

A PORTRAIT OF DECOLONIZING PRACTICES AT KAMEHAMEHA
ELEMENTARY SCHOOL

A DISSERTATION SUBMITTED TO THE GRADUATE DIVISION OF THE
UNIVERSITY OF HAWAI‘I AT MĀNOA IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

IN

EDUCATION

DECEMBER 2011

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Keywords: Decolonization, Kamehameha Schools

DEDICATION

This is dedicated to

Don Graves

and

Ann Bayer,

who planted seeds.

ACKNOWLEDGMENTS

Thank you to my maternal grandparents, Uzo and Misue Koshiro (Maui Ojichan and Obachan), who lived in close connection to the ‘āina. I am indebted to my paternal grandparents, Otoji and Koma Yamashige, for their lifelong, steadfast love, instilling cultural values and worldviews through the way they lived and cared for us.

Mahalo to my parents, James and Yoshime Yamashige. Living seamlessly as Japanese Americans in both Japanese and American cultural worlds, they taught me how to navigate, with an internal compass, to always seek the best in all things. Love and thanks to my family—Brian Sumida; Lloyd and Ethel Yamashige; Julie, Skip, Chris and Jenna Hawkins; the entire Richards ‘ohana; and Kenneth and June Uyeno. You’ve all taught me so much about caring and giving unselfishly.

I gratefully respect and admire the many mentors who ceaselessly encouraged and supported the arduous work of writing a dissertation: Dr. Holoua Stender, Dr. Sandi Tuitele, Dr. Pua Higa, Dr. Kim Terai, Dr. Lehua Kadaooka, Dr. Lisa Stevens, Dr. Avis Masuda, and Dr. Tom Scarlett. Thanks for lending a helping hand whenever I needed it.

I am deeply honored to work with colleagues who continually shift and outgrow my thinking with every opportunity I interact with them: Joyce Ahuna-Ka‘ai‘ai, Julie George, Lauren Kauhane, Tina Nakamoto, Andy Chung, Beth Ann Burgess, Sylvie Fields, Leah Nelson, Dawne Ka‘apana, Punahale Kikiloi, Anna Lee Lum, Judy Cramer, Deede Santiago, Liana Honda, Kathy Wurdeman. Thanks for our

many talks, walks, phone calls, trips, and allowing me to hang-out in your classrooms to grapple with pedagogy and life.

This dissertation could not have been completed without the kōkua and hard work of others whom I tapped upon: Kawika Eyre, Janet Zisk, Mahealani Chang, Snowbird Bento, Alan Takano, Kathy Chock, Randie and Jamie Fong. Mahalo nui loa for all the good work you do at Kamehameha Schools.

I was extremely fortunate to have incredible doctoral committee members who supported me with their intellectual rigor—Dr. Donna Grace, Dr. Julie Kaomea, Dr. Richard Johnson, Dr. Patricia Halagao, Dr. Noelani Goodyear-Ka‘ōpua, and Dr. Morris Lai. I humbly thank each one of you for taking me on such a thought-provoking educational journey.

Always and forever, mahalo nui loa to Ke Ali‘i Pauahi and her generous gifts to me as a teacher and the opportunity to learn so much about teaching, learning, and Native Hawaiian culture. I love and thank the many students I’ve worked with at Kamehameha Schools over the years. Each day, they bring their hugs, zest, and lasting energy into my life.

ABSTRACT

Huliau refers to a turning point, a time of change. The transformation of Kamehameha Schools from a school for Hawaiians (assimilationist) to a Hawaiian school is the focus of this study. Beginning with the implementation of the 2000–2015 Strategic Plan, this qualitative study traces an organic, rhizomatic process that deconstructs durable colonial structures to one which reconstructs ideological dispositions to educate Native Hawaiian children.

Using multiple lenses of postcolonial studies, critical race theory, discourse analysis, and critical literacy, this study analyzes the institutional context of change, then zooms-in on Kamehameha Elementary School, Kapālama campus, particularly the decolonizing classroom practices in Grades 2 and 5. In order to determine whether or not the practices are indeed decolonizing, student voices are heard through numerous blog entry data. Administrator, teacher, and parent voices are heard through interviews.

Implications of the study point to the *kuleana*, or responsibility, of not just Kamehameha Schools, as a large corporatized organization. Imagining a decolonizing praxis of hope and social justice for Native Hawaiians, the people of Hawai‘i, and globally beyond, requires extensive reconceptualization of curricula, pedagogical methodologies, and educational experiences where the *‘āina* (land) is not dehumanized and silenced.

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CHAPTER 1

INTRODUCTION

Huliau refers to a turning point, a time of change. *Huliau* was chosen as a conference theme in which Kawika Eyre provided the opening keynote speech entitled, “The Suppression of Hawaiian Culture at Kamehameha Schools” (2004), for members of Hui Ho‘ohawai‘i.¹ Eyre, a high school Hawaiian Language teacher, recounted the early colonizing historical practices of Kamehameha Schools (KS) to assimilate Native Hawaiian children to the Western, White world. The following are three examples cited from his speech:

1. The first principal of Kamehameha Schools, William Oleson, banned the use of the Hawaiian language *well in advance* of the 1896 law that outlawed the Hawaiian language in Hawai‘i’s public schools. Former students bitterly recall they were thrown out for repeatedly speaking Hawaiian even on the playing field.
2. Gladys Brandt, a revered Native Hawaiian educational administrator who attended Kamehameha Schools and helped to create the University of Hawai‘i’s Hawaiian Studies Center, remembers observing Kamehameha students using lemon juice to rub out stains from their white uniform dresses. As a student, she sneaked a few lemons for a different purpose: to

¹ Hui Ho‘ohawai‘i is a grassroots consortium of Hawaiian cultural educators and staff from the Hawai‘i, Maui and Kapālama campuses, Land Assets Division, and other departments from within Kamehameha Schools. Its primary goal is to promote and advocate for the revitalization and proliferation of Hawaiian culture and language throughout the KS system and among native Hawaiians and Hawaiian supporters everywhere. The Hui was founded in 2003.

secretly hide and rub them into her skin to see if it would lighten and whiten it.

3. As a 9th grader in 1937, Winona Beamer was expelled from Kamehameha Schools for chanting, “Oli Aloha” as a standing hula. Principals felt that “dances of this nature tended to neutralize the strenuous efforts made by the teaching force to obliterate certain undesirable racial tendencies in the students.” Protestant Christian leaders of the school felt that the standing hula embodied undesirable sexual innuendos.

Suppression of Hawaiian culture and language as noted above would not be surprising at the Kamehameha Schools (KS) campus during this historical period. When the school opened its doors on November 4, 1887, the first KS trustees were active annexationists whose aim was to remove all forms of the native language and Hawaiian cultural practices. Reverend William Oleson, the first principal of Kamehameha Schools, served on the committee that authored the Bayonet Constitution which sharply limited King Kalākaua’s power. One of his first orders for the school was to forbid the use of *‘ōlelo Hawai‘i* (Hawaiian language) on campus. He also co-authored the book, *Picturesque Hawai‘i: A Charming Description of Her Unique History, Strange People, Exquisite Climate, Wondrous Volcanoes, Luxurious Productions, Beautiful Cities, Corrupt Monarchy, Recent Revolution and Provisional Government* (Stevens, Oleson & Stevens, 1894). Oleson’s co-author was James L. Stevens, who at the time was the United States

minister to Hawai‘i. It was Stevens who ordered American troops to land ashore to overthrow the Hawaiian monarchy in 1893.

Charles Reed Bishop assisted his wife, Bernice Pauahi Bishop, with legal work to establish Kamehameha Schools as stated in her will to “fulfill her desire to create educational opportunities in perpetuity to improve the capability and well-being of people of Hawaiian ancestry” (KS Annual Report, 2010, p. 1). But it was Mr. Bishop who was “intimately involved in the tight-knit group of American Protestant missionaries, their sons and business partners who controlled the sugar industry and conspired to overthrow the Hawaiian monarchy” (Goodyear-Ka‘ōpua , 2005, p. 101). A primary function of the school was to train young men in the trades for industrial jobs such as horseshoeing, carpentry, tailoring, forging and repairing machinery (Chun-Lum & Agard, 1987) for American businesses. These hegemonic corporations were taking control of the land, water rights, economic, and government control of Hawai‘i during the late 1800s through early 1900s in Hawaii. “Monopolies in shipping, finance and communications developed. The Big Five [Castle & Cooke, Alexander & Baldwin, C. Brewer & Co., American Factors, and Theo H. Davies & Co.], a coalition of five business entities, all finding their roots in the missionary party, controlled every aspect of business, media and politics in Hawai‘i. Beginning with sugar, they took steps to control transportation, hotels, utilities, banks, insurance agencies, and my small wholesale and retail businesses” (Laenui, 2007, p. 15).

A most often quoted passage from the will of Bernice Pauahi Bishop (1883) reads: “I desire my trustees to provide first and chiefly a good education in the

common English branches, and also instruction in morals and in such useful knowledge as may tend to make good and industrious men and women...”

“Good and industrious” for American capitalists who were in power at the time. The first trustees of the estate, for the most part, were businessmen who owned corporations such as Castle & Cooke, Lewers & Cooke, C. Brewer & Co., First Hawaiian Bank, Bank of Hawai‘i, and the Damon estate. Until the last quarter of the 20th century, Kamehameha Schools primarily trained its students to be productive laborers and good and industrious civil service servants (Goodyear-Ka‘ōpua, 2005).

When KS opened its doors to girls in 1894, they were taught to sew, iron, launder, and serve bourgeois elite, domesticating them to be housewives and inculcate patriarchal norms and desires. In this way, Native Hawaiian women would lose their matriarchal roles in traditional Hawaiian culture and not be seen in roles of leadership. Below is an abbreviated excerpt of Ian Lind’s (2010) oral history project interviewing his 96-year-old mother, Helen Yonge Lind, a 1931 graduate of Kamehameha Schools. His initial curiosity originates with a question about his mother’s participation in the Kamehameha Schools song contest, but she demystifies the origins of the competition, makes an astute comment about the suppression of Hawaiian culture, and being educated to be “good little haole servants.”

Lind: Did they have a song contest back when you were there?

Mother: Different girls classes competed. We didn’t have anything with the boys.

Lind: Did they teach Hawaiian then?

Mother: Everything Hawaiian was suppressed.

Lind: Even hula?

Mother: You weren't allowed to speak Hawaiian; you weren't allowed to dance the hula. But you could sing Hawaiian, because that's what the tourists wanted, and they brought tourists too... But they educated you, we used to say, to be "good little haole servants." They taught you housekeeping, waiting on tables, cooking, and . . . when I went to the university, I found I didn't have any knowledge of what I should have had in math. We just didn't have any. It was "arithmetic." They didn't prepare you the way schools are supposed to prepare you today. Just housekeeping.

Colonial paradigms, Christianizing discourses, eugenics, and hegemonic practices of the oligarchy which eventually overthrew the Hawaiian monarchy, had many traumatizing effects upon the native people, and these practices have gone through various permutations to "civilize" and domesticate Native Hawaiians as disciplined citizens for over a century.

Fast-forward to the 21st century. The "Broken Trust" (King & Roth, 2006) controversy exposed the mismanagement of Kamehameha Schools and political manipulation of the Bishop Estate trust, leading to a managerial and organizational overhaul of the Schools in early 2000. A Chief Executive Officer structure was implemented to handle oversight of daily operations of the estate and a massive Strategic Planning process began. As part of this process, a committee was formed to

write a Philosophy of Education document that would serve as foundational for curriculum and instruction of campus programs as well as outreach efforts implemented in the Strategic Plan.

Principles emphasizing early childhood education; life-long learning; a focus on learner strengths; achieving high levels of excellence; positive and nurturing relationships; relevant, real-world applications; etc, were built into the document. However, when the Philosophy of Education draft was submitted to the CEO and Trustees for approval in 2002, Trustee Nainoa Thompson poignantly expressed that it did not represent anything unique to Kamehameha Schools. Had it been submitted to a board of education in California, Louisiana or New York, the document could easily be applicable to any state in the US. He felt that KS had a unique *kuleana*, responsibility, when educating Native Hawaiian² learners. He was right. In essence, it philosophically mirrored dominant Euro-American mainstream culture. The unspoken message was that Kamehameha Schools remained situated as an assimilationist *institution for Hawaiians*.

The draft was not approved, and the committee would continue to work on revisions. Bottom line, the central issue for the committee dealt with whether Kamehameha Schools would be a *school for Hawaiians* or a *Hawaiian school*.

² For purposes of my study, I will use the term “Native Hawaiian” since my study focuses on Kamehameha Elementary School where student ancestry is verified through an admissions process. The Research and Evaluation department of Kamehameha Schools also uses the term “Native Hawaiian,” for all reports and studies referring to the population KS seeks to serve in both campus and outreach programs. However, when quoting previously published text or for aesthetic reasons, I may use the term “Hawaiian” interchangeably if “Native Hawaiian” has already been used within the text of a sentence or paragraph.

There were members on the committee who insisted that the philosophy of education should be predicated upon a Western worldview, focused on preparing students to be successful in the Western world. As an educational leader representing campus and outreach programs, I recall the discussions as professionally respectful, candidly open and honest with an effort to achieve collegial consensus. But, the process was tedious, long and arduous. Eventually, 100% agreement was not achieved, but a majority voted to have the *first* belief statement of the document (Kamehameha Schools, 2002) read as follows:

We believe that Kamehameha Schools, as a Hawaiian institution, and its learners have a responsibility to practice and perpetuate ‘Ike Hawai‘i as a source of strength and resilience for the future.

Therefore, Kamehameha Schools will:

Foster pride in the Hawaiian culture, language, history and traditions that serves as its foundation.

Integrate ‘Ike Hawai‘i into its educational programs and services.

Provide the necessary learning opportunities, resources and training to deepen understanding of ‘Ike Hawai‘i.

Strengthen the relationship and the responsibility of its learners to the ‘āina, its resources and traditions.

In addition, the following ‘ōlelo No‘eau would precede the opening belief statement:

‘O ke kahua ma mua, ma hope ke kūkulu.

The foundation comes first and then the building.

(Pukui, 1983)

Huliau, this was a turning point.

Statement of the Problem

The transformation from a *school for Hawaiians* to a *Hawaiian school* or Kula Hawai‘i is multifaceted and complex. Since the Philosophy of Education was written and openly published in 2002, all leadership levels from the Chief Executive Officer to campus headmasters and principals have made intentional efforts to (1) reverse suppression of Hawaiian culture, and (2) destabilize the privileging of Western worldviews.

More recently as a faculty member at Kamehameha Schools, I frequently see an enlarged poster framed and hung on office walls with the following quote by Bernice Pauahi Bishop (Figure 1).³

³ This is an excerpt from the address delivered by Mrs. Pierre Jones on Founder’s Day, December 19, 1923. Jones was a personal friend of Mrs. Bishop. A copy of this speech may be obtained through Janet Zisk, Archivist, at the Kamehameha Schools.



Figure 1. Quote by Princess Bernice Pauahi Bishop

Native Hawaiians have historically been “pushed into the background” and marginalized as seen through many negative statistics of standardized test scores, socioeconomic status, crime, etc. This is not the result of innate inabilities. Pauahi realized that the foundation had been taken away. This study investigates how the foundation is being rebuilt. My dissertation includes major elements of the Strategic Plan; however, these elements only serve a supporting role for contextualizing the study—these macro-level elements could easily evolve into a dissertation on its own standing.

Educating young minds from the earliest of ages is crucial to liberate and heal the visible and invisible effects/affects caused by the historical trauma of colonization (O’Loughlin, 2006). My study primarily takes a micro-level view into classroom practices at the Kapālama elementary campus, seeking to answer the following research questions.

Research Questions

The guiding questions in my research are as follows:

- A. What are the decolonization practices (curriculum, instruction, assessment, and funding) occurring at KES, and are they in fact decolonizing? In what ways?
- B. How do these teaching practices impact student identity and learning?
- C. What are the perspectives and understandings held by teachers, administrators, parents and students regarding these practices?

Kamehameha Schools was a by-product of the colonizing process. Therefore, I use a postcolonial perspective looking through the lenses of critical race theory, discourse analysis, and critical literacy to analyze classroom practices.

Study Site

The central focus of my research examines the practices at the elementary grade levels of Kamehameha Schools, Kapālama campus on the island of O‘ahu. Kamehameha Schools are independent private schools founded in 1887 by Bernice Pauahi Bishop, a Hawaiian princess who was the last descendant (great granddaughter) of King Kamehameha I. The mission of the schools “is to fulfill Pauahi’s desire to create educational opportunities in perpetuity to improve the capability and well-being of people of Hawaiian ancestry” (Kamehameha Schools Strategic Plan, 2000–2015). Kamehameha Schools serves more than 45,000 Native Hawaiian students and families through various Pre-K–Grade 12 campus programs, post-high support, and college scholarships as well as community collaborations with the State of Hawai‘i Department of Education, charter schools, and prenatal/caregiver programs. Funding for these initiatives is provided by a trust fund valued at slightly more than six billion dollars for the purposes of improving the capability and well-being of the Native Hawaiian people (KS Annual Report, 2010).

Currently, there are three K-12 campus programs located on O‘ahu, Maui, and Hawai‘i. As stated in the Will and Codicils of Bernice Pauahi Bishop, the schools give admission preference to Native Hawaiian students to the extent permitted by law. Selection is based on standardized tests, report cards, and teacher

references. When entering kindergarten, applicants also participate in a classroom observation. Approximately 15–25 percent of the admission slots are designated for orphan and/or indigent⁴ students though this percentage increases over time due to parental deaths and/or fluctuations in the economy.

Kamehameha Schools - Kapālama campus, on the island of O‘ahu, in which this study is focused, serves a cross-section of students from various geographical regions within the State of Hawai‘i. “In addition to their Hawaiian ancestry, students represent a cultural heritage from over 35 different Asian, Polynesian, and European countries” (WASC Report, 2010). Table 1 represents their predominant mixtures.

Table 1

Kamehameha Schools Kapālama Student Ancestries

Part-Hawaiian	100%
Part-Caucasian	78%
Part-Chinese	74%
Part-Filipino	31%
Part-Japanese	28%
Part-other ancestries	23%

⁴ A child is considered an orphan if one or both biological parents is/are deceased. A child is considered indigent if the parents’/legal guardians’ total household income is at or below 185% of the federal poverty level. Foster children are also considered indigent.

