I'm dealing with you right here."

And they know it. They know that later on they're going to pay. You should really ask the students these questions. --Kumu Lei

Interview Quote 7

How would you feel if you were mine and I had a problem with you but I knew all the details to this thing-what write up can I give that would give it justice so that when I send you to the counselor they will properly assess you. Who are they? Somebody with book training but knows nothing about you, knows nothing about what makes you tick, nothing about the other virtues that I saw in you. You only know what I wrote on the pepa. You already become subject to his or her biases. --Kumu Lei
Interview Quote 8
There's pros and cons for separate counselor, but in our context it fits the rhythm of the education style for them to be their teacher and the one who imparts a lot of these basic values and ideals and concepts. --Kumu Lei

Strategy 18: Ho'oponopono
No additional data

Strategy 19: Using pule~ prayer to help students focus
No additional data

Research Question 3

What are student perceptions of how their developmental, social, and emotional needs are addressed in a Hawaiian culture-based school setting?

1. Sense of Belonging, Love, and Connection with others

Interview Quote 5
That's what all the teachers say, "why you guys fighting, we're all one big family. We're all 'ohana." We could hug each other, students, like the little kids we'd hug um and stuff. All the little kids would kiss the kamau (older kids) and kiss them hi and stuff.

--Eddie, grade 7

Interview Quote 6
There's always fights everyday at the school [Nānākuli]. The high schoolers were a bad example to the younger kids because at Nānākuli, the younger kids hang out with the older kids... they learn from them. They learn bad things and stuff. That's why there raunchy and stuff. --Sarah, grade 6

Interview Quote 7
Everybody was so welcoming and so like, hi, they kiss you hi. You don't get that in a regular ed elementary school or intermediate school. --Cherise, grade 8

Interview Quote 8
I had a few good teachers at my school. They were nice, but it wasn't like how it is over here. At my old school they didn't give as much attention and love and support as these teachers do over here. They show that they care and you can tell that they care and they tell you that they care. At my old school, they just know you by name, they don't know
you know you. You're just in their class and that's all. Over here, it's more family-based; everyone is more like family. --Keola, grade 9

Interview Quote 9
I had friends in my old school, but we weren't as close as how these friends are...I'm friends with everybody at this school. I'm friends with the smallest person at this school. Even the little babies I can be friends with and play around with them and stuff so everyone gets along. --Keola, grade 9

Interview Quote 10
Here it's like the teachers say my doors are always open for anybody to talk to me. You can even talk to Aunty Lisa about your personal problems and she's all like, oh, yeah... You can tell her...you can talk to Aunty Lisa, and that's the principal. Usually you're scared of the principal, but here, we're family, so I can tell you.

--Cherise, grade 8

Interview Quote 11
At this school, they feel the same things as me—feeling loved and cared for, since we're all like family. That makes them want to come to school. --Keola, grade 9

Interview Quote 12
My friends at my old school were not really close like how they are right now. It's like one big family. We can talk to each other. --Eddie, grade 7

Interview Quote 13
When I'm feeling little bit like I don't want to come to school, I think about school and all my friends and all the love and support, that makes me want to come to school. Over here, you can kick back and lean on your friends. --Keola, grade 9

Interview Quote 14
It was different at my old school. You couldn't trust anybody. If you had friends, you could talk to your friends a little but you could never talk to your teachers. That's just scary. I was scared of my teachers. I would just do my work and never talk to any of my teachers. --Cherise, grade 8

Interview Quote 15
Even if football is one of my dreams, I rather have a good education. You can go to McKinley and play while I attend this school too. Since I failed twice, I'm going to have a longer time at Pearl City [my old school] and not get the same attention and love that I'm getting here. --Keola, grade 9

Interview Quote 16
Our teachers are strict and lenient because they know that if we’re outside it’s going to be kind of uncomfortable too, yeah...In our old school, we would probably get scolded, "get up" and stuff. --Keola, grade 9

Interview Quote 17
My old school, I don't really miss it that much. I don't like the bells. And your teachers, you can't hug them or talk to them about your problems. --Eddie, grade 7

Interview Quote 18
And my friends, it didn't feel right. I could tell them stuff but I couldn't tell them everything. I couldn't be open. --Cherise, grade 8

2. Positive Self-Concept

Interview Quote 5
As long as we are here shining students, that makes us feel loved and cared for and not putting us down by saying, "oh you guys are dancing sloppy." So long as we know we are always her shining students that's good...She doesn't put people down. She does her best, no matter what, if we're singing or having a bad day or singing junk or dancing really sloppy she always thinks of us at the high standards and expects the best out of us because we are her shining students. --Keola, grade 9

Interview Quote 6
Our school is awesome, so the more people see our school then the more they would want to come here. That's good that they're seeing that because if they come here, they are going to get the same knowledge as us and just trying to do our best to be the best person we can be. --Keola, grade 9

Interview Quote 7
I saw my brother change from not being happy at all about life to being the happiest person that he could be. Just being very polite and very accepting of everybody. He was doing drugs and cutting school to being a senior and being in college at the same time and actually graduating...The more he came to this school and learned, and the more nice he was. --Keola, grade 9

Interview Quote 8
Kumu Lei, she sets everything to what she thinks; well she puts out what she thinks. That also helped me because I used to keep a lot of things inside and just take it and not argue. Sometimes its good not to argue but if you think in your mind that something is not right you should state your opinion and that's something I do a lot right now.