Kamehameha Elementary School (KES) on O‘ahu serves 752 students from kindergarten through grade six. Although there are middle and high school campuses at the Kapālama campus, there has been anecdotal evidence that KES is at the forefront of making strides towards becoming a Hawaiian School. Examples frequently cited are leadership by the principal; number of staff enrolled in classes learning to speak Hawaiian (nearly one-fourth); establishment of traditional protocols such as the *oli kāhea* and *oli komo*; and perhaps the most provocative in terms of public notice is the annual 5th grade play which has transformed from Disneyfied versions of Broadway-type musicals to political perspectives of re-visioning American history.

I highlight and summarize key events that provide a contextual background at broader levels such as the Strategic Plan, KS institution-wide efforts and Tri-Campus initiatives; however, these only serve as a backdrop for changes at KES. The plethora of information for the institutional changes could easily account for a voluminous publication of its own standing.

Participants

To capture the developmental nuances of lower and upper elementary students, I focus on two grade levels:

Grade 2 (4 classrooms – 80 students)

Grade 5 (2 classrooms – 48 students)

These two grade levels provide an opportunity to examine developmental growth processes and maturational shifts that are unique to younger and older students. I

examine ways children articulate issues of identity and cultural perspectives. The four classrooms in Grade 2 represent the entire grade level. The 2nd grade social studies curriculum is focused on multiculturalism, and more specifically upon culture and formation of identity.

The fifth grade social studies curriculum is focused on American history. Two classrooms out of six were used for this study due to the large amount of data on student blogs. Although all fifth grade classrooms use blogs as a way to participate in classroom discussions, the teachers of the two rooms provide students significantly more opportunities to blog on various issues and topics.

This study took place over the duration of two academic school years (SY): SY 2009-2010 and SY 2010-2011. Since there is a rotating seven-day cycle schedule at KES, I was in each second grade classroom approximately 2-3 times a cycle. I was in the fifth grade classroom approximately one time per cycle. The 5th grade classes are team-taught by two teachers, each having 24 students. One teacher taught math and the second teacher taught language arts. They jointly taught social studies, integrated into all content areas. Observations lasted approximately 30 minutes to one hour, dependent upon the activity students were involved with. Discussions to debrief on observations and student samples of work were arranged with teachers based on their schedules.

Other participants included interviews with

- Principal – (male)
- VP – (female)

- VP – (female)
- Three teachers selected at random from grades K-6 (all female). These teachers were not part of classroom observations or instructional debriefings.
- Four Grade 2 teachers (all female)
- Two Grade 5 teachers (one male, one female)
- Nine parents selected at random from grades K–6

Interview topics and questions can be found in Appendix C.

Table 2

Demographics of the Teacher Participants

Teacher	Gender	Years of Exp. ⁵	Part Hawaiian
Gr. K	F	16	yes
Gr. 1	F	12	yes
Gr. 2	F	15	yes
Gr. 2	F	38	yes
Gr. 2	F	11	no
Gr. 2	F	31	no
Gr. 5	F	30	yes
Gr. 5	M	6	no
Gr. 6	F	34	no

⁵ Years of experience include total years of professional teaching. This may include experiences at other public or private schools outside of Kamehameha Schools.

CHAPTER 2

THEORETICAL BACKGROUND

Post-colonial Theory

Post-colonial theory articulates the tension between colonized peoples and their oppressors. It speaks of the contested spaces that name and describe the local experiences of cultural, linguistic and cognitive subordination (Bhabha, 1983; Fanon, 1952; Said, 1978; Spivak, 1988). Tactics of imperialism and colonization occurred through intentional and conditional strategies to expand territorial domination in order to exploit land and human resources for economic gain. To do this, it was necessary to subordinate indigenous cultural groups through two invisible forms of authority—knowledge and power (Said, 1978). Expanding empire and exporting Euro-American language, culture, worldviews, arts and sciences were viewed as a civilizing mission for indigenous cultures.

However, the term “post-colonial” can be deceiving, or even a façade, as if colonization is a “thing of the past” and non-existent in contemporary times.

Ashcroft, Griffiths and Tiffin (1995) describe otherwise:

All post-colonial societies are still subject in one way or another to overt or subtle forms of neo-colonial domination, and independence has not solved this problem. The development of new elites within independent societies, often buttressed by neo-colonial institutions; the development of internal divisions based on racial, linguistic or religious discriminations, the continuing unequal treatment of indigenous peoples in settler/invader

societies—all these testify to the fact that post-colonialism is a continuing process of resistance and reconstruction. This does not imply that post-colonial practices are seamless and homogenous but indicates the impossibility of dealing with any part of the colonial process without considering its antecedents and consequences. (p. 2)

Hawai‘i, once a sovereign nation, was illegally overthrown in 1893 (Coffman, 2009), and acts of colonialism are still active forces today. Native Hawaiians have the highest rates of homelessness and incarceration, along with the lowest standardized test scores. The litany of negative statistics goes on and on. Therefore, exposing and deconstructing neo-colonial and racist logic in *all* disguised or undisguised forms remain relevant in today’s globalized context.

Critical Race Theory

Post-colonial theory intersects with insights from Critical Race Theory (Bell D. A., 1980; Ladson-Billings, 1998; Matsuda, Lawrence, Delgado, & Crenshaw, 1993). Critical race theory emerged from legal scholarship in the area of civil rights. Critical Race theory (CRT) illuminates inequalities and marginalization of minorities and indigenous people based on scrutinizing a legalistic *system of laws*. The cornerstones of economic and political ideologies of Euro-American governments are built on the premise of *property rights* and *ownership*. “The significance of property ownership as a prerequisite to citizenship was tied to the British notion that only people who *owned* the country, not merely those who *lived* in it, were eligible to

make decisions about it” (Ladson-Billings, 1998, p. 15). In the Native Hawaiian context, this is, of course, highly contested and a reversal of worldviews. “Land was never something that could belong to you; on the contrary, you belonged to the land” (Kanahele, 2002, p. 85). Native Hawaiians and indigenous peoples lived in relationships of reciprocity with land, sea, and sky.

For African Americans, the notion of “property” is further complicated. During the 1500s and 1600s, colonization of the New World resulted in Africans brought to America as slaves—as “property.” Constructed as property, they could be sold and traded. The concept of “human rights” or “civil rights” did not apply to men or women of property (Bell, 1987). A government constructed to protect owners of property lacked any incentive to secure individual or human rights related to liberty and justice for African Americans because they were objectified and defined as property (Ladson-Billings & Tate, 1995). Du Bois (1994), has referred to this as a “double consciousness” (p. 5) or an ever-present estrangement of two-ness, two souls, two unreconciled stirrings, traumatized into the souls of African Americans. Although the civil rights movement of the late 60s helped the historical struggles of African Americans, CRT highlights how the dream of life, liberty, and the pursuit of happiness is painfully slow and often ineffective in terms of equity and social justice for people of color. There continues to remain a mentality that perpetuates racial oppression, marginalization, and demoralization. “African Americans, thus represent a unique form of citizen in the USA -- property transformed into citizen. This process has not been a smooth one” (Ladson-Billings, 1998, p. 16).

This imbued reality of people-as-property abounds in disguised forms today. Many assumptions of domination remain entangled and conflated with ideologies of democracy and capitalism (Ashcroft, Griffiths, & Tiffin, 1995). I assert that “slaves” of colonial times have gone through permutations to be known as "workers" in neo-colonial or current times. This may seem benign in comparison to the imagery of slavery, but fundamentally they serve the same function—labor at the cheapest possible cost. For example, Wal-Mart boasts of having over a million “employees.” Their average full-time hourly wage is \$9.98. The average full-time hourly wage in metro areas (defined as areas with a population of 50,000 or more) is \$10.38. In some urban areas it is higher: \$11.03 in Chicago, \$11.08 in San Francisco, and \$11.20 in Austin (Frontline, 2004). Consider also how Native Hawaiians and other immigrants serve tourists (bourgeoisies) at hotels, drive them around, clean their rooms, maintain the grounds, etc.

A second premise of Critical Race Theory is that of “White privilege” (McIntosh, 1990). McIntosh purports that social systems ingrain a consciousness of dominance and inequality, which are often not seen. Light-skinned people have greater advantages, freedom and power that are acculturated into mainstream thinking. She herself admits that she was raised to think that racism was only individual acts of meanness but now realizes that there are invisible systems that make the democratic notion of “equality for all” a myth.

These invisible systems exist in education. Ladson-Billings (1998) makes visible five areas of education where White privilege exists: (1) curriculum, (2)

instruction, (3) assessment, (4) school funding, and (5) desegregation. I will briefly describe them here; however, I will expand upon them later in the dissertation.

Curriculum

Curriculum legitimizes dominant, Euro-American, white perspectives as “standard” knowledge. Content and knowledge needing to be “mastered” represent dominant white, middle-upper class experiences. There is also a homogenous “we” in the celebration of diversity in many multicultural curricula that superficially depict culture as ethnic foods, festivities, folklore and fashion without examining persistent notions of White as superior and typified as high culture compared to that of people of color.

Instruction

Schools in white, upper-class areas have enriched curriculum such as gifted and talented classes. Pedagogical practices focus on higher order thinking skills, problem-solving, allow for creativity, inquiry, and enriched arts programs such as drama, glass blowing, and ballet. Schools in low socio-economic areas, consisting predominantly of minorities focus on skill-and-drill instruction, teaching to the test and skills taught in isolation (Ladson-Billings, 1998).

Assessment

Intelligence testing disadvantages many students of color as being “deficient” or “at-risk.” Scientific rationalization reinforces the illusion that Whites have greater intellectual abilities. Norm-reference testing also implies a “norm”—a norm of upper-middle class Whites. This becomes problematic for students from different

social strata and experiences. Norm-referenced testing often represents a mismatch between what tests measure and what students know and can do.

School Funding

Critical Race Theory argues that inequality in school funding is a function of institutional and structural racism. Overcrowded classrooms, inexperienced teachers, lack of technology, and unsanitary bathrooms cannot help but, affect student performance. Jonathan Kozol's analysis in *Savage Inequalities* (1991) provides keen insights into school funding policies. Among other things, funding disparities perpetuate cycles of low educational achievement, underemployment and poor standards of housing.

Desegregation

Despite the fight for school desegregation, CRT scholars such as Derrick Bell (1990) argue that children of color continue to be poorly served by the school system and that desegregation actually works to advantage Whites. Special magnet schools were created to insure Whites would not leave the system and were kept happy by providing special programs and extended childcare. However, in Hawai'i, this is not the case. Many families in higher economic brackets leave the public education system and send their children to private schools.

Do the five areas articulated by Ladson-Billings pertain to Kamehameha Schools? The areas of Curriculum, Instruction and Assessment mentioned above are pertinent to KS' historical past as an assimilationist school. Kamehameha Schools was historically known to be land rich but cash poor; therefore, for the most part,

school funding is also applicable. Although the school's admission policy does not discriminate against non-Hawaiians, in order to remedy the historical trauma caused by neo-colonial tactics, KS has maintained its preference policy to educate Native Hawaiian children. Therefore, unlike Ladson-Billings' (1998) fifth point above, this preference policy serves as a distinct advantage for Native Hawaiian children.

Discourse Analysis

Discourse can always be analyzed (Fairclough, 1989, 1995; Gee, 1996; Halliday, 1994) for biases and deconstructed to determine who is privileged, who is marginalized, and who is silenced (voices are not heard). I draw upon this as a theoretical perspective for two reasons.

Language Holds a People's Cultural Worldview

In 1896, the Hawaiian language was banned and English was required as the medium of instruction in public and private schools. For Native Hawaiians, English was the language of the colonizer and played a central role in the process of "cognitive imperialism" (Battiste, 2000, p. 13). The colonized are forced to internalize the colonizers systems of thought, epistemologies, and erase their cultural and ontological worldview. It was similar for African Americans as well. In a memoir, Fisher (2001) states,

...one of the many horrendous violations that slavery wrought was robbing black people of their natural language—their toolbox—and replacing it with that of the slave master. That meant those of African descent who grew up speaking English were being forced to use somebody else's toolbox. A

person's natural language, I concluded, is the electricity of his or her soul, and to disconnect it is to shut them down. (p. 200)

Colonial expansion permeates at multiple levels through an unquestioned universalism to spread English as a monolingual or standard international language. Audre Lorde (1988) wrote, "the master's tools will never dismantle the master's house" (p. 112). If the colonizer forces the colonized to use the master's language, it is all the more difficult to dismantle the master's house.⁶ Therefore, the structure of a linguistic singularity solidifies a normative dominant White supremacy and worldview that gets imprinted and deposited in each person's brain (Bourdieu, 1994).

English Language Privileges (Object)ivity and Silence Verb-based (Subject)ivity

Indigenous scholars Battiste and Henderson (2000) claim that Western languages are noun or object-based. English classifies a tree, fish, bird and as nouns or objects. Western language has a tendency to objectify things and to be more direct.

In comparison, Battiste and Henderson note that indigenous languages are verb-based. Since all things are living, have a spirit and could be looked upon as kin; indigenous cultures maintained a *human relationship of verb-ness with all things*, animate or inanimate. Objects—as a noun, were respected as having life—as a verb. It was not either/or but BOTH. Verb-based languages have a tendency to elide and shift meaning, use personification and metaphors of hidden meaning or *kaona* so that

⁶ For a genealogical, Foucaultian approach to retrospectively examine the historical use of classical science as one of the "master's tools" to subjugate and oppress Others and an argument for dismantling it, see Appendix B, "Dismantling the Master's House with the Master's Tools."

it is more nuanced, less direct, and (subject)ive to the context of people, place & time. For example, the *kōlea* or Pacific golden plover migrates to Hawai‘i early fall and returns to Siberia and Alaska in early May. One use of the term *kōlea* is to reference someone who comes to fatten up, become prosperous and leaves (Pukui & Elbert, 1986).

In the Hawaiian language, approximately half of the grammatical sentence structures do not need verbs. Listen: *Nani ke kuahiwi*. The literal translation is “Beautiful the mountain.” Verb-ness is implicit. Assumed. It’s always there. The remaining half of the Hawaiian grammatical structures have subjects and verbs but the same verb is used for past, present, and future. “Eat” is “eat.” It is not necessary to have subject-verb agreement or verb tenses: eat – ate – eaten. A time marker such as “this morning” may determine *when* something was eaten but the subject and verb implies a unification of past, present and future coexistence.

A worldview where things-in-themselves are “objects” situate natural resources as commodities to exploit, manufacture and consume for profit-making capitalist economies and materialistic desires. This is in contrast to indigenous languages and economies oriented towards relational interdependency, mutual exchange, respecting the vital role resources play as kin to sustain life and our planet.

Western science is a key apparatus of colonial logic that maintains hegemonic oppression and the worldview of objects as things-in-themselves. Cultural studies theorist, Stuart Hall (1997) states that Western science plays a cultural function to fix and secure absoluteness. He states in an interview with Sut Jhally,

And that is why the scientific trace remains such a remarkably powerful instrument in human thinking not only in the Academy but everywhere in people's ordinary common sense discourse. For centuries, the struggle was to establish a binary distinction between two kinds of people. But once you get to the Enlightenment, which says or recognizes everybody is one species, then you have to begin to find a way which marks the difference *inside* the species; not two species, but how, why, one bit of the species is different—more barbarous, more backwards, more civilized—than another part. . . . That is the panoptic glance of the Enlightenment—everything, all of human creation, is now as it were, under the eye of science. ... And what matters is not that they contain the scientific truth about difference, but that they function foundationally in the discourse of racial difference. They fix and secure what else otherwise cannot be fixed or secured. (pp. 12-13)

“...fix and secure what else otherwise cannot be fixed or secured.” I had to repeat it. As previously discussed in the section on Critical Race Theory, the concept of human = object was the underlying premise for slavery and oppression. Fixed and secured as an “object”—so they could be owned as a commodity. Blacks could be legally bought and sold as property. They were not human. In the United States, slaves were often called “animals,” treated and fed that way, eating leftovers that were thrown to pigs. In *The Wretched of the Earth*, Fanon (2004) recounts how the colonized were

dehumanized, perceived as even lower in strata than animals. In schools, Black children recount being called “animal” and “dirty” (Leary, 2005).

It is no wonder that from the vantage point of the colonized and oppressed, the word *research* “is probably one of the dirtiest words” in indigenous vocabulary and conjures up bad memories, suspicion and deep distrust (Smith, 1999, p. 1). Smith points out, that indigenous peoples have been subject to inhumane imperialist and colonial marginalization implicated in eugenics and racial pseudo-biological determinism—such as measuring cranium size to determine intelligence—since Darwin’s natural selection theory was published. Scientific empiricism and positivism became the language of objectivity to interpret “reality.”

Objectivity was solidified when Aristotle introduced empiricism and used the Greek term *physika*, meaning the science of natural, physical objects, which included animals, plants, and objects such as rocks. *Physika* eventually became the modern concept of physics. Aristotle’s rationale was that universal truths or reality could be generated through observations of objects that have a separate existence (Downey, 1962). Objects could be classified into *hierarchies* or taxonomies based on their properties or functions. For example, plants were classified at a lower stage of development because they were unable to think and their function was to feed man and animals. This is uniquely different from Native Hawaiian science where plants, animals and rocks (or the ‘āina) could be things-in-themselves but simultaneously, things-in-relationship of interdependency, or *mālama i ka ‘āina*, (care for the land) in terms of sustainable resource management.