--Keola, grade 9

3. Positive Sense of Ethnic and Cultural Identity
Interview Quote 5
Also a big part is perpetuating the Hawaiian culture and Hawaiian community. She [Kumu Lei] has done that for everybody here because a lot of them haven't been to these rallies and stuff. Since this school is all culture-based, we have the chance to do that. Since she's teaching hula and `oli, we can use our voice to state our opinions while singing and doing hula. --Keola, grade 9

Interview Quote 6
My dad and uncle go to the rallies at the state capitol. They do the same thing. They try and help the Hawaiian community. They do their best when they're not working or not busy. In my opinion, I hate being under the rule of the United Sates and US government. I don't like that but I think by all of us protesting and stuff its helping little by little. I can't do anything by myself. So long as we're all working together. --Keola, grade 9

Interview Quote 7
I never knew how to play ukulele in my old school. But when I came here, I learned how. --Eddie, grade 7

Interview Quote 8
It's a lot of the hand-on things. We go the lo`i (taro patch); Kumu Lei them cleaned it and we got to make lauhala bracelets and stuff. You get to go on a lot of field trips to learn about the things they did in old Hawai`i. Like we went to the Loko i`a (fish pond) and we learned what they did. We laid net too and brought it back up. We got do all that stuff. --Sarah, grade 6

Interview Quote 9
The hula, we had that at my old school but that was not like how it was here. There, it was so haole-like and tourist-looking. --Sarah, grade 6

Interview Quote 10
We get to learn in different ways; try it out. How they were sailing on the canoes; we do that. Like dances; that's exciting learning new dances and about new places and the games, the makahiki games, that's the fun part. When we have makahiki we get to meet all kinds of people from other schools and that's exciting and fun. --Eddie, grade 7

4. Culturally Consistent Set of Values and Beliefs

Interview Quote 5
Not judging people because I wouldn't want to be judged too. That helps me a lot. I always try and think of... And if I see myself slip just a little going into old ways, I come to school and that helps me to stay on track. --Keola, grade 9

Interview Quote 6
Interview Quote 7
It helps to realize that I shouldn't have to be told not to say that or I'm old enough to know not to say stuff about people. But it's always good to have teachers there to remind you too. --Keola, grade 9

Interview Quote 8
She helped me to be on the ball and think fast on ways to come back, but not in a bad way, always to respect the other person too because it's a debate and you're not trying to put the other person down. And, in a lot of ways, just being a pono person.                               --Keola, grade 9

5. Need for Support and Guidance in Navigating Through Life's Challenges

Interview Quote 5
They go to her [Kumu Lei] for help because sometimes she takes us out on the weekends and we feel like, oh, she's there for us so we go to her. She gives good advice. She's more around us, and I'm not saying that teachers should take us out on the weekends because some of them don't have time for us, but I guess that's how it is. Taking us out on the weekends whenever she has free time. She always has a smile on her face for you and greets you. She just clings on you like a friend. She's a close friend but you can tell anything to her and you know she won't go spreading around rumors or getting it twisted and she always give good advice. She always gives advice for student relationships, problems at home, if they're not just having a good day she helps them or if you're not doing well in school. She tried to keep them in line keep them out of trouble by taking them out always; just giving them a helping hand. --Keola, grade 9

Interview Quote 6
Aunty Rena, she's like my mom. There's just something about here I can just open up with her about anything. She's the one I can really open up and be like, you know, this is what's going on. --Cherise, grade 8

Interview Quote 7
We can talk to our teachers about our issues and stuff. I would go to our hula teacher, Kumu Lei. You could tell her anything because she wouldn't tell anyone else about our problem. She would talk to us about it and try to help us solve it. Kumu Lei never broke a promise to me or anybody else I know. We tell her, "do you promise not to tell anybody?" and she says yeah, or she would say, "why would I do that?" My teacher, our hula teacher, my grandma, all the teachers, except for a couple (because I don't really talk to them), help me to know what I need to know. The staff upstairs and our principal too. . .Like about your work, the way you feel, and we could talk to them. You can talk to all the teachers. --Eddie, grade 7
Interview Quote 8

In Nānākuli, problems would be solved by fist fighting and hating each other. It's like best friends would get into an argument, fight, and then hate each other. That's how it goes. --Sarah, grade 6

Interview Quote 9

We also have ho'oponopono. We gather in a circle, sitting down. It goes around in the circle, and you state what the problem is. If you have a problem you're supposed to set it on the table and tell that person directly. After ho'oponopono, is done, it's done. You don't think about it after. I prefer ho'oponopono because you're setting it to them right there instead of saying stuff behind their back and keep on holding that grudge because that's not going to resolve anything because when you're still angry, you tease them behind their back and spread more rumors. At ho'oponopono, you're setting yourself, you're opening yourself to them by saying, I did that, I'm sorry. I shouldn't have done that. That's finishing the conflict right there. In counseling, you usually don't have that face-to-face contact with the person you're having a problem with. --Keola, grade 9

Interview Quote 10

At regular school, if you do something bad you go straight to detention. Over here, we talk about it and stuff. We try to straighten out the person; the person that did something bad. Sometimes we sit in a circle and talk about our issues and problems. We would have ho'oponopono. Everyone would sit in a circle and tell like the kumu, oh, this person did that or said that and stuff. We would tell the kumu our issues and stuff. The kumu would ask, “does anyone have any issues, just shout it out right now.” --Eddie, grade 7

Interview Quote 11

If you tell them behind their back it's not solving anything. So if you're saying it to them it helps the problem. But, if you're saying it to your group of friends, that's not solving anything. That just makes them even more mad at you. That starts bigger conflicts. My friend whose now my friend set it on the table that I was talking about him. I said I was talking about you, and I'm sorry. So, we shook hands and weren’t enemies after that again. It kind of also puts you on the spot to think, “oh, I shouldn't be doing this.”

--Keola, grade 9

Interview Quote 12

If it's only with the class, then it would be with just the classroom teacher. But if it was the whole school, then all the teachers would come and sit down as whole group and we'd discuss our problems. Sometimes we drop it and apologize to each other because we don't want to make it a big thing and have ho'oponopono. If it's too big a problem, then we have ho'oponopono. Everybody sits in a circle, we'd have a couple of teachers. Once we had it with the whole school. One of the teachers would ask, “so, who has
problems, say it right now” and they’ll all tell the kumu, “oh, he wanted to fight with him”... etc. One problem at a time, they would solve it and move on to the next one.

--Eddie grade 7

Interview Quote 13
Counseling is good too, you’re counseling your problem, but ho’oponopono is good too. In counseling, you usually don’t have that face-to-face contact with the person you’re having the problem with. Some things are still not resolved, but the teachers always try to resolve it the best way they can. Other than regular public schools, they just put you in counseling and try to get it out of you. Or they put you in suspension or whatever.

--Keola, grade 9

6. Culturally Relevant and Interactive Education

Interview Quote 5
Doing hands-on stuff makes me want to come to school too. Not just doing stuff out of the book, but actually seeing and doing. Having class at a park, having class at a beach, and having class on a canoe, having a class at the capitol inside the conference room at the capitol. We would interact with the people at the capitol and they come up to talk to us and say, “oh, great job” and stuff. --Keola, grade 9

Interview Quote 6
We learn about the beach, we learn about the fishes, learn about the mountains, and learn about taking care of the beach. Our most recent beach day, we had to go and clean up the beach at Waimanalo. --Keola, grade 9

Interview Quote 7
Here it’s so hands-on. You get to do more projects and everything. Over there, you learn straight out of the book. It’s really different. Even if we don’t have a classroom and we need to walk everywhere, that’s more fun for me. On top of exercise, you get to do more stuff and not sit in a room all day. --Cherise, grade 8

Interview Quote 8
I’m getting a lot of education. At first I didn’t think I was going to get any of the education I was getting at old schools like math. But I’m getting all of that.... like if I’m learning social studies it would be combined with math. If I’m doing math it combines with social studies. [For example], we just did a project about husbands and wives. They paired boys and girls together as couples. They gave us a whole life, how much kids we had. We got to choose our jobs and they paid us checks monthly, how it is for real grown ups. We chose our houses, we chose our cars. It was combined with health, social studies, math to all tax income, gross income, net income, tax bracket all of those stuff. That too, we don’t do that at Pearl City. I have friends that go to Pearl City and I ask them, oh are you guys getting that? But they don’t know any of that. But this school, if I didn’t get that education about tax income and tax brackets and stuff I’d be lost. I used to be scared that I was
going to end up homeless. But this tells me at least I know some of the basics. And we still all have the other stuff: hula, ‘oli, health, science. How regular schools they have periods; we just go. I like that too because you never know what to expect. Since you don’t know what to expect, that helps you to be ready for anything.

--Keola, grade 9

Interview Quote 9
I’m learning about becoming a better person. . . everything, in hula, ‘ōlelo, social studies, whatever we’re learning. --Keola, grade 9
REFERENCES