Western worldviews see land as “object”—something you can buy, sell or own. Karl Marx,⁷ in *Theses on Feuerbach* writes, “The principal defect of all materialism . . . is that the external object, reality, the sensible world, is grasped in the form of *an object or an intuition*; but not as *concrete human activity as practice*, in a subjective way.” Western (object)ification of land as material goods and the concepts of ownership became the premise for displacing indigenous peoples, their way of life, disrupting natural ecosystems and reconstituting the ‘āina as factory to “manufacture” cash crops for commerce, trade, and profit. Imposition of Western laws and logic continues to be the premise of land seizure from indigenous peoples around the world. Fixing and securing a system of classification, notions of race, false binaries of civilized and uncivilized, etc. legitimized invasion, conquest, occupation, oppression of colonized Others, and exploitation of natural resources. In contrast, Native Hawaiians and numerous indigenous worldviews revered and respected the land as *kupuna* or ancestors and lived in a reciprocal *relationship* with the land where if one took care of the land, the land took care of you. Native Hawaiian scholar, Pualani Kanaka‘ole Kanahahele explains,

The notion that a rock exists as an inanimate object especially in its creative stages, is totally foreign to the Hawaiian. Rock, especially fresh lava flow, has a spirit, and with the assumption of a spirit, procreation is possible. Thus, this belief that Pele (the volcano deity) is magma, Pele is lava, and that she is

⁷ Karl Marx as cited in P. Bourdieu, *Outline of a Theory of Practice* 1977, p. vi.

the one who controls the outpouring of this energy is within this dualistic concept. Pele is the creative force whose name signifies the physical and the spiritual essence of newly formed land (in Meyer, 1998, p. 40).

While the distinction of things-in-themselves can be traced to pre-Aristotelian Greek philosophers, the catalyst for (object)ification, and the rational detachment of matter and mind, body and spirit, can be attributed to French mathematician, René Descartes. Often termed the Cartesian mind-body split, objectivity silences emotions and intuition as ways of knowing to understand the world. Educational researchers Kincheloe and Tobin (2006) debated the Western, mind-body dichotomy:

...to be in the world is to operate in context, in relation to other entities.

Western Cartesian (coming from the tradition of the scientific method delineated by René Descartes in the 1600s) science has traditionally seen the basic building blocks of the universe as things-in-themselves. What much recent research in physics, biology, social science, the humanities and cognitive science has posited involves the idea that relationships, not things-in-themselves, are the most basic properties of things in the world. In the ontological realm this would include human beings themselves. To *be* in the world is to be in relationship. People are not abstract individuals who live as fragments, in isolation from one another. (pp. 5-6)

The English and indigenous languages hold and carry *both* subjective and objective. The simultaneous fusion always exists and at every given moment, meaning making is always being calibrated with human intuition. However, Western discourses have a gravitational pull to discursively “legalize,” privatize, commodify, stratify, classify, and enforce the bureaucratic governmentality of the objective—privileging laws, science, economic quantification, and data as a powerful field of regulation and domination. This fixation on *quantity, control, and time* maintains unequal power relationships; particularly for those who do not possess sanctioned economic, social, and cultural capital (Bourdieu, 1977). Meyer (2011) proposes a Triangulation of Meaning, Mind/Body/Spirit that is focused on *quality, consciousness, and space*.

Objectivity and subjectivity are rationalities intricately woven within social cognitive webs. Discourses of noun-based (object)ivity and verb-based (subject)ivity are always complex and indeterminate—depending upon how one inhabits relationships of power within the context of interactions between/among all things, people, and space (place and time). There are an infinite number of multiple realities happening simultaneously. Things can be fixed and secure if we allow it to be. There is choice. Perhaps it is time to discursively unmask and deconstruct existing power relationships that are so seductively commanding, yet invisibly imprinted as normative in language. Table 3 provides examples of reengaging the mind-body split as a more dynamic integration of triangulated relationships—not simplistic, dichotomous, or as oppositional binaries. Bourdieu, in *Outline of a Theory of*

Practice (1977) proposes a unification of practice as a *field* of possible actions dependent upon the situational context so that the ontological possibilities of things-in-themselves or things-in-relationship are dialectically mediated in a non-static, verb-like process. In this way, we can avoid reductionist attempts to polarize, oppose, and dominate. There are multiple representations for systems of knowing. In this way meaningful dialogue can unfold so that discourses do not produce or reproduce inequality.

In educational settings, the discourse of (object)ivity also silences (subject)ivity and produces mandates for testing and “scientific,” empirical research to objectify progress or intelligence as a score. There is a preferential bias as standardized tests are normed using white, middle-class populations, positioning minorities and people of color at a disadvantage. Knowledge is viewed as objective facts and testable information taught in silos as separate subjects and disciplines. Time is also codified as an object manifested through block schedules and regulated by bells and whistles. Objectivity is the language of the colonizer that maintains hierarchical relationships and regulates bodies through discursive “rules” of power so that subjugation becomes normalized as common sense. How Kamehameha Elementary School enacts discourses of *objectivity* and *subjectivity* through their practices provides insights on the decolonization process.

Table 3

Unification of Practice and Social Fields of Relationships

	NOUN-BASED		VERB-BASED
Language	(Object)ivity		(Subject)ivity
	Things-in-themselves		Relationships
	De-humanizing		Humanizing
Nature	Inanimate		Animate
	Separate existence		Interdependence (kinship)
	Land as object/property		Land as living spirit
	Own		Share
	Objectified		Personified
	Deplete		Sustain
	Discard		Reuse, recycle
Land	‘Āina (land) as factory – extract and “manufacture” cash crops for commerce and profit		<i>Mālama i ka ‘āina (care for the land)</i> - sustainable resource management
Social structure	Individual		Communal
	Capitalist social class		Collective <i>kuleana</i> (responsibility)
Culture & Identity	Fixed		Shifting, blended, multiple
	Blood-quantum		Genealogy
Economy	Profit-driven		Value-driven
	Quantity of profit		Quality of product
	Shareholder-centric		People-centric
Intellect	Positivistic		Spiritual
	Rational		Emotive

Table 3, continued

Time	Clock-driven	Earth & biophysically-driven
Worldview Logic	Binaries (simplistic)	Continuums (complexity)
	One truth	Many truths
	Linear	Cyclical
	Particle (Newtonian physics)	Wave (quantum physics)
	Dichotomies	Interrelated whole
	Stages	Nestedness
EDUCATIONAL CONTEXT		
Curriculum	Standards-based (what you know)	Performance-based (what you do)
Instruction	Disconnected learning	Relevance to life
	Facts & information	Direct experience
	Individual competition	Collaborative goal setting
	Content taught as separate subjects	Integration
	One correct answer	Open-ended
	Age-based	Readiness-based
Assessment	Unilateral interaction	Multilateral interactions
	Tests	Performance-based
	Hierarchical rank order	Strengths-based
	Quantitative	Qualitative
	Summative	Formative
	Statistical data (de-humanized)	Well-being (humanized)

Critical Literacy

Critical Literacy (Comber & Simpson, 2001; Fehring & Green, 2001; Freire, 1970; Lankshear & McClaren, 1993; Muspratt, Luke & Freebody, 1997) is used as the lens to understand classroom practice. It is important here to distinguish the difference between *critical thinking* and *critical literacy*. Although there are numerous iterations of *critical thinking skills*, most are an outgrowth of or adaptations of Bloom's Taxonomy (1956). Critical thinking as higher-order thinking skills within Bloom's taxonomy are Analysis, Synthesis, and Evaluation. Lewison, Leland, and Harste (2008) make a clear distinction as to how critical literacy is different, "These practices are substantively different from what are commonly referred to as critical thinking approaches. Although critical thinking approaches have focused more on logic and comprehension, critical literacies have focused on identifying social practices that keep dominant ways of understanding the world and unequal power relationships in place" (p. 3). Therefore, *critical literacy* incorporates critical thinking skills but goes further. Paulo Freire (1970) coined the term "reading the world," realizing that all texts and actions are never neutral. Critical literacy deconstructs power relationship/structures, abuses of power (disguised or undisguised) and societal injustices. Therefore, critical literacy includes larger level economic, political and social contexts of power.

Native Hawaiians frequently cite the proverb, "I ka 'ōlelo no ke ola, i ka 'ōlelo no ka make" (Pukui, 1983, p. 129), translated as "In the language is life, in the language is death." Au and Kaomea (2009) illustrate the dualistic concept of

language and literacy as both historically empowering and disempowering to Native Hawaiians. As a tool for colonization, newspapers served to assert Western political agendas and represented Native Hawaiians inaccurately as well as negatively. As a part of the missionary agenda, literacy was used to “civilize” and “educate” Hawaiian people to read the Bible and other Christian texts. In 1896, the use of the Hawaiian language was eliminated as a medium of instruction, and Native Hawaiians were forced to speak English in schools. Eventually, political and legal documents, sumptuary laws and constitutions usurped Native Hawaiian governance, stripping the native people of their lands and traditional relationships between ruling chiefs and the common people. For this reason, the application of critical literacy is apropos for deconstructing and critically analyzing White privilege and other forms of neocolonial oppression. Rather than be positioned by others and suffer the consequences, Au and Kaomea suggest heeding the advice of Freire to read the world, deconstruct it, then reconstruct it. “In this sense, as Native Hawaiians have long believed, words do hold the power of life and death” (Au & Kaomea, 2009, p. 584).

CHAPTER 3

LITERATURE REVIEW

Culture-based Education

There are numerous theories as to the importance of understanding students' culture and socio-cultural context to teach indigenous populations more effectively. *Cultural deficit theories* originate from Darwin's (1859) differentiation of animal species that privilege dominant Euro-American culture as superior and other home cultures as being deficient. *Cultural difference theories* shift the focus to the differences between home and school (Heath, 1983; Erickson, 1993). *Cultural compatibility* (Vogt, Jordan, & Tharp, 1993) and *cultural congruence* (Mohatt & Erickson, 1981) attribute low student performance to language differences and cultural mismatches. *Oppositional theory* acknowledges cultural mismatches and includes societal discrimination and inequities (Ogbu, 1996). *Culturally relevant pedagogy theory* (Ladson-Billings, 1995) and *culturally responsive education* recognize the cultural mismatch between home and school, calling for greater cultural connection and relevance to empower students (Castagno and Brayboy, 2008). *Cultural-historical-activity theory*, or CHAT, places an emphasis on connectedness to community context and culture as a foundation for learning (Roth & Lee, 2007).

Demmert and Towner (2003) conducted a comprehensive literature review on culture-based education that included 41 references on the academic achievement of Native American communities (American Indians, Alaska Natives, and Native

Hawaiians). The review considered only four studies meeting experimental or quasi-experimental design and only a small number met the criteria for non-experimental comparative design. Demmert and Towner identified the Kamehameha Early Education Program (KEEP) as the only research project that provided insights on the connection between culture-based education and improved academic performance adding to the body of knowledge in the area of indigenous/cultural minorities and at-risk student achievement. They considered KEEP as the “best-described educational program in history, having generated hundreds of published articles and discussions” (p. 24).

KEEP had three goals: (1) design an effective program of reading instruction to remedy academic underachievement of Native Hawaiian children, (2) disseminate the program with fidelity to public schools, and (3) include culturally compatible methods of instruction (Au & Carroll, 1997; Jordan, 1995; Tharp, 1982). The original design of KEEP was based on a “behaviorist, mastery learning curriculum” (Au & Carroll, 1997, p. 206) but in the Fall of 1989, converted to a constructivist, whole-literacy curriculum. The whole-literacy curriculum, which included reading and writing workshops, and literacy achievement measured by portfolio assessment, eventually generated student performance results above non-KEEP programs in fifteen public schools. However, “after expansion pressures and reduction of resources eroded fidelity to the initial model” (Doherty, Hilberg, & Tharp, 2003, p. 2), the program was formally terminated in 1997. In addition, KEEP’s primary focus on literacy subscribed to what Graff (1979) calls the “literacy myth.” This is the

misconception that literacy will address social and economic inequality; it is necessary, but not sufficient. Current socio-cultural-historical theorists recognize that indigenous peoples, descendants of slaves, colonized populations, sons and daughters of the working poor, and those from rural areas remain predominantly marginalized due to the political and sociological intersections of race and social class.

More recent work by Au and Kaomea (2009) elucidates how literacy has the potential to be “both empowering and disempowering” (p. 572). When popular texts misrepresent and distort a peoples’ cultural worldview, there is a decrease in literacy rates, disenfranchising populations that are oppressed. In contrast, when texts represent a cultural worldview that is authentic, rates of literacy and comprehension are increased (Au, 1998). Au and Kaomea re-theorize reading comprehension through the lens of Paulo Freire (1985):

If we think of education is an act of knowing, then reading has to do with knowing. The act of reading cannot be explained as merely reading words since every act of reading words implies a previous reading of the world and a subsequent re-reading of the world. There is a permanent movement back and forth between “reading” reality and reading words—the spoken word too is our reading of the world. We can go further, however, and say that reading the word is not only preceded by reading the world, but also by a certain form of writing it or rewriting it. In other words, of transforming it by means of conscious practical action. For me, this dynamic movement is central to literacy. (p. 18)

Au and Kaomea (2009) suggest that it is vital to unpack issues of educational underachievement that perpetuate colonial underpinnings of oppression. Often times, underachieving populations receive reading instruction that is reduced to narrow perspectives of basic skills. Au and Kaomea enlarge the scope of reading comprehension in the education of students of diverse backgrounds “as the ability to analyze texts critically and to use one’s critical analysis as the basis for rewriting the world” (2009, p. 584).

Castagno and Brayboy (2008) conducted a second large-scale literature review on culturally responsive schooling (CRS) for indigenous youth. They provided a historical overview of indigenous education and gathered an extensive review of references between the years 1980 and 2007 from Education Resources Information Center (ERIC) databases, journals, book catalogs, and online search engines. Their review searched for studies that improved education and increased the academic achievement of Native American and Alaska Natives. They concluded that schools continue to fail in meeting the needs of students and that CRS “has had little impact on what teachers do because it is too easily reduced to essentializations, meaningless generalizations, or trivial anecdotes...” (p. 941). Instead, they called for greater and explicit focus on issues of sovereignty, self-determination, racism, and indigenous epistemologies to create lasting systemic and institutional changes.

Stevens (2010) searched 909 published dissertations from 2004 to 2009 and found that the notion of “achievement gap” was most notably associated with populations who were African American, Latino, immigrants, marginalized, or

considered to be at-risk. Native Hawaiians are almost always considered at-risk. She postulates that the underlying logic of educational research focused on interventions to close the “achievement gap” emanates from a system that falsely equates intelligence from a cultural model of the White middle-class. She questions how research might progress differently if inquiry began with a quest for interventions into the systemic factors that marginalize populations while privileging others. There were dissertations that identified the relationship of academic achievement with the reduction of stress, building confidence, and involving parents, however, nowhere was there any understanding gained about ways that a discriminatory and racist society predicated upon social class, competition and capital produces stress, lack of confidence and decreased levels of parent involvement. Rarely was there a target of intervention for the system that produced the gap. She concludes that academic researchers therefore normalize and participate in reifying a system that situates vulnerable populations to be assimilated into an inequitable system.

Shields, Bishop, and Mazawi (2005), in their book *Pathologizing Practices: The Impact of Deficit Thinking on Education*, state that there is nothing inherent in the genetic or social makeup of historically minoritized students that predisposes them to school failure. They define *pathologizing the lived experiences of children* in the following way:

Pathologizing is a process where perceived structural-functional, cultural, or epistemological deviation from an assumed normal state is ascribed to another group as a product of power relationships, whereby the less powerful

group is deemed to be abnormal in some way. Pathologizing is a mode of colonization used to govern, regulate, manage, marginalize, or minoritize, primarily through hegemonic discourses. (p. x)

Shields et al. (2005) agree with the findings of Castagno and Brayboy (2008) and Stevens (2010) that, rather than manifest and reify the stereotype of deficit thinking through the discourse of “achievement gap” schools, they call for ways that minoritized students be positioned as equal, having agency and capable of self-determination.

Literature reviews indicate that even with the incorporation of culture-based or culturally relevant pedagogy, maintaining *Euro-American centric* curricula and worldviews fail to improve student learning for minority and indigenous students. In “The Afrocentric Idea in Education,” Asante (1991) states that the Euro-American inertia dislocates, disorients, and misorients one’s own culture to the fringes of Euro-American culture such that one’s culture is actively de-centered. African American children who are taught that the majority of heroes and heroines are White internalize a feeling that Black is inferior. Such psychological and cultural dislocation perpetuates a hidden curriculum of the Jim Crow second-class citizen, making persons of African descent attempt to shed their race as they are entrenched in inequitable systems.

Asante (1991) states that just as Jews campaigned to have the European Holocaust taught in schools and colleges, teaching the African Holocaust is equally

important. Asante argues that “Black children do not know their people’s story and White children do not know the story, but remembrance is a vital requisite for understanding and humility” ... such that there would be a “renewed sense of purpose and vision in their own [African American] lives. They would cease acting as if they have no past and no future” (1991, p. 177).

Asante recommends the revolutionary challenge to anchor one’s own culture, language, history, literature, biology, medicine, science and so forth at the center rather than at the periphery of those subjects. “For White students in America this is easy because almost all the experiences discussed in American classrooms are approached from the standpoint of White perspectives and history” (1991, p. 171). Although Euro-Americans represent the majority culture in the United States, Asante asserts that it is an imposition to represent it as “universal,” or to privilege and idealize it as a monocultural vision. He does not propose relocating and shifting one’s culture to the center to valorize one culture over another, degrading other groups’ perspectives, but instead to create an alternative framework where students use their own culture as the stepping-stone from which to orient towards other cultures and “to begin with the proposition that all humans have contributed in world development and the flow of knowledge and information, and that most human achievements are the result of mutually interactive, international effort” (p. 172). He suggests a kind of multiculturalism where educators view all groups as having made significant and useful contributions to civilization and to avoid suppression and distortion of non-White people.

There are many instances where minorities in America have been successful educationally and economically. The research of Ogbu and Simons (1998) illuminate a difference between voluntary and involuntary minorities. They define voluntarily immigrants as those who come to America on their own free will. Voluntary minorities who come for economic opportunities, political, or religious freedom consciously decide to leave their homeland in hopes of a better future and may initially face forms of discrimination but are willing to assimilate in order to work their way up the social and economic ladder of the dominant culture.

Involuntary minorities are those who were conquered, colonized, or enslaved, such as Native Americans, Mexican Americans, and Native Hawaiians. Involuntary minorities often view themselves as disenfranchised from the American dream through systems such as housing segregation, school segregation, unequal school funding, and unqualified staffing of schools. Educational inequities also exist in the ways they are treated, for example, low level curricula, low teacher expectations, teacher-student interaction patterns, grouping and tracking, etc. Involuntary minorities are often “unwilling societal participants” (Ogbu & Simon, 1994, p. 3), economically less successful, usually experience greater and more persistent cultural and language difficulties, most often do not wish to identify with the dominant culture, frequently demonstrate low academic achievement and can develop an “oppositional cultural frame” (p. 203) towards the White, dominant society.

Ogbu and Simon (1998) also point out another group pertinent to the multicultural population in Hawaii. This group consists of refugees, migrant/guest

workers, undocumented workers, and binationals. They come to the United States but do not plan to settle permanently. They intentionally leave their homeland temporarily in order to achieve economic or educational goals then return to their homeland. In Hawai‘i, Chinese, Japanese, Portuguese, and Filipino laborers were brought in with two-year contracts to work on sugar plantations in the early 1900s. Although many remained for various reasons (such as marriage, health problems, outbreak of World War II), they came with cultural and language differences but did not wish to lose their sense of cultural identity. They were willing to learn only as much as was needed to achieve their temporary goals. For example, my grandparents were the first generation in my family to arrive from Japan and never learned to speak English, and preferred to wear kimono-type clothing for work and while at home. My parents were bilingual and they also wanted their children to speak Japanese. Ogbu and Simon (1998) found that descendents of second-, third-, or fourth-generation U.S. born minorities academically performed similar to that of voluntary immigrants.

Grace’s (2008) research on constructions of ethnicity by first-graders in Florida and Hawai‘i seem to concur with Ogbu and Simon’s research in that students in Florida had a strong affiliation to national identity, such as “American” whereas students in Hawaii identified with an ethnicity, such as Hawaiian, Japanese, Chinese, etc. Three other themes were noted: (1) Disneyfied versions of multicultural education focused on food, festivals and holidays, language, clothing and appearances; (2) Real-life racism evidenced by student comments about physical

characteristics which were often the basis for teasing, labeling, and discrimination; and (3) Subjectivities of children were always shifting and multiple, depending on ideological contexts and discourses. Implications of this study showed a need for educators to not trivialize difference but to critically examine issues of agency, representations, ideology and relationships of privilege/power so that children learn how to better live with one another in this world.

As an island community and through generations of mixed marriages, many of the children attending KES are of mixed cultural heritage, however all are part-Hawaiian. A large-scale collaborative empirical study by Kamehameha Schools, Hawai‘i Department of Education, and Nā Lei Na‘auao⁸ (Kana‘iaupuni, Ledward, & Jensen, 2010), examined how Hawaiian cultural-based educational (CBE) strategies impacts student outcomes. The study was grounded in a holistic Hawaiian worldview and was a different educational approach than found in most schools across the nation that teach *about* cultural awareness, tolerance and diversity. Examples of culture-based strategies included the usage of Hawaiian language, *‘ohana* (family) and community involvement, sense of place, cultural spirituality, and a range of assessments such as projects and performances. A nested relationship linked the use of CBE strategies to enhanced students’ socio-emotional well-being which in turn showed a positive correlation to math and reading scores. In particular, students with low socio-emotional development (e.g., identity, self-efficacy, social relationships)

⁸ Nā Lei Na‘auao is an alliance of Hawaiian-focused public charter schools.

demonstrated strongest gains. The study included 2,969 students from grades 7-12, 600 teachers, and 2,264 parents at 62 participating schools which included conventional public schools, charter schools, schools with Hawaiian-immersion programs, and private schools.

Kamehameha Elementary Schools' principal, Holoua Stender (2010), conducted a quantitative analysis of 267 fifth and sixth grade students at KES and found a relationship between Hawaiian cultural identity and student progress. Higher academic success was associated with intensity of one's Hawaiian cultural identity for students of lower SES than for the general population. KES currently has approximately 35% of its total enrollment meeting the orphan and indigent criteria. In addition, low and high SES students who reported higher levels of cultural connectedness showed higher levels of school engagement and character development. Cultural connectedness to Native Hawaiian language and culture was measured by the Nā 'Ōpio Youth Development & Assets Survey (Kamehameha Schools, 2008). Components of the survey included six subscales: 1) Hawaiian language, 2) connection to *'ohana* (family) and community, 3) connection to *'āina* (land), 4) cultural values and attachment, 5) cultural issues engagement, and 6) cultural knowledge and practice.

Another study conducted at KES by vice-principal, Sandi Tuitele (2010) looked at the Hawaiian cultural connectedness of ten 4th and 5th grade teachers, matching their instruction with cultural connectedness. Seven of the ten teachers were Native Hawaiian and three were not. Interviews were conducted and a survey,

Culture Based Education Teacher Tool (CBETT), was utilized to determine four constructs:

1. CONTENT: use of Hawaiian centric curriculum and content.
2. CONTEXT: inclusion of cultural practices such as involving parents/family and usage of Hawaiian language.
3. CRITICAL CONSCIOUSNESS: development of student awareness to critique social inequity related to their community, country and world.
4. TEACHERS' PERCEPTIONS of their philosophy and beliefs towards cultural connectedness.

Teacher responses showed the highest mean scores in the areas of CONTENT and PERSPECTIVE constructs. CONTEXT and CRITICAL CONSCIOUSNESS were weaker. An implication of the study suggested strengthening indigenous education through teacher preparation as well as sustained training in cultural practices and language. KES teachers felt that they had content knowledge but were not comfortable with cultural practices and language (construct #2). In addition, comments shared by teachers revealed a greater desire to raise critical consciousness among students as part of the educational process. Eight of the ten teachers felt they themselves needed to research and understand a range of issues “from historical battles to environmental sustainability to current economical issues” (p. 159) but confessed that it was time consuming because Native Hawaiian perspectives are marginally represented in mainstream commercial curriculum.

The ongoing quest for productive and transformative outcomes for indigenous people show that culture-based curricula have greater ability to close the equity gap if there is a strong emphasis on the following:

1. Cultural identity and efficacy.
2. Deconstructing Euro-American power relationships and representing multiple perspectives.
3. Professional development for teachers on cultural knowledge, practices and use of Hawaiian language.

Anchoring students in their cultural identity, shifting discursive relationships and subjectivities, and de-centering Western frameworks are pathways for indigenous communities to understand their past, determine and shape their futures so that colonial formations are not reproduced but become sites of new possibilities.

Myth: Hawai‘i Wasn’t Colonized

Many of my colleagues at KES frequently ask why I choose to use the term “colonization” because Hawaii was never an official colony of the United States (as were the original thirteen colonies in New England). I perceive this as a misconception and myth. Therefore, in this section of my literature review, I feel it is important to clarify my conceptions and understandings of colonization and decolonization. I will articulate the mechanics of the two processes, which will later serve as a frame in which to analyze educational practices at Kamehameha Elementary School.

Colonizers are chameleon-like. They adapt to the social/political context and never use a one-size-fits-all approach to oppress and subjugate a group of people. Colonization has many forms and functions and is shaped by intentions that could include expansion of empire/territories, strategic military advantage, economic gain, exploitation of natural resources and a need for human labor. Colonialism is multifaceted and various strategies frequently converge (Osterhammel, 1997) but the common denominator of colonial practices is to create a “relationship of domination” (Elkins & Pederson, 2005, p. 2). A common term used today is “settler colonialism” (Elkins & Pederson, 2005; Wolfe, 1999) which occurred not only in the past but is ongoing today in Oceania, Africa, Asia, and Palestine through a process of elimination and exploitation when foreign families move into a region, reproduce and replace peoples in order to remain.

The research of David Keanu Sai (2008) makes it explicitly clear that Hawai‘i was never legally annexed and is therefore illegally *occupied*. Absolutely! Sai’s historical research on international laws and treaties validates that Hawai‘i was a self-governing sovereign nation and in 1893, Queen Lili‘uokalani was forcefully overthrown by a capitalist oligarchy attempting to gain economic control of the islands. A hundred years later in 1993, Congress eventually passed a joint Apology Resolution signed by President Clinton, acknowledging the U.S. military suppression and collusion with the oligarchs to illegally overthrow the Hawaiian monarchy. There are important differences inherent in the usage of the terms “colonization” and “occupation” therefore many prefer usage of the term “occupation” to explicitly

reveal the accuracy of Hawai'i's political history. I personally feel it is important to use both terms to create a critical consciousness of unequal power relationships and the traumatic ramifications of colonization.

Poka Laenui (2009), chairman for the Native Hawaiian Convention states, "Colonization and decolonization are social processes even more than they are political processes. Governance over a people changes only after the people themselves have sufficiently changed" (p. 150). He demystifies deep issues of domination as a process where the colonizer imports a system of values in an effort to negate and belittle indigenous worldviews to gain legitimacy within the society. This social process often precedes any legal form of governance. Linda Tuhiwai Smith (1999) adds that a tactic of colonization is to inculcate a mindset that one is less than human: savage, ignorant, heathen, primitive, and uncivilized. Memmi (1965), in "Mythical Portrait of the Colonized," recounted that colonizers treated the colonized as objects or game animals, chased them into huge cages as if they were a sub-human species, and it would be shocking if ever given the rights of liberty, as men. Thornberry (2002) writes that discourse is a key issue because there is such an ingrained identification of indigenous or minority populations as sub-human "objects" of paternalistic guardianship, civilizing missions of Christians, or "subjects" to be owned, bought or traded for cheap labor, therefore, using the term "peoples" is needed in order to establish international legal *human* rights. Freire (1997) explains that dehumanization is not a biologically or genealogically determined destiny "but the result of an unjust order that engenders violence in the

oppressors, which in turn dehumanizes the oppressed” (p. 26). Battiste describes these social processes as “cognitive imperialism” (2000, p. 13) where Eurocentricism assumes a superior worldview and attempts to diffuse a universality of systems for education, science, language, social hierarchies, concepts of “culture”, politics, economic use of natural resources, and multiple forms of knowledge as systems of thought.

Frequently, colonialism, racism, and white privilege/supremacy intersect to create a conflated web of discourses and systems of thought that become internalized as *logic* and play an integral role in the psychological and social oppression of the colonized. Memmi (1965) explains,

In order for the colonizer to be the complete master, it is not enough for him to be so in actual fact, but he must also believe in its legitimacy. In order for that legitimacy to be complete, it is not enough for the colonized to be a slave; he must also accept his role. The bond between colonizer and colonized is thus destructive and creative. It destroys and re-creates the two partners of colonization into colonizer and colonized. One is disfigured into an oppressor, a partial, unpatriotic and treacherous being, worrying only about his privileges and their defense; the other, into an oppressed creature, whose development is broken and who compromises by his defeat. (pp. 88-89).

Colonization is a process that does not happen overnight or within a few weeks/months as in conquering a nation through battle or warfare. It is a gradual process that becomes woven into the psychic, social and political fabric of a society—codified as systemic structures and laws. It is helpful here to briefly summarize the work of Filipino scholar, Virgilio Enriquez (1993) who articulates colonization in five stages. These stages are not simplistic or formulaic but highly complex processes, adapting to different contexts. Although defined and organized in linear format, the phases are nested, bleed into and infectiously feed-off each other. A stage may often be recursive or uneven because as stated earlier, colonization is not a finite event but in fact, always ongoing. Phases are not always distinct. Many of the phases and experiences can occur simultaneously or even in various combinations. These processes are also different and unique for every individual and/or group, dependent upon the particularities of their experiences and the context of events in their lives.

1. *Denial/Withdrawal* - People are made to feel inferior, are ridiculed and gradually withdraw from their own cultural practices. They are subjugated to think their cultural traditions are lesser-than, primitive or superstitious and do not merit moral and social value.
2. *Destruction/Eradication* - Physical destruction of symbolic representations such as art, temples, god images, sacred sites, etc. are eradicated. At times, Indigenous people themselves (although often

conflicted) reject sacred protocols, healing practices, ceremonies and participate or even lead in the destruction.

3. *Denigration/Belittlement/Insult* - Colonial-style systems are created such as health care, legal institutions, laws, schools, and churches. As these new systems gain legitimacy within the society. Colonial knowledge, customs, literature and folklore are often internalized and supplant indigenous ways of knowing and cultural practices.
4. *Surface accommodation/tokenism* - Token regard is provided as a form of leniency to what remains or has survived within the colonized culture. Surface accommodation is given to show respect but most of this is situated as folkloric or unscientific and the intent is to situate traditional practices with token regard.
5. *Transformation/Exploitation* - The colonized are transformed into the colonizer. For example, a Christian church may name an Indigenous person as priest; a government enforcement agency recruits Indigenous officers to police to arrest their own people; Indigenous art is used for economic exploitation; Indigenous music and instruments are popularized into modern music. Indigenous and non-indigenous people participate in the process of exploitation.

As described in the introduction to this paper, Kawika Eyre recounted the early colonizing practices at Kamehameha Schools. Kamehameha Schools was complicit as an educational institution to assimilate young Native Hawaiians to the

Western, White, world. Even in the early 1990s, Goodyear-Ka'ōpua (2005) discussed in her dissertation that those who attended the school felt it was possible (depending upon what electives one took)

...to graduate from Kamehameha with minimal exposure to the oral traditions of our kūpuna, little understanding of the land on which the schools sat, insufficient practice in Hawaiian skilled arts, and limited ability, if any, to speak the Hawaiian language.... Some of us left the school with a desire to understand all the unspoken things we felt or saw but rarely talked about openly at Kamehameha: the brutalities of colonization, the incongruity of our schooling with our home lives, contemporary Hawaiian sovereignty politics and land struggles ... Others seemed to move less problematically along the track to “success” which we were encouraged to follow at KS in the 1980s and 1990s: attending prestigious universities on the American continent.... Many graduates relocate to the US continent, as students are highly encouraged to attend universities there rather than in Hawai‘i. ... we saw how many of our KS classmates forsook their ancestral traditions and kuleana as they pursued the American dream of individual wealth and status. (pp. 7-8)

Patrick Wolfe (2006) writes, “colonialism erects a new colonial society on the expropriated land base—as I put it, settler colonizers come to stay: invasion is a structure not an event” (p. 388). It is an assemblage of systems, so thickly layered; it becomes a STRUCTURE OF POWER RELATIONSHIPS. A system of laws. A

system of religions. A system of economics. Eventually, the structure becomes the norm. It becomes “sensible.” Automatic. It never gets questioned or interrogated. Once these systems of thought shape consciousness through education, courts, prisons, military, religion, media, technology, etc, hegemonic oppression and domination regulate and control a subjugated people. After hundreds of years of exploitation and extracting resources from the land and people, a long-term dependency for jobs and wages is established and never allows the native and local people to be self-sufficient.

Today’s newest form of colonialism, or neocolonialism, is globalization. Often termed “neoliberalism,” the established colonial powers now operate through the World Bank, World Trade Organizations (WTO) and the International Monetary Fund (IMF) establishing and controlling macroeconomic policies. Corporatization and market solutions to commodify and privatize everything from health care to education is tied to a global economic engine geared to benefit and maintain established power relationships—therefore colonialism in its many masked and amorphous forms is ongoing.

Drawing upon the review of literature and research on colonialism mentioned above, it is undeniable that Native Hawaiians have and continue to suffer from the effects of colonization.

Historical Trauma

Huikau means confusion, blurred, mix-up (Pukui, 1986). When language, culture and identity are suppressed—there are ghosts in the nursery—leading to

confusion. Frailberg, Adelson and Shapiro's (1975) work on the cultural transmission of trauma states, "In every nursery there are ghosts...from the unremembered...the intruders from the parental past...break through...in an unguarded moment, and a parent and his child may find themselves reenacting a moment or scene from another time with another set of characters" (pp. 162-63). When language, culture and identity are suppressed—there are ghosts in the nursery—leading to confusion. Ancestral memory is repressed but never far from the surface.

Young children are unaware of their origin of pain because historical trauma comes from a blurred, subterranean burial place, which may have occurred two or more generations earlier, *living* in an unremembered, mixed-up, subconscious. Frailberg et al. (1975) called attention to familial historical trauma as the most challenging due to the silent transmission from generation to generation, manifesting itself in alcoholism, drug addition, abusive relationships, crime, depression, disease, unemployment, homelessness, educational failure, pathologies labeled as "mentally ill," etc., and is transmitted from parent to child. Depictions of historical trauma have been poignantly captured in films such as *Then There Were None* (Lindsey, 2006), *Noho Hewa* (Kelly, 2009), *Once Were Warriors* (Tamahori, 2003) and Toni Morrison's Pulitzer Prize-winning novel, *Beloved* (1987).

Post-colonial theorist and psychoanalyst Michael O'Loughlin (2006) adds that lost memories *live* and take residence as ghosts, causing individual and collective trauma for those suffering the effects "of displacements and migrations; wars, genocides; cultural erasure, enslavement, and all of the ways in which colonial

oppression manifested itself on subjugated populations, including of course imposition of Christian beliefs, and rational Enlightenment thought to replace indigenous ways of knowing, indigenous modes of feeling, and indigenous religious beliefs and rites” (p. 25).

Sterling’s (2002) research of abuses at Indian residential schools where children were separated from their families to be “civilized” or “Christianized” revealed 27 indicators of historical/multigenerational trauma for peoples from First Nations ancestry across Canada which includes Nlkapamux, Mohawk, and Okanagan (Table 4).

William Faulkner wrote, “The past is never dead. It’s not even past” (1951, p. 92). Historical trauma as experienced above becomes embedded in the cultural memory of a people and passed on inter-generationally as repeated cycles of psychological baggage, alcohol and drug abuse, mental health issues, anger management problems, and grief similar to post-traumatic stress disorder (Wesley-Esquimaux & Smolewski, 2004).

Table 4

Twenty-Seven Indicators of Multi-Generational Trauma

1. Message that being Indian was dirty
 2. Aboriginal languages not passed on
 3. Message that culture was inferior
 4. Low self-esteem
 5. Poverty
 6. Being labeled / (victim, criminalizing Aboriginal people, culture, spirituality)
 7. Poor health
 8. Parenting skills severed
 9. Loss of Spirit
 10. Loss of culture
 11. Loss of family and cultural gatherings
 12. Loss of love/respect toward one another
 13. Confusion around First Nations identity
 14. Confusion around First Nations spirituality
 15. Untaught, neglected and discredited culture
 16. Disconnection from identity (includes culture, language & family values, ceremonies/sweat lodge)
 17. The mean-spirited nature picked up by the nuns/priests & mistreating children in the same way
-

Table 4, continued

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18. Sexual abuse
 19. Physical Abuse
 20. Loneliness / isolation
 21. Misuse of alcohol
 22. Psychological / emotional abuse
 23. Mistrust of education system
 24. Shame of one's identity due to racism
 25. Assimilation
 26. Systemic racism
 27. Loss of belief in oneself
-

For Native Hawaiians, perhaps the most devastating impact of severing cultural identity was the loss of language when in 1896, English was required as the medium of instruction in public and private schools. Prior to this, Hawai‘i had the highest literacy rates in the world (Suganuma, 2003) when *‘ōlelo Hawai‘i*, Hawaiian language, was the common mode of communication for those in government, business, educational institutions, homes and for local newspapers. Severing the ability to communicate was the necessary political tactic of capitalists in the sugar industry who illegally overthrew Queen Lili‘uokalani in 1893 to gain control of the Hawaiian Monarchy. Marie Battiste (2000) equates the loss of language as “cultural genocide, cognitive and cultural imperialism, isolation, and forced assimilation” (p. 83). It is in fact, a process of linguistic and cognitive extinction. Ngugi wa Thiong’o (1986) describes it as a “cultural bomb ... to annihilate a people’s belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves” (p. 3).

Baarda (2008) states that immigrants who leave their mother country for economic or political reasons realize they must take on a new language; they are aware that their language will continue to exist in their homeland. However, loss of an indigenous language devastates a peoples’ cultural worldview, sense of identity, self-esteem, familial cohesion, and scientific knowledge specific to place such as the use of medicinal plants, land and natural resource management, and preservation of sustainable ecosystems. The devastating effects related to loss of land, changes in

social systems, and exploitation of natural resources, have had catastrophic cumulative consequences for Native Hawaiians.

There is now a growing body of biophysical evidence that illuminates the effects/affects of historical trauma and how it manifests in populations today. In the acclaimed seven-part documentary series, *Unnatural Causes: Is Inequality Making Us Sick?* (Adelman & Smith, 2008), systems of socio-economic and racial inequality explain disproportionately high incidences of African American infants who die before their first birthday and have low birth weights. The culprit proved *not* to be genetics, mother's education level, or eating habits but instead, a lifetime of constantly activating the release of stress hormones. The body's organs and systems acquire an involuntary reaction or form of automatic muscle-memory that trigger premature labor. Medical experts unfold an investigation revealing how the context of cumulative patterns of class and racial inequalities creates societal toxins and stress through daily micro-aggressions that over time, manifests biophysically. Social systems biologists now recognize how patterns of stress such as poverty, displacement, and assimilation into American culture by people of color, are compounded by a history of cultural, economic, and physical loss. Cumulatively, these factors magnify and impact neurological, genetic, physical and cultural dynamics to produce alarming undue health risks such as diabetes, high blood pressure, obesity, cancer, lower life expectancy, and heart disease.

The psychic and inner workings of historical trauma reveal the ghostly intruders of the past as a form of cultural genocide that torture and devastate beyond

weapons of mass destruction that silently affect families for generations. Unpacking historical trauma will provide a lens in which to view and theorize the role education can play in the process of decolonization at Kamehameha Elementary School.

What Characterizes a Process of Decolonization?

In *History Beyond Trauma*, Davoine and Gaudillière (2004) argue that suppressed memories are not located in the past but are timeless, encoded in bodies, transferred from one generation to the next, waiting to be understood and named. Educators therefore can assist by deconstructing Euro-American grand narratives, helping to reclaim historical erasure and indigenous subjectivities. It is a process of bringing forth children's conscious awareness of their unthought-of or unvoiced pain stemming from social oppression and suppression of culture. O'Loughlin (2006) states, "...having become spoken, these memories have the potential to set individuals and communities free to live lives that are deeper and more faithful to their histories, rather than the scripted consumer lives contemporary global material culture assigns to all people" (p. 5).

Davoine and Gaudillière argue that students who have lost the social link with their cultural past must be assisted in "regaining a foothold in history" (p. 47). It is the way in which children understand how psychological damage is done and undone. Therefore, storytelling, drama, art, narrative writing, music, action-talk (conversations while engaged in *physical activity* such as playing ball, fishing, weight lifting, etc.) are ways in which students who are angry, alienated, bullied,

subjected to racial injustice, shamed or depressed may speak the unspoken and enter historical trauma.

Laenui (2009) suggests five phases of decolonization. These phases are not simplistic or formulaic but highly complex processes that will vary in different contexts. Although listed and described in linear format, these phases often overlap, are frequently recursive and perhaps uneven at times because as stated earlier, colonization is not a finite event but in fact, always ongoing. Therefore, decolonization or anti-colonial processes are never over. Each phase is not always distinct as many of the experiences can occur simultaneously or even in various combinations. I will later use these phases as a backdrop to my analysis of decolonizing practices at Kamehameha Elementary School.

Rediscovery and Recovery

Rediscovery and recovery originate from a recognition of suffering, internalized inferiority and injustices by the overwhelming and constant power of the colonizer. This stage could happen “out of curiosity or desperation, by accident or coincidence, to escape, or because of fate” (p. 152). For many, it is a process of discovery by reading documents, newspapers and books about Hawaiian history, practices and traditions written by Native Hawaiians. American textbooks and tourist depictions of Native Hawaiians often perpetuate negative stereotypes, represent biased perspectives and many historical facts are often concealed, erased or misrepresented.

For example, there was a long-held idea that Native Hawaiians passively accepted political and economic domination as well as annexation. The groundbreaking historical research by political science scholar, Noenoe Silva (2004) revealed that the treaty of annexation failed to pass during the 1897 U.S. Senate proceedings because of massive opposition filed through a petition with 21,269 signatures—556 pages—representing nearly 95% of the native population. This document was uncovered by Silva while researching in the U.S. National Archives. In an effort to educate the public, the Bishop Museum agreed to place a reproduction of the petition on display. Silva recounts,

I was then deluged with telephone calls every day from strangers thanking me. In the phone calls and in person, many individuals told me that they knew or suspected that their grandparents or great-grandparents had been opposed to the U.S. takeover, but that they had had no proof before this. One woman clutched her petition book to her chest and proclaimed, “Now we will never forget again.” The petition and the story of the several hui that organized it changed the commemoration of the 1898 annexation in many ways. Activist David Keanu Sai coined the slogan of the commemoration: We are who we were.” The petition, inscribed with the names of everyone’s kūpuna, gave people permission from their ancestors to participate in the quest for national sovereignty. More important, it affirmed for them that their kūpuna had not stood by idly, apathetically, while their nation was taken from them. Instead,

contrary to every history book on the shelf, they learned that their ancestors had, as James Kaulia put it, taken up the honorable field of struggle. (pp. 3-4)

Statements such as “Now we will never forget again” or “We are who we were” are signifiers of rediscovery and recovery.

In a speech entitled “E Ho‘i Mau: Honoring the Past, Caring for the Present, Journeying to the Future” master navigator, Nainoa Thompson (2007), states “Eddie [Aikau] understood that Hōkūle‘a was not just a canoe, it was not just trying to find Tahiti, it was finding a better future for our children. Hōkūle‘a was about hope to him, and it was about healing to him” (p. 19). In the same speech, two weeks prior to the Hōkūle‘a’s departure, Nainoa recounts Eddie telling him “I need to go . . . bring back honor and dignity to our ancestors, give it to our children.” Silva (2004) and Thompson’s (2007) journeys are only two examples of rediscovering indigenous history in order to recover lost aspects of Hawaiian culture, traditions, language and identity and is “fundamental to the movement for decolonization. It forms the basis for the steps to follow” (Laenui, 2009, p. 153).

Mourning

Similar to someone suffering from the death of a loved one, a sexual assault or crime, mourning is a natural process—a time to “lament their victimization” (Laenui, 2009, p. 154). There are infinite manifestations of mourning, anger and hurt that range from “throwing chairs across a room to roaming streets wanting to beat Americans to contemplating paramilitary action” (Laenui, 2009, p. 154). The

centennial observation at 'Iolani Palace held on January 16-17, 1993 marking the illegal overthrow of the Hawaiian monarchy was a symbolic mourning of the loss of a Hawaiian nation. There is often a dynamic interplay between mourning and rediscovery/recovery that often feed into each another. The range of hatred and frustration determines ones actions and can often be divisive. "Some people are happy to go no further than mourning, finding sufficient satisfaction in long-term grumbling. People can be 'stuck in the awfulizing' of their status as victims. Some build careers on it" (Laenui, 2009, p. 155).

Dreaming

Dreaming is the most crucial phase in which "the full panorama of possibilities are expressed, considered through debate, consultation, and building dreams on further dreams which eventually becomes the flooring for the creation of a new social order" (Laenui, 2009, p. 155). Decolonization is the reevaluation of existing "political, social, economic, and judicial structures themselves and the development, if appropriate, of new structures that can hold and house the values and aspirations of the colonized people" (p. 155). It is not about simplistic solutions such as a role reversal: the colonized become colonizers or their oppressors. Building dreams are expressions of hope that expand worldviews and shift paradigms about power and unjust structural forces.

The Native Hawaiian Convention is a dreaming space where Native Hawaiians convene to discuss self-determination. Other organizations are exploring Hawaiian sovereignty and ramifications on tourism, military presence, diversified

agriculture, land relationships, etc. New perspectives for economic and environmental models are also a part of the dreaming. There are short-term and long-term considerations of nationhood as well as international legal policies that are vital to negotiate.

Another example in Canada occurred in February 2011, when a self-governing First Nation signed an Administration of Justice Agreement with the territorial and federal government of Teslin in southern Yukon. This historic agreement will enable the Teslin Tlingit Council to enact its own laws in a variety of areas, including the ability to set up its own justice system to protect their environment as well as have jurisdiction of criminal law cases. In colonized lands, the highest percentages of incarceration are those of the colonized people. This will allow the council to handle disputes and resolutions using Teslin Tlingit traditional processes by establishing a “peacemaker court” (CBCNews, 2011).

Commitment

This phase involves committing to dreams in order to make things become reality. “There is no single ‘way’ or process for a people’s expression of commitment” (Laenui, 2009, p. 157). Various organizations such as the Office of Hawaiian Affairs, Hui Na‘auao and delegates of the Native Hawaiian Convention are attempting to form a large umbrella organization or a “national” organizational structure.

Action

Based on the consensus of the people in the commitment phase, this final phase is about being proactive. It is about executing the commitments. Technology and social media may also play a democratizing role, as seen in the recent waves of protest unfolding in the Middle East and North Africa where public uprising and revolts have caused leaders in Tunisia and Egypt to step down or flee their own country. In these cases, multimodal and digital communication practices played a vital role in rapid mobilization and convergence of large-scale social participation that transformed power relationships.

Laenui (2009) states that the phases of colonization and decolonization are not always a clear sequence. Social change must provide the people a “methodical, patient, time-consuming” (p. 158) participatory role that must not be elitist with quick solutions that are rushed. Individuals are at different times and places with the process of decolonization. “Hawaiian sovereignty is on the agenda of almost every politician because both the vast majority of Native Hawaiians and the general public support some form of Hawaiian sovereignty. Even in the face of all this, we can still find individuals who remain in denial, pretending that there was no illegality in the overthrow of the Hawaiian nation...” (Laenui, 2009, p. 159).

“Decolonization, therefore, is a very complex task, especially in schools, which are, after all, the chief ideological instruments of all governments, totalitarian or otherwise, and thus likely to be held on a tight ideological leash” (O’Loughlin, 2006, p. 4). Educators currently feeling government accountability pressures, relent

and sacrifice art, music, creative writing, drama, PE, sports and other extra curricular activities. Instead, open creative spaces and time for multiple intelligences (Gardner, 1983) or different ways of “speaking” are needed. These content areas allow students to get in touch with their *na ‘au* or 6th sense (Sumida & Meyer, 2008): emotion/intuition—providing access and expression from intestinal “gut” feelings as a way of knowing. The *na ‘au* is full-bodied and includes the spiritual. When children are allowed to integrate body, mind and spirit, transformation occurs and heals the soul; thus, pathways are forged where *huikau*, confusion, and ghostly trauma can be confronted, named, and dealt with in order to heal and move forward.

In discussions with other educators in Native Hawaiian communities, there are those who express the sentiment, “Let’s get over this victim-hood mentality; quit feeling sorry for ourselves and move on. Pity is not what we need. We need to change the system!” This is of course, the eventual goal towards self-determination for those who have regained and are reclaiming their foothold in history, having gone through the processes of rediscovery and recovery. But what can educators do, particularly for the young, who carry psychic burden and are unaware of it? Much of Hawaii’s history is masked, hidden or misrepresented. Textbooks typically used in schools are based on English-language sources, which portray Native Hawaiians as primitive, heathen, uncivilized, lazy, barbaric, or exoticized to mimic tourist-industry brochures (Kaomea, 2000, 2001, 2005). This only perpetuates how local children come to construct misinformed and disempowering representations of Native Hawaiians.

Reclaiming the past from *social amnesia* (Jaccoby, 1975) and restoring dignity points towards a liberatory pedagogy helping children to reimagine themselves; represent their culture in contemporary times (not fossilized in the ancient); and to re-enter the subconscious and spiritual realm of ancestors that have been forgotten or hidden. Developing a praxis of hope and social justice for parents and teachers calls for reconceptualizing different curricula, pedagogical methodology, and educational experience, highlighting the colonial experience, nationality, race, ethnicity and the complex multiple influences that shape their subjectivities.

My purpose for articulating the mechanics of colonization, decolonization, and historical trauma is to serve as a frame in which to analyze educational practices at Kamehameha Elementary School and to clarify issues of *huikau*, or confusion, especially when language, culture and identity were historically suppressed. Each facet of colonization and decolonization described above will serve to develop layered themes or categories in the areas of curriculum, instruction and assessment.

I would like to insert an important caveat to the phases of colonization and decolonization described by Virgillio Enriques and Poka Laenui mentioned earlier. All too often, when knowledge and information is published, it becomes essentialized and codified as if they are things-in-themselves. Enriques and Laenui state that the phases often overlap, recur and cannot be reduced to simplistic, blank-and-white, linear stages. Imagine a multi-layered web. These are very complex, entangled, psychic and social permutations of the mind. Shifts are never definitive

although at certain times, one may clearly sense a discernible moment—such as when callers deluged Noenoe Silva reveling in finding tangible evidence of a petition and annexation protesters. Instead, rather than neat positions one to another, they are nested as phases of the same movement, which bleed into each other and take new forms. In regards to entering a new phase, and as with most forms of struggle, one phase does not appear and disappear or replace the earlier one. It is always there like the keloid of a scar. Events build upon and overlap, becoming a part of the other. For everyone, it will look different. It will feel different. The timing is always uneven.

For Nainoa Thompson, his journey of decolonization started much earlier. His work of reviving traditional navigational methods, restoring dignity to the Hawaiian culture, and keeping it alive will be a lasting legacy but I am sure he is constantly going through processes of rediscovery and dreaming as a recursive process. Nainoa Thompson, as a trustee of the Kamehameha Schools, also does not represent the collective state of Kamehameha Schools. The dissertation research of Goodyear-Ka‘ōpua (2005) revealed that KS is still perhaps in the rediscovery/recovery phase as the discursive focus of a vast majority of faculty persisted upon identity and “knowing who you they are as Hawaiians” (p. 309). Although KS has been in existence for over 100 years, a new start-up Native Hawaiian Charter School such as Hālau Kū Māna (HKM) seem to be involved with dreaming, commitment and action phases. Goodyear-Ka‘ōpua writes, “HKM staff kumu were much more likely to speak in terms of their own and their students’ kulena rather than their identities [and the] collective survival, persistence, and

kulena is at the heart of the work” (p. 309). They emphasize “their responsibilities and obligations to passing on specific kinds of cultural knowledge and to caring for specific pieces of ‘āina” (p. 309).

Pua Higa (2010), a current KS high school administrator recently completed her dissertation focused on the change process of becoming a Hawaiian School or *Kula Hawai‘i*. The study examined the perceptions of KS high school faculty as they attempted to clarify and deal with the tensions and struggles of moving “from a traditional Western-based educational system to one that nurtures and values the indigenous cultural identity of its students as its foundation” (p. 11).

The following are some of the themes and categories that evolved through her interviews with staff and administrators: (1) lack of clarity on the vision and leadership direction of *Kula Hawai‘i*, (2) choosing between traditional Western and Hawaiian education, (3) loss of Western academic focus, lower standards, fewer students going to college, and (4) fear of change. Higa utilized Bank’s (2004) stages of cultural identity typology which is briefly summarized below.

- *Stage 1*: associating with negative stereotypes institutionalized by the dominant group (captivity).
- *Stage 2*: discovering the need to find one’s cultural identity and beliefs in what one stand for (cultural encapsulation)
- *Stage 3*: developing and attaining cultural clarity and pride (clarification)

- *Stage 4*: embracing and valuing other cultures once being anchored and confident in one's cultural identity (biculturalism—functioning in two worlds)
- *Stage 5*: reflecting a national identity as well as other ethnicities and races (multiculturalism)
- *Stage 6*: functioning in multiple communities as well as one's own; commitment of justice for all human beings in the world community; globalism and global competency (cosmopolitanism)

Higa (2010) concluded that KS was on the cusp of stages 2 and 3 and states:

The faculty members are starting to build confidence in themselves as a Hawaiian organization (Stage 3) but are still discovering what being a Hawaiian school means (Stage 2). The ultimate goal is to achieve the KS mission of well-being and capability for Hawaiians through social justice, which is Stage 6 in Bank's typology. This process will connect vision to identity. (p. 80)

As we enter the second decade of the 21st century, what modes of educational practice at KES address decolonization, movement from colonial logics, neocolonial structures, and generate critical knowledge that will fundamentally question and reshape worldviews, discourses, actions and lead towards the recognition of self-determination?

CHAPTER 4

METHODOLOGY – PORTRAITURE

In *Decolonizing Methodologies: Research and Indigenous Peoples* (1999), Linda Tuhiwai Smith makes clear that indigenous peoples have not seen the positive benefits of research. Historically, indigenous people have been exoticized, looked upon as primitive or savage and in educational research, views have been dehumanizing and pathologizing. “Research is one of the ways in which the underlying code of imperialism and colonialism is both regulated and realized. It is regulated through the formal rules of individual scholarly disciplines and scientific paradigms, and the institutions that support them...” (pp. 7-8). She asserts that “[d]iscussions around the concept of intelligence, on discipline, or on factors that contribute to achievement depend heavily on notions about the Other. The organization of school knowledge, the hidden curriculum and the representation of difference in texts and school practices all contain discourses which have serious implications for indigenous students as well as for other minority ethnic groups” (p. 11). Smith challenges researchers to demystify and to decolonize. Therefore, it was important for me to utilize a methodology that would resist perpetuating or reproducing of negative stereotypes as normative constructions.

A second consideration for selecting a methodology was my colleagues at KES who asked, “How are you going to make the research *pono*?” According to Pukui and Elbert (1986), *pono* is goodness, uprightness, morality, moral qualities, correct or proper procedure, excellence, well-being, prosperity, welfare, benefit,

behalf, equity, sake, true condition or nature, duty; moral, fitting, proper, righteous, right, upright, just, virtuous, fair, beneficial, successful, in perfect order, accurate, correct, eased, relieved; should, ought, must, necessary. These are BIG shoes to fill! For this reason, I further discuss and address my involvement of traversing the boundaries of insider and outsider in a separate section entitled, “Myths of the Insider/Outsider Research Dichotomy.”

A final factor in determining my methodology was making sure that the research questions I asked would have relevance—in other words, would KES staff and KS stakeholders want to know so that the findings would benefit and inform their daily practice, mission and vision?

All these factors pointed to the use of Portraiture (Lawrence-Lightfoot & Davis, 1997) as my research methodology. Portraiture has anthropological and auto-ethnographical roots used primarily to “document the culture of schools, the life stories of individuals, and the relationships among families, communities, and schools” (p. xvi). Portraiture illuminates and captures the complexity, dynamics, and subtlety of human experience and organizational life of a school’s cultural rituals, norms, values and historical context.

In phenomenological research, the researcher is in relationship with those being researched as a process of making meaning (Cresswell, 1998; Denzin & Lincoln, 2000; Moustakas, 1994). The phenomenological lens incorporates autobiographical participation such that the research is an intersubjective description

of phenomenon. Most quantitative methods of research are based on a separation between researchers and subjects and framed within logical positivistic objectivity.

The portrait is a co-construction of school/educational archeology shaped through dialogue between the portraitist (me) and the subjects to navigate, negotiate and document contours of the social and empirical as well as interpret experiences and perspectives within ethical dimensions of voice, knowledge, and wisdom. Through careful and systematic observations, listening and interacting with school members over a sustained period of time, emergent themes are portrayed as an aesthetic whole. From a research perspective, positivistic paradigms of validity and reliability are addressed in portraiture as *authenticity*, to arrive at *understanding*, rather than disembodied detachment of objectivity.

In portraiture, documentation and evaluation is explicitly activist and is “used by practitioners in the field as a way of strengthening their programs and institutions and as a way of becoming more self-critical and thoughtful about their work” (Lawrence-Lightfoot & Davis, 1997, p. 16). Portraiture resists “many of the dominant canons and preoccupations of social sciences...magnified in the research on education and schooling, where investigators have been much more vigilant in documenting failure than they have been in describing examples of success” (Lawrence-Lightfoot & Davis, 1997, p. 8). “It is an intentionally generous and eclectic process that begins by searching for what is good and healthy and assumes that the expression of goodness will always be laced with imperfections. The researcher who asks first ‘what is good here?’ is likely to absorb a very different

reality than the one who is on a mission to discover the sources of failure. But it is also important to say that portraits are not designed to be documents of idealization or celebration. In examining the dimensionality and complexity of goodness there will, of course, be ample evidence of vulnerability and weakness” (Lawrence-Lightfoot & Davis, 1997, p. 9).

Lawrence-Lightfoot explains that portraiture has close ties to autobiographical research as the autobiographical voice and perspectives of the researcher’s introspection become intricately negotiated in the portrait. The intersubjective experience of ethnography and autobiography is the impetus for deep inquiry and the construction of knowledge. Ethnographer, Michael Jackson (1989) explains that it “becomes a form of *Verstehen*, a project of empathic and vicarious understanding...” (p. 34). It is deconstructive, confessional, critical and intertextual. Doug Foley (2002) suggests genres of autobiography that expand notions of critique by tapping into cultural epistemologies and textual practices to help create more public and useful storytelling forms. These types of new ethnographies are highly reflexive acts of social change, linking research and practice to intentionally inform the other.

In an effort to inform the other, the methodology of portraiture then seeks to reshape the relationship between the researcher and the audience. Lawrence-Lightfoot (pp. 9-10) explains,

More, specifically, I was concerned with broadening the audience for my work, with communicating beyond the walls of the academy. Academicians

tend to speak to one another in a language that is often opaque and esoteric. Rarely do the analyses and the text we produce invite dialogue with people in the “real world.” Instead, academic documents—even those that focus on issues of broad public concern—are read by a small audience of people in the same disciplinary field, who often share similar conceptual frameworks and rhetoric. ...portraiture intends to address wider, more eclectic audiences. The attempt is to move beyond academy’s inner circle, to speak in a language that is not coded or exclusive, and to develop texts that will seduce the readers into thinking more deeply about issues that concern them. Portraitists write to inform and inspire readers. In Clifford Geertz’s terminology, portraits are designed to ‘deepen the conversation.’ (1973, p. 29)

Denzin (2003) also suggests that critical ethnographies not fall into “linguistic traps” of science, objectivism and knowledge disciplines. Smith (1999) emphasizes the responsibility to share back research results in ways that are not technically boring so that research “is about demystifying knowledge and information and speaking in plain terms to the community” (p. 161). Therefore, it is my goal throughout this dissertation to communicate in ways that are most useful for those participating in the research as well as for those reading the research.

I intentionally selected the methodology of portraiture as a way to deepen the conversation, build insightful understandings for a broader audience, and engage in

discourse towards social transformation. Details on the process of data collection and data analysis will be specifically explained in following sections of this proposal.

Myths of the Insider/Outsider Research Dichotomy

From the vantage point of the colonized ... the word “research” ... “is probably one of the dirtiest words” in indigenous vocabulary and conjures up bad memories, suspicion and deep distrust (Smith, 1999, p. 1). Smith points out, that indigenous peoples have been subject to inhumane imperialist and colonial marginalization implicated in eugenics and pseudo-biological determinism (such as measuring cranium size to determine intelligence) since Darwin’s natural selection theory was published. While scientific empiricism and positivism called for neutrality and a preference of outsider objectivity as a method to interpret “reality,” feminist research and other critical methodologies have strongly suggested that insider methodologies are equally valid, reflexive, and politically more legitimate, contributing ethical and rich analyses of “data” as a source of knowledge and understanding in qualitative research.

There is an old African proverb that says, “Until the lion can tell his own stories, tales of the hunt will be told by the hunter” (Lincoln & Denzin, 2008). There is a call for ethical treatment and insider methodologies to be emancipatory, empowering and provide true benefit, to unbuckle the shackles of “intellectual arrogance or employing evangelical and paternalistic practices” (Smith, 1999, p. 177). For this reason, Smith and other indigenous scholars across the globe have made concerted efforts to grow the number of indigenous researchers in order to

exercise greater agency over questions, agendas and culturally congruent methodologies. In some communities there is an explicit desire to have research done exclusively by indigenous researchers. For Māori, this has resulted in researchers informing “the ‘researched’ about themselves in a way which respects people” (Smith, 1999, p. 176).

In light of this socio-cultural-historical backdrop, I am both an insider and outsider. I am not Native Hawaiian and therefore, I am an outsider. However, having worked at Kamehameha Elementary School for 26 years, I am an insider. My insider/outsider dichotomy can be problematic in two ways.

The Outsider

As a non-Hawaiian outsider, I may unwittingly be complicit with the historical injustices of the past: silencing, Othering, and normalizing Western, White frameworks as privileged. I was born and raised as a local, Japanese American during the heyday when Hawai‘i became a state; English is my first language; I have only attended American educational institutions from primary grades through tertiary levels; and at age five, my parents sent me, along with my siblings, to a neighborhood Southern Baptist church where I diligently memorized scripture verses for gold stars every Sunday. I don’t speak the Hawaiian language, although I’ve attended two, short introductory classes. I do not have Native Hawaiian kūpuna as ancestors who taught me a way of life, practices and cultural knowledge.

However, it’s not that I don’t have a sense of Hawaiian culture. The neighbor, whom I was closest with (even till this day), was a Hawaiian family. In fact, the

community in which I grew up in Kuhio Avenue between Paokalani and Kapahulu Avenues was about a half-and-half split with families who were Hawaiian and others who were not. I dearly embrace and respect the Hawaiian culture, although I do not have *koko*, Hawaiian blood. Therefore, from the onset of this study, I admit to this limitation and ask for forgiveness in advance for any lack of knowledge, perspective, or if inadvertently, I offend anyone at Kamehameha Elementary Schools, anyone within the institution who is Hawaiian, or any Native Hawaiian living in Hawai‘i, or living abroad beyond our island’s shores.

Acknowledging the limitations of my cultural background, I therefore look to proper protocol in *Decolonizing Methodologies: Research and Indigenous Peoples* by Linda Tuhiwai Smith (1999). Using her native Māori language, Smith notes seven culturally specific practices or codes of conduct for researchers on ethical indigenous research (p. 120). I intentionally bold the font as a personal reminder for my words, thoughts and actions.

Aroha ki te tangata (**a respect for people**)

Kanohe kitea (**the seen face, that is present yourself to people fact to face**).

Titiro, whakarongo ... korero (**look, listen ... speak**)

Manaaki ki te tangata (**share and host people, be generous**)

Kia tupato (**be cautious**)

Kaua e takahia te mana o te tangata (**do not trample over the *mana* of people**)

Kaua e mahaki (**don’t flaunt your knowledge**)

In many ways, I find these principles to be compatible with my own Japanese cultural upbringing and feel very comfortable with them. Within the local context in Hawai‘i there are similar protocols. In day-to-day relationships, a slip in any of the above could quickly result in the retort, “Eh, who you? Who you tink you are?” Although this is a local expression towards offensive words or actions, I believe the sentiment of being sensitive and respectful towards others should be a universal expectation, particularly today, in the field of research.

Another cultural tradition for Native Hawaiians is to share one’s genealogy revealing where you come from and who you are. Local style in Hawai‘i reflects an adaptation where one asks, “Eh, what high school you went?” All of the above stresses the important orientation of being in relationship with one another for the purposes of building trust and personal connection. In the spirit of never wanting to offend those in my study and to express who I am and where I come from within the context of my research efforts, I humbly share a short autobiographical sketch of my experiences related to the underpinnings of my inquiry in Appendix A, entitled, “Eh, who you?”

The Insider

The second level of complexity is my role as insider. Smith (1999) states that insiders must be ethical, respectful and critical, just as outside researchers, but must also tread more carefully—being humble, not positioning themselves as “expert,” and most importantly, need to live with the consequences of their processes on a day-to-day basis forever more. Because I am part of the faculty and have long-standing

personal friendships with many, there is the potential that my insider bias will represent the elementary teachers only in a positive light when in actuality, there may be many contradictions and inconsistencies. At the same time, there is the dilemma where I want my colleagues to trust me in order to avoid sensitivities of being cast as a suspicious insider. The delicate dance of treading the duo insider/outsider borderline will be discussed more fully in the next subsection.

Granted, my insider position provides a more nuanced understanding of the dynamics of the institution and enacted curricula, which provide a profound advantage and benefit for the study. For example, in 1985 when first hired, K-3 teachers were required to implement the Kamehameha Early Education Program (KEEP) for reading instruction. We were constantly being observed and monitored by multiple assessments each week for implementing the program with fidelity. Every teacher worked with a consultant to reflect on what was working and what was not based on student performance on the tests. Due to KEEP's research and development role, there was a culture of *teacher as professional* that invigorated me to experiment and learn within the parameters of the program. I was asked to participate in workshops, write journal articles and attend research conferences. KES staff were always supported generously to attend conferences and to purchase professional books. Even after KEEP was dissolved in 1997, there was a resonating hunger, a grassroots sense of agency and spontaneous resolve for teacher action-research that persisted.

This deeply imbedded *culture of learning* is something I can speak of only because I lived and experienced it as an insider. It also allows me to navigate seamlessly through collaborative professional contexts with teachers on campus via professional learning communities (PLCs), networking, and dialogic discussions about innovative pedagogical practices. I also have a long-standing relationship with the teachers participating in this study. For the past five years, as a reading and math Resource Teacher for Grade 2, I am in their classrooms anywhere from two to five days a week for approximately 45 minutes during each visit. The teachers and I work collaboratively to meet the academic needs of students. At times it may be with struggling students who require additional scaffolding and support. At times it may be with excelling students who require greater challenge. We have also worked as a professional learning community to re-focus the Grade 2 multicultural curriculum. Originally, it was focused on superficial constructs pertaining to the five Fs: food, fashion, festivals, famous people and folktales. During a week-long summer retreat in 2009, 2nd grade teachers and I met to rework the curriculum so it focused on cultural identity, inquiry and critical literacy. Since this time, we have met informally and formally, ranging from a five minute, on-the-spot reaction to a student comment to two-hour curriculum meetings once a cycle to discuss and reflect upon what's working, not working, and why. Subsequently, we dedicate retreat days during the school year, as well as each summer to curricular revisions and development. Discerning observations and critical conversations with colleagues can only come from someone who has a deep understanding of the environment and is able to

perceive subtle and complex changes than a researcher who is unfamiliar with the school's curricular evolution and contextual transformation (Lawrence-Lightfoot & Davis, 1997).

A second example of insider advantage was my role as director of a literacy outreach effort in the 2000–2015 Strategic Plan. This initiative worked in partnership with public schools that had at least a 50% or more Native Hawaiian population. I recall a day at an elementary school on the Wai‘anae Coast when I went to use the student bathroom and was appalled that not even toilet paper was available in many of the stalls. I checked three stalls before finding a roll and no soap was available to wash my hands. I mention this not as a reflection of the school's custodial staff or administration whom I greatly respected, but as a telling piece of evidence of the inequities and injustices of our public school system. These unsanitary conditions would never be found in public schools in middle-upper class communities. I worked with teachers who went into homeless tent camps on beaches to help children. There were families who lived in cars, and attendance to school was dependent upon if they had gas. One night, after reading workshop for parents, I drove an elderly kupuna home because she had walked nearly a mile-and-a-half in order to attend. She was a single guardian who wanted to help her child learn to read. She had a noticeable limp and I couldn't see her returning home on the dimly lit streets without sidewalks.

These and numerous other *mo'olelo* (story, narrative) of social inequities were heart wrenching and gave me an insider experience to Native Hawaiian communities that have been marginalized due to colonization. Truthfully, before I

had taken university courses on post colonialism I can honestly say that I was socially conditioned as a middle-class, Americanized teacher to stereotype and cast blame for the poverty stricken conditions in these rural areas as the fault of the people—they were not ambitious enough to work hard, they were bumming off a welfare system, etc. Instead, I had a different lens from which to deeply understand the legacy of violent historical trauma and how Native Hawaiians have been intergenerationally dismembered and disenfranchisement through a capitalist, White, western system. I began to realize that my previous gaze of deficiency was misdirected. The gaze of deficiency should be cast on the SYSTEM that creates and manifests the degradation. I was twisted. Another point of *huliau*.

When colleagues asked why I eventually left the literacy outreach efforts, I found myself continuously using the word “straightjacket.” We were constricted by the use of reading reform programs that were often scripted. These programs have noted negative impacts as de-skilling teachers (Coles, 2001; Rice, 2006), not allowing them to make decisions (Garan, 2004), and despite a lack of evidence to show results, teachers use the programs due to administrative insistence (Duncan-Owens, 2009). Compounding this was immense pressure to meet Adequate Yearly Progress (AYP) for the No Child Left Behind Act (2001) using computerized testing accountability systems. There was a pervasive ethos of fear, anxiety, and threat of the school being restructured or reconstituted. This grueling apprehension was emotionally draining and stripped away teachers’ sense of confidence and professionalism. It was all about *teacher as technician*. At times, I couldn’t help but

feel the *mana* (spiritual power) of the school as a prison—a confined, regimented correctional facility where underachieving children needed to be “fixed up.” A panoptic, omniscient gaze monitored everyone through instantaneous computer generated data-driven reports to “inform instruction” that maintained a climate of teaching to the test. I questioned myself: Was I complicit and wrongfully participating in neocolonial oppression as an agent of the State? It was difficult to sleep at night and there was a subterranean dissonance of wrongfulness, literally sucking the life out of me.

I returned to campus during the 2005–2006 school year in a KES Reading Resource position when a revised admissions policy was implemented. Policy 211[T] required at least 25% of those admitted to be in indigent circumstances. Indigent was defined as requiring financial need based on an income-level criteria. Consideration was also given to a child if a parent was incarcerated, living in a foster care home or if the family was on full public assistance. In addition to this, there would not be any limit for accepting an *indigent child* that was *orphaned*, meaning having one or both biological parents deceased. Working with these students, I would not be restricted to a reading reform program, nor have to teach to a test, and I could feel free to instill a love for reading and writing using literature.

It was an ideal time and space at KES to be an “insider,” as a decolonizing agent of change. Our Principal, Holoua Stender and Vice-Principal Sandi Tuitele were enrolled in the University of Southern California doctoral program delving into critical race theory, reading the works of Gloria Ladson-Billings, Maenette Benham,

Paulo Friere, etc. The stars began to align. KES would have the administrative leadership to begin unraveling historical injustices rather than maintain an elitist persona of a “Camelot on the Hill” which many referred to KS in the past. Another point of *huliau*.

These autobiographical reflections sketch out the numerous complexities of being an insider and outsider. On one hand, I am not Native Hawaiian, but I am an ally. On the other hand, I am an ally of the KES faculty and staff but I must also be willing to call out inconsistencies, flaws, contradictions and weaknesses. Although most on campus who were less than enthusiastic about the ideological transformation of becoming a Hawaiian school have left, there are some who are unaware of how curriculum and instruction can be colonizing or decolonizing. How then do I traverse the roles as insider/outsider? What is my kuleana?

The Myth

Insider/outsider dichotomies assume the existence of a normative role of researcher but in fact, these distinctions remain contested (Narayan 1993; Parameswaran, 2001). Holstein and Gubrim (1995) point out that the identity of outsider/insider should not be predetermined but is relative to the researcher and the participants and emerges through a collaborative meaning-making process. Kusow (2003) writes that the shifting insider/outsider status must be continuously negotiated and determined by the immediate moment of context: “the biographical particularities of both the researcher and the participant(s), and the local conditions in which the fieldwork takes place” (p. 598). He explains,

...the central question should not be whether or not one group or other has privileged access to social reality but a consideration of “their distinctive and interactive roles in the process of truth seeking” ... “instead of grouping ourselves around totalizing claims ... we should try to find the most appropriate voice, distance, information formats, and interpretive frames and devices for the empirical and analytical concerns at hand.” ... the production of credible and objective knowledge does not depend on predetermining who is an insider and/or outsider but rather on the particular situation in which these roles are enacted provides the necessary theoretical conditions that can allow us to transcend ... totalizing categories (p. 593)

In “Contemplating Kuleana: Reflections on the Rights and Responsibilities of Non-Indigenous Participants in Programmes for Indigenous Education,” Kaomea (2009) suggests that the role of the non-indigenous researcher involves knowing when “... to step forward ... to step back ... or to step out ...” (p. 95). Martin (2007) also posits that the premise and impetus of research should be a profound respect and a regulation of relatedness that situates not one as “Outsider, or Other, but Another” (p. 149). As I stand beside Native Hawaiians and my professional colleagues, it is a delicate, moral and ethical dance and knowing my specific context at any given point and time within the universe of multiple and complex relationships.

Process of Data Collection

Data collection for portraiture involves observing and recording human experience in the context of a particular social, cultural, and historical context. Data were collected in the following ways: (1) describing context; (2) describing point of views; and, (3) describing and building relationships. In addition, I also used the following data sets in the context of my study.

1. Classroom observations & discussions on identity
2. Student samples of work
 - a. *Me Museum Artifacts* (based on a Grade 2 pilot study during the 2009 - 10 the following are examples of artifacts that were brought in for discussions on identity):
 - b. *Family Tree genealogies*
 - c. *Identity Projects (listed below)*
 - *name investigation*
 - *cover for progress folio*
 - *me mobiles*
 - *posters*
 - *“Who am I” sheet for progress folios*
 - *ethnicity flags/dolls/blogs*
 - *holiday investigation*
 - *celebration posters (food, family, customs)*
 - *Hawaiian culture*

- *folktales*
- *5th Grade Play*
- *Plantation Village*
- *Inquiry topic investigations*

3. Student blogs – Grade 5 and Grade 2

4. Interviews (Administrators, Teachers, Parents)

As a genre of phenomenological ethnography, the “portraitist makes deliberate and specific use of context in several ways to make use of descriptive detail, aesthetic expression, as well as recording one’s perspective of the setting. Specifically, this is done in three areas: (1) context; (2) point of view; and, (3) description of relationships.

Describe Context

Context is described within a dynamic framework that includes the thoughts, feelings, and behaviors of those in the school setting. As a portraitist, I tried to capture the realities of administrators, teachers, students, and parents relating to the transformation of KS from a *school for Hawaiians* to a *Hawaiian School*. My contextual description includes “references to the history and culture of the setting and use of well-chosen metaphors, foreshadowing central themes that will be further developed and enriched throughout the portrait” (Lawrence-Lightfoot & Davis, 1997, p. 59). These include signs and symbols such as the framed quote by Princess Bernice Pauahi Bishop presented earlier. These representations serve as metaphors to shape the values and purpose of the school.

In portraiture, my role as researcher is also built into the context. My stance and biases are made clear, visible and audible as perspectives and interpretations. In revealing my inner stirrings, I open myself up to scrutiny and in turn, allow “the reader the space to make his or her own interpretations” (Lawrence-Lightfoot & Davis, 1997, p. 52).

Describe Point of View

Point of view for Lawrence-Lightfoot is multivocal where “voices” of the participants come from three orientations: epistemology, ideology, and method. She quotes Donald Freeman (1996) to clarify and discern the nuances of voice in qualitative inquiry:

The term “voice is a messy and much used one that means different things; principally, it seems to refer to three interrelated sets of ideas. There is “voice” as an epistemological stance about the source of knowledge and understanding (Belenky, Clinchy, Goldberger, & Tarule, 1986; Britzman, 1991; Gilligan, 1982), there is “voice as sociopolitical stance about who is doing the speaking and for what purposes (Freedman, Jackson, & Boles, 1983) and there is “voice” as a methodological stance towards what lies in the data to be heard, recognized through analysis, and advanced through the research process (Carter, 1993).

The three orientations of epistemology, ideology, and method are never cut-and-dry, black and white. They are almost always seamless, permeable and overlapping and are articulated in six ways.

Voice as witness.

The portraitist is a discerning observer, sufficiently distanced from the action as a whole in order to depict patterns that the actors may not notice because they are so close to the situation. The portraitist scans the action, systematically gathers details of behavior, expression, talk, and yet remains open and receptive to all stimuli.

Voice as interpretation.

This is the voice of the portraitist's interpretation in making sense of what has been witnessed. "She is asking, 'What is the meaning of this action, gesture, or communication to the actors in this setting?' and 'What is the meaning of this to me?' As Geertz reminds us in *The Interpretation of Cultures* (1973), the ethnographer's work is inevitably interpretive; it is a search for meaning. It involves the researcher tracing a path through a dense *thicket of interpretation, 'through piled-up structures of inference and implication'.*" (Lawrence-Lightfoot & Davis, 1997, p. 7)

Voice as preoccupation.

Observations by the portraitist are shaped by assumptions brought to the inquiry, such as disciplinary background, theoretical perspectives, intellectual

interests and understandings of relevant research. It is the lens used to record and interpret reality.

Voice as autobiography.

Lawrence-Lightfoot says the researcher “brings her own history—familial, cultural, ideological, and educational—to the inquiry. Her perspective, her questions, and her insights are inevitably shaped by these profound developmental and autobiographical experiences. She must use the knowledge and wisdom drawn from these life experiences as resources for understanding, and as sources of connection and identification with the actors in the setting, but she must not let her autobiography obscure or overwhelm the inquiry” (1997, p. 95). This personal voice must be balanced and one that requires constant “vigilance and calibration” to “identify prejudice and bias growing out of her own life history along with the insights and resonance that enrich her inquiry” (Lawrence-Lightfoot & Davis, 1997, p. 95). Refer to Appendix A, “Eh, Who You?” for a brief autobiographical sketch.

Voice of others (listening for voice).

Eudora Welty (1983) makes a distinction between listening *to* voice and listening *for* voice. Lawrence-Lightfoot explains, “When the portraitist listens for voice, she seeks it out, trying to capture its texture and cadence, exploring its meaning and transporting its sound and message into the text through carefully selected quotations” (Lawrence-Lightfoot & Davis, 1997, p. 99). As the researcher, I recorded interviews, dialogue, and informal conversations to understand what the actor’s were trying to communicate.

Voice in dialogue.

This final articulation of voice is really a reflection of emerging trust, relationship and intimacy between myself as researcher and the actors. There are times when the portraitist and participants feel “symmetry” of voice where together they express views and define meaning-making together.

In these hybrid orientations of data collection reflecting epistemology, ideology, and method, the “portraitist’s work is deeply empirical, grounded in systematically collected data, skeptical questioning (of self and actors), and a rigorous examination of biases...” (Lawrence-Lightfoot & Davis, 1997, p. 85). The portraitist recognizes that the researcher’s imprint is nevertheless evident everywhere in “framing the piece, naming the metaphors, and echoing through the central themes. But my voice never overshadows the actors’ voices (though it sometimes is heard in duet, in harmony and counterpoint). The actors sing the solo lines, the portraitist supports their efforts at articulation, insight, and expressiveness” (Lawrence-Lightfoot & Davis, 1997, p. 85).

Describe and Build Relationships

Relationship building is at the center of portraiture. My long-standing relationship with the 2nd grade teachers at KES is an advantage, posing no barriers to entry. I have been their Resource Teacher for five years working daily in their classrooms to support struggling student learners, supporting curriculum and development processes, and collaborating in professional learning communities with them. Our collegial relationship as teacher-researchers is a positive one but this does

not mean that we are always identical in our thinking. The unique strengths of each teacher bring different perspectives to the table. Professionally, we are aware that everyone has blind spots and that none of us is as good as all of us. My role as a Resource Teacher is to provide resources but these are always looked upon as suggestions or examples and never to overwhelm or impose upon the teachers. Therefore, I do not feel positioned to bias or sway the research toward predisposed results or findings. My role is always calibrated by the collective input from teacher and administrative needs as we all have a vested interest and much to contribute in transforming KES towards the goal of Kula Hawai‘i. There is no template or recipe to follow in achieving this and collectively we make the road by walking.

Portraitists claim the intimacy of relationships actually “reflect a more responsible ethical stance *and* are likely to yield deeper data and better social science. Feminist researchers, for example, have been bold in their assertions of this position, arguing that traditional researcher-subject relationships are ‘descendants of hegemonic power structures’ that need to be deconstructed” (Lawrence-Lightfoot & Davis, 1997, pp. 137-138). Sustained relationships have enhanced rapport, greater levels of trust and commitment and are “central to the empirical, ethical, and humanistic dimensions of research design ... of human encounter” (Lawrence-Lightfoot & Davis, 1997, p. 138).

My past relationship with the 5th grade teachers has been at a professional level, not as intimate as with the 2nd grade teachers. I am not in 5th grade classrooms

on a daily basis but often have conversations in the dining hall, teacher's lounge or while passing in hallways.

While describing the three areas of (1) context, (2) point of view, and (3) relationships, Lawrence-Lightfoot emphasizes the “search for goodness” during the process of gathering data. It is an approach to inquiry that resists the more typical social science preoccupation with documenting pathology and suggesting remedies” (p. 141). The focus is on strengths, what's working and why but it “will *always* be imbued with flaws, weaknesses, and inconsistencies...” (p. 142). The portraitist must always leave room for a full range of qualities to be revealed, searching for layers of data. As Lawrence-Lightfoot asserts, “The nuanced search for goodness is really a search for a generous, balanced, probing perspective” (p. 146).

Process of Data Analysis

Construct Emergent Themes

Lawrence-Lightfoot explains this first phase where data are gathered, organized, scrutinized, searching for converging patterns, illuminating metaphors and overarching thematic coherence is “a disciplined, empirical process—of description, interpretation, analysis and synthesis—and an aesthetic process of narrative development” (p. 185). I use her five modes of synthesis, convergence and contrast to analyze interviews, artifacts and blog entries by students.

1. Repetitive Refrains – words that are spoken frequently and persistently forming a collective expression of commonly held views.

2. Resonant Metaphors – symbolic or poetic expressions that reveal the ways participants illuminate and experience their realities.
3. Development of Themes – cultural and institutional rituals that are important to organizational continuity and coherence.
4. Triangulation – data converging from (1) observations, blogs, artifacts (2) administrator and teacher interviews (3) parent interviews.
5. Contrasting and Dissonant Themes – documentation of patterns and themes that emerged from differing perspectives by participants.

These five modes of portraiture are captured using grounded theory in qualitative research. The hope is to generate and construct theory, not prove prior theoretical propositions as in quantitative studies. Once in the field, I began an iterative process of being receptive to all stimuli (listening and observing) and engaged in interpreting and analyzing data through “Impressionistic Records.” The record of ruminative memos identify “emerging hypotheses, suggests interpretations, describes shifts in perspective, points to puzzles and dilemmas (methodological, conceptual, ethical) that need attention...” (p. 188).

My data collection and thematic development processes use Miles and Huberman’s (1994) method of “coding.” This is a process of looking for commonalities and emerging themes. Clusters of categories are identified that reflect areas of convergence. They explain it as “not just something you do to ‘get the data ready’ for analysis, but ... something that drives ongoing data collection. It’s a form of early (and continuing) analysis. It typically leads to a reshaping of perspective and

of instrumentation for the next pass. At the same time, ongoing coding uncovers real or potential sources of bias, and surfaces incomplete or equivocal data that can be clarified each time out” (p. 65).

I used the “constant comparative method” (Glaser & Strauss, 1967) employed as an analytic induction process where formal analysis begins early in the studies seeking documentation of social and relational processes of experience. Daily writing or “memoing” was used as a dialectical tool for synthesis, reflection and analysis in order to move towards deeper conceptual ideas about what was going on in the field. Portraiture methodology uses the term “Impressionistic Records” for the same process. Impressionistic Records are integrated methods of moving from empirical data to coding and developing key categories.

I then looked for patterns by sorting, grouping and classifying and searching for regularities in order to theorize (Goetz & LeCompte, 1984). Marshall and Rossman (1989) claim this process is the most intellectually challenging because the researcher must remain grounded and internally consistent with experiences of the actors but at the same time evolve cogent categories of meaning or themes. In addition, anomalies and things that do not fit the emerging categories are also identified.

I interpreted patterns and themes, using hermeneutic traditions of qualitative researchers (Gilligan, Brown, & Rogers, 1989; Miles & Huberman, 1994). These traditions resist the use of rigid coding and organization of analytic categories. There is greater emphasis on uncovering nuanced connections *among themes* that reflect

complexity of human thought, feelings and actions. It represents tensions that people convey in order to capture “cultural dimensions of psychic life, including language and voice, perspectives and visions, and the relationships between the reader’s and the narrator’s ways of seeing and speaking” (Gilligan, Brown, & Rogers, 1989, p. 96). I believe there may also be tensions or contradictions regarding historical perspectives on colonization and movement towards Kula Hawai‘i, however these will be addressed to highlight the complexities of decolonization.

Construct Portrait’s Aesthetic Whole

The second phase of data analysis in portraiture is constructing a gestalt. “The portraitist hopes to develop a rich portrayal that will have resonance (in different ways, from different perspectives) with three audiences: with the actors who will see themselves reflected in the story, with the readers who will see no reason to disbelieve it, and with the portraitist herself, whose deep knowledge of the setting and self-critical stance allow her to see the ‘truth value’ in her work” (p. 247).

Shaping the portrait from all data sets was done by attending to four dimensions:

1. Conception – development of overarching story
2. Structure – sequencing and layering of emergent themes that scaffold the story
3. Form – movement of the narrative from beginning to end
4. Cohesion – unity and integrity of the portrait

When all audiences (researcher, actors, audience) feel the portrait echoes with resonance, it is then that the research is valid, reliable, and authentic.

In searching for a methodology, Smith (1999) feels that two important ways research can benefit indigenous peoples is by reporting back and sharing knowledge in ways that are based on feedback and reciprocity. My hope is that portraiture will deepen the conversation, build insightful understandings for a broader audiences, and engage in discourse towards social transformation. Hopefully, it will inform, inspire, decolonize and be *pono*.

CHAPTER 5

RESULTS

This chapter paints the portrait of Kamehameha Elementary School. However, as in all portraits, there are details that constitute the foreground and background in order to capture the aesthetic whole. I begin by painting the background with broad strokes related to the institutional context such as the Strategic Plan and Tri-Campus efforts of the organization. Thereafter, I bring KES to the foreground by using fine strokes to paint details of 2nd and 5th grade classroom practice. I then complete the portrait with interviews of administrators, teachers, and parents.

What Are the Decolonizing Practices at KES?

In order to understand the decolonizing practices at KES, it's essential to situate it within its larger context. Figure 2 shows a schematic of cascading effects that flow from the 2000–2015 KS Strategic Plan to the grade-level analysis in this dissertation.

Strategic Plan: Institutional Policies and System-Wide Support

The first level of organizational change occurs at the macro, institutional level. This includes policies affecting all divisions and departments from legal, finance, education, support services, etc. Although all things are interconnected, as stated in the introduction of this dissertation, the abundance of systemic change from policies regarding stewardship of Kamehameha lands, economic redevelopment, community collaborations, outreach programs, publication of resources, etc. are



Figure 2. Cascading Goals

enormous and beyond the scope of this paper. Therefore, I only highlight the elements that I think have direct and the most influential impact on the decolonizing practices at KES.

A second limitation important to note is that although I specifically focus upon the educational change process, my perceptions are only one facet of a multidimensional and perhaps generational transformation of KS. Like the parable of seven blind men describing an elephant, the Vice President of Academic Affairs or

Principal of a campus has different vantage points from which to interpret the phenomena of change through their roles and participation in various contexts.

The scope of my perspective includes my experiences since 1985 as a classroom teacher; working as an administrator in community outreach efforts; and immersed in a doctoral program focused on critical theory. This vantage point as a teacher-researcher provides a vista ranging from (1) a micro-level perspective of classroom instruction, (2) a mid-level view of institutional structural governance, and (3) a macro-level frame from which to theoretically situate KS by critically reading the world. To complicate matters even more, since 1985, Kamehameha Schools has undergone numerous legal challenges, upheavals in organizational structure, faculty unionization, and expansion from one campus to three. All these factors (and more) intensify the nuanced complexity of organizational change and have ripple effects that trickle all the way down to the classroom level. Therefore in advance, in order to make the scope of this dissertation manageable, I acknowledge blind spots (particularly the residual effects of legal challenges and faculty unionization) that may be apparent through the lenses of members internal to the organization as well as interested stakeholders external to Kamehameha Schools.

Thirdly, while painting the backdrop for the portrait of decolonizing practices at KES, I portray a sequential chain of events that appears linear and logical (for the sake of the reader) but at times, actions, dates, and events were asynchronous. In actuality it continues to be circuitous, irregular, recursive and constantly emerging through an organic, reflexive energy. For example, Higa (2010) found that the term

Kula Hawai'i (Hawaiian School) was being used by administrators, but many teachers felt *Kula Hawai'i* was never defined by administrators and that “clarity of vision” was needed in “articulating a plan, vision, or path for *Kula Hawai'i*” (p. 56).

Educational liberation and self-determination has never happened at Kamehameha Schools. Initial stages of change are messy and disordered particularly with a non-homogenous and diverse spectrum of participants. Horton and Freire (1990) say that social movements are never clear or predetermined paths but a process of participation where “we make the road by walking” (p. 3). It is also about dismantling durable colonial dispositions and structures or trained propensities for the way a group of people think. I attempt to elucidate some of the breakthroughs as well as the struggles of working within a system of durable colonial structures however readers may curiously notice an asynchronous phenomenon when examining events and dates that I have included as accurately as possible. What could be the reason for this?

KS is a huge organization. Some have likened it to the Titanic, attempting to shift its course while sailing. Instead, from this point forward, I liken it to the cultural metaphor of *kalo* (taro). Kamehameha Schools is a living, breathing, distributed system. Poststructural theorists, Deleuze and Guattari (1987) illuminate the concept of the rhizome, theorizing that ideological change and revolutions are an organic process. There is often a groundswell of immediate, delayed, or prolonged interactions that emerge much like a subterranean assemblage of rhizomatic tubers sprouting linearly and nonlinearly. *Kalo* is a rhizome. Making the road by walking

often causes efforts to get started in one place, become disconnected, and then reconnect in another place. Actions and events, interconnected as a network of social, ideological, and political webs of relationships, result in a multiplicity of linkages that are simultaneous and at times asynchronous—but rhizomatically interrelate.

In terraced *lo‘i kalo* (wetland taro fields), the source of cool, fresh water originates from mountain streams that flow from upper to lower slopes of valleys and plains where *kalo* is grown. A continuous flow of *wai*, fresh water, is necessary for *kalo* to thrive. Therefore, I begin by tracing the flow of *wai*, from an upper level source, Goal 3 of the Strategic Plan (2000–2015).



Figure 3. Lo‘i Kalo

Strategic plan: Goal 3.

Historically, profit-driven Western corporations diverted precious waters from the Ko‘olau mountain range on O‘ahu to large cash crops of sugar grown on the drier, central plains of the island. Over time, robust fields of *lo‘i kalo* declined, as well as the political, economic, social, and ecological conditions for Native Hawaiians (Cho, Yamakawa, & Hollyer, 2007; Goodyear-Ka‘ōpua, 2009). Goal 3 of the KS 2000–2015 Strategic Plan intentionally redirects and restores life-giving *wai*, cultural waters, to Native Hawaiian children and families KS serves in order to create political, ecological, and positive social change. It specifically states:

Kamehameha Schools will cultivate, nurture, perpetuate, and practice *‘Ike Hawai‘i* (which includes Hawaiian culture, values, history, language, oral traditions, literature, *wahi pana significant cultural or historical places*, etc.)

3.1 – Develop an institutional framework to support an on-going process of exploration and education to deepen the understanding of *‘Ike Hawai‘i*.

Coordinate, share, and make more accessible existing cultural information and resources.

Conduct research and training on *‘Ike Hawai‘i*.

3.2 – Increase the integration of *‘Ike Hawai‘i* in all that we do and teach at Kamehameha Schools.

Promote and nurture the growth of staff, students, and families in the knowledge and practice of *‘Ike Hawai‘i*.

Promote the integration and practice of *'Ike Hawai'i* in individual and institutional performance.

Assess the impact of larger cultural issues on Kamehameha's operations and ability to exist in perpetuity.

3.3 – Promote and nurture *'Ike Hawai'i* in our outreach.

Develop and disseminate materials, curriculum and programs to further the understanding of *'Ike Hawai'i*.

Coordinate with other individuals and groups wherever possible, to support the perpetuation and practice of *'Ike Hawai'i*. (p. 23)

Researcher reflections.

Implementation of change utilizing cultural waters can be outlined but when taking action and fulfilling it, many felt they were not equipped to rejuvenate and restore what had been lost for so many generations. When the 2000–2015 Strategic Plan was first shared in various department meetings, I recall a multitude of people who voiced openly and privately, “But what if I don’t have enough ‘ike, (knowledge, understanding, facts, information)?” “We agree with the change but what exactly is ‘ike Hawai'i?” “What if I know so little about cultural practices?” “We need more support and professional development.” “Will we lose our jobs if we don’t have enough ‘ike?” “What if I don’t agree with the change?” “Will I have to leave?”

Initially, ‘ike Hawai'i was the predominant term utilized throughout the institution. It is used nine times throughout Goal 3. However, cultural leaders

realized the statement contained a discursive misrepresentation— *Ike* could not stand-alone—it was necessary but not sufficient. *Ike* needed to be situated within a much broader context of practice—an ethos of *living* a culture or way of life. Thereafter, the term, “*nohona Hawai‘i*” (practicing a Hawaiian way of life or lifestyle) was used in tandem with *‘ike Hawai‘i* and there were many in-service presentations by Randie Fong, Director of Ho‘okahua⁹ to help clarify the nested relationship of the concepts.

Again, there were more questions: Is there a right or wrong way of *nohona Hawai‘i*? I found Randie to have a calm and respectful demeanor and this probably helped many to feel more at ease. He reassured everyone that there were many forms and expressions and not only one way. The “heart of *nohona Hawai‘i* is a focus on people living, interacting and experiencing the world around them in Hawaiian ways” (Imua, 2006, p. 5). Just as there are many ways of planting *kalo*, a Hawaiian lifestyle and specific practices may vary and look different in Ka‘a‘awa or Wai‘anae on the island of O‘ahu compared to the way things are practiced in Kapa‘a, on the island of Kauai. His answers made us realize that a Hawaiian way of life is dependent upon the land, its people, and the times in which they live.

Goal 3 provided an explicit emphasis on revitalizing Hawaiian cultural vibrancy. The *wai* of *‘ike Hawai‘i* and *nohona Hawai‘i* were identified as necessary, however it became clear that, *‘ōlelo Hawai‘i*, Hawaiian language, was also vital to

⁹ The Ho‘okahua office spearheads cultural staff development opportunities for KS departments on O‘ahu.

sustain life. For Native Hawaiians, water was so valuable; the Hawaiian word for wealth is *waiwai*, or having an abundance of water. In order to build a healthy organization, *Nohona Hawai'i*, *'Ike Hawai'i*, and *'Ōlelo Hawai'i* would now need to flow through all system-wide levels—for KS leadership and staff members. Therefore, Policy 740[C] describes with greater clarity, the life-giving elements of *waiwai*.

Policy 740[C] - Hawaiian culture vibrancy.

Waiwai, defined by Pukui (1986) is wealth, benefit, prosperity, valuable, assets, worth, importance. Policy 740[C] (2009) defines three vital elements of educational waters necessary to restore life:

1. *Nohona Hawai'i* – Living and practicing a Hawaiian way of life, or living Hawaiian culture that embodies a Hawaiian worldview, spirituality, social interactions and relationships, characterized by a spirit of kindness and hospitality.
2. *'Ike Hawai'i* - Hawaiian knowledge that honors the depth and breadth of forms and expressions within Hawaiian ways of life.
3. *'Ōlelo Hawai'i* – Hawaiian language will be cultivated, nurtured, and utilized in order for the Hawaiian way of life to survive and thrive in perpetuity.

The policy is printed in its entirety in Appendix F.

Researcher reflections.

In reading this policy, there is an explicit attempt to alleviate fear and apprehension or a sense of not belonging to the mission or the organization. The verbs used throughout the document include promote, learn, cultivate, apply, practice, perpetuate, foster, honor, engage, stimulate, etc. Fostering the growth process would not be mandated, prescriptive, or done as an “exact science” but in “an encouraging atmosphere and an environment rich with opportunities for Hawaiian cultural learning and practice” (KS, 2009, p. 2).

In addition, the policy addresses five themes: ‘Ōlelo Hawai‘i, Launa, Kamehameha Ahupua‘a, Ho‘ōla Lāhui, and Aloha ‘Āina. These will be explained in the next section below. The five themes are components of *ka wai ola* or living waters, of Nohona Hawai‘i, ‘Ike Hawai‘i, and ‘Ōlelo Hawai‘i. Fluidity and fluency in these three areas would improve the capability and well-being of those within the institution as well as those for whom the institution serves: the *Lāhui Hawai‘i* (people of Hawaiian ancestry). What action would now be taken to create the infrastructure to make Nohona Hawai‘i, ‘Ike Hawai‘i, and ‘Ōlelo Hawai‘i flow?

Ho‘okahua (to create a foundation).

Wai in *lo‘i kalo* terraces flows through irrigation aqueducts or ‘*auwai*. A *kahua*, or foundation of stones, is used to build embankments, dams and ‘*auwai* to contain and control the circulation of fresh water in each pond where *kalo* is grown. It is a sophisticated engineering feat based on efficient water management techniques, astute indigenous science, and a keen knowledge of ecosystems. The

kahua and *'auwai* are built by many helping hands of those who live in an *ahupua'a* (land division).

Laying the foundation for KS, began with the Ho'okahua office, established in 2005, headed by Randie Fong to organize and promote cultural staff development. Program offerings are diverse and many. They include *huaka'i* (place-based learning experiences or excursions) and *papahana* (workshops or on-site presentations). These learning opportunities are built around five themes that serve as *'auwai*, identified as strategic for the cultural waters of *Nohona Hawai'i*, *'Ike Hawai'i*, and *'Ōlelo Hawai'i* to flow and nurture growth of Kamehameha Schools. The five themes are explained in the darker bands indicated in Table 5. Brochures announcing each event are distributed by email to O'ahu staff members. See Appendix F for two announcement examples. I have included a sampling of activities under each respective theme.

Researcher reflections.

The term for land in Hawaiian is *'āina*, and *'ai* means to feed. Since many of the staff development opportunities are place-based, these are excellent opportunities that nurture and provide food for learning. The Hawai'i and Maui campuses coordinate cultural staff development offerings for their respective staff based on their place-based knowledge.

Table 5

Cultural Staff Development Programs for KS Staff

Aloha ‘Āina (series grounded in the love of Hawai‘i focused on responsibility to our island home, larger planet, Hawaiian land, issues and efforts toward self-determination)

Punalu‘u Valley - wetland *lo ‘i* (taro) restoration

Kahana Valley *hukilau* - fishing traditions with seine-net fishing, history and hiking

Kaulana Wai‘anae - boat tour of Wai‘anae coast, local fishing traditions, *mo‘olelo* (stories) of significant historic areas

Ma‘o Organic Farms - tour farm and light service work

Loko I‘a ‘o He‘eia – He‘eia fishpond

Hui Kū Maoli Ola - tour native plant nursery, learn about Ha‘ikū, Kāne‘ohe ecosystem, participate in outdoor service-learning restoration and replanting efforts

Hui Kū Maoli Ola 2

Kamehameha Ahupua‘a (series metaphorically representing the KS organizational landscape as an interdependent ecosystem)

Helumoa - walking tour of KS historic lands of Helumoa in Waikīkī

Pauahi Legacy - visit to KS archive with Janet Zisk

Table 5, continued

‘Ōlelo Hawai‘i (series to revitalize Hawaiian language)

Workplace *‘Ōlelo 1* - Basic Hawaiian language for work and home with Kumu K. Lono

Workplace *‘Ōlelo 2*

Workplace *‘Ōlelo 3* - Build on previous lessons, vocabulary, pronunciation, introduction to sentence patterns

Ho‘ōla Lāhui (series focused on revitalizing the Hawaiian people - opportunities to learn about Hawaiian history, culture, and the Hawaiian experience)

Lei Wili - hands-on experience in twisting or wrapping style of lei making with Lahilahi Jingao

Lei Making - hands-on experience with Hawaiian fiber arts

Lā‘au Lapa‘au - walking tour near Pali lookout & healing plant identification with Krista Steinfeld

Lā‘au Lapa‘au 2 - identifying medicinal plants that heal and cure with Dr. Levon ‘Ōhai, how to gather plants from the forest and how to prepare them

Polynesian Voyaging Society (PVS) - Hawaiian seafaring traditions at the PVS facility on Sand Island

Hoe Wa‘a - Canoe paddling traditions

Table 5, continued

Launa (series of activities that encourage KS employees to gather together, nurture and strengthen meaningful relationships)

Nā Mele o Waikīkī - group *kanikapila*, music-making and *mele* (song) at Kapiolani Park with *kumu hula* Kimo Alama Keaulana

Other: Ola Pono (Health series to promote healthy lifestyles)

Concepts of *Ho ‘oponopono* - traditional form of Hawaiian conflict resolution described by Mary Kawena Pukui as “setting to right” your physical, mental and spiritual settings. Taught by Richard and Lynnette Paglinawan. Different approaches will also be shared to attain a sense of balance in the office, classroom or at home

Hui Maui Ola - Ho ‘oma ‘ema ‘e: Cleansing (traditional art of external/internal cleansing) and Lomilomi: Simple techniques of massage for home and office

Waiwai ‘Ōiwi - Hawaiian perspectives on wealth and well being taught by Manu Ka‘iama

Ai Pono - Traditional cultural knowledge of nutritious food and agriculture to support healthy lifestyles with Sharon Ka‘iulani Odom

Other: Royal Residences

‘Iolani Palace and Washington Place - politics and lives of monarchs in history
Hānaiakamalama - Queen Emma Summer Palace and Kaniakapūpū (home of Kamehameha III)

Many departments and staff members have signed up to take advantage of them and the majority is provided at no cost. I participated in several of these and felt that KS truly valued cultural growth because the events were scheduled during our workday (we were not expected to take leave without pay) and bus transportation was conveniently provided to and from each site. Communication and reminders are sent well in advance so staff members can make appropriate accommodations in their work schedules with supervisors. For example, if a teacher or educational assistant is interested in attending a huaka'i (field trip), a substitute teacher is hired or coverage for the educational assistant's recess and lunch duties are provided. Although most huaka'i are half-day events, many teachers hesitate leaving their classrooms during the school year therefore events are also scheduled during summer months or intercessions.

If a particular event is strongly tied to a grade level's curriculum, special arrangements are individually coordinated so teachers and students are able to benefit. For example, 2nd graders coordinated a field trip to the Polynesian Voyaging Society, and 3rd graders received a special tour of Helumoa in Waikīkī. On another occasion, in order to broaden their perspectives of American history, 5th grade teachers attended a viewing and discussion of the documentary of *Noho Hewa: The Wrongful Occupation of Hawai'i* (Kelly, 2008), held for KS staff during an afternoon at the high school auditorium. The discussion that ensued immediately after the film was at times tenuous; however, events such as these, though uncomfortable, rupture layers of denial and centuries of buried concealment. Injustices are dug up and

participants uncover harsh realities, revealing many historical and political transgressions against Native Hawaiians. It compels people to grapple with reconciling the past by honestly confronting it in the present in order to create spaces that do not reproduce durable colonial dispositions. The goal is to vision with raised awareness and open minds for the future. Choice and interest levels are the basis for making Ho‘okahua offerings life-changing, relevant, and a process of decolonizing minds.

There is an ‘ōlelo no ‘eau (Hawaiian proverb), “*E hana mua a pa‘a ke kahua, mamua o ke a‘o ‘ana iā ha‘i*” meaning, work first to make firm the foundation before teaching others (Pukui, 1983, p. 34). Ho‘okahua builds the *kahua* and ‘*auwai* for a multitude and range of learning and experiential opportunities to flow to KS staff so that a foundation is built within ourselves.

A thriving Hawaiian culture also adapts to its contemporary context. The next section describes 21st century conduits that allow cultural waters to flow and further distribute waiwai, wealth, globally so that it is perpetuated and sustained into the future.

Ka‘iwakīloumoku Hawaiian Cultural Center & Virtual Archives.

This center is currently being constructed on the Kamehameha Schools Kapālama campus in Honolulu, Hawai‘i and scheduled to be completed in 2012 to serve as a gathering and learning place. *However*, there is presently up and running, a virtual counterpart of the center as a website resource accessible at <http://apps.ksbe.edu/kaiwakiloumoku/>. The Ka‘iwakīloumoku website is open to the

public and provides a wealth of information from video taped lectures and panel discussions, oral histories, documentaries, musical recordings, video demonstrations, kupuna profiles, literary work, contemporary *mo'olelo* (stories), *mo'olelo* from Hawaiian language newspapers, essays, contemporary Hawaiian poetry, historical photos/illustrations, interviews, reviews, recipes, descriptions and cultural uses of native plants and more. The website supports and assists faculty and staff with a growing body of resources on Hawaiian culture, traditions, and worldviews that can be accessed at any time.

Researcher reflections.

This online source continues to grow as a bank of valuable and ever-increasing flow of waiwai for teachers and students to access at their convenience and as frequently as needed. For example, lectures by Keanu Sai on “The Myth of Ceded Lands” and Haunani Kay-Trask on “Decolonizing Curriculum” are viewed and shown in classrooms for teachers and students to discuss. Many of the live lectures are held during after school or evening hours for staff to attend however not everyone is able to be in attendance; therefore, the rich array of digitized, multi-media resources and cultural learning opportunities are captured and available at one’s fingertips. Making use of 21st century technologies help to document and perpetuate cultural knowledge for future generations. Are there more areas being planted to receive cultural waters?



Figure 4. Artist's Rendering of *Ka'iwakīloumoku* Hawaiian Cultural Center

Keanakamanō Garden of Native Plants.

This outdoor classroom is a cultural garden located on the *ma uka* side (mountain side) near the front gate of the KS Kapālama campus. An archeological survey conducted in 2002 identified this area as a *wahi kūpuna*, or ancestral site. It is one of 63 *wahi kūpuna* sites located on campus, 39 of which are in Keanakamanō Valley (KS, 2007). Large and small terraced walls were discovered, as well as a Hawaiian adze and an *'ulu maika* (stone used in sports). Development and restoration began in January 2006 and continued in phases. Billy Fields, a master *uhau humu pōhaku* (stone setting in tapered positions interlocked by using weight and gravity)

and his crew built the *kahua* (foundation) and exterior walls. Students and staff voluntarily participate in planting, weeding, cleaning debris, etc. It is an invaluable outdoor classroom to broaden knowledge about plants and their uses. The Kaʻiwakīloumoku Virtual Archive, mentioned previously, provides a map indicating zones where various plants are located. The website contains an image gallery with botanical and cultural information that can be downloaded as a booklet for teachers/students to use as a resource.

Researcher reflections.

The close proximity of the garden to the KES campus is advantageous. Depending on the curricular focus, students and teachers visit or work in the garden. On one occasion, Dr. Holoua Stender, Principal of KES, led a field trip for elementary students to share the place-based moʻolelo (story) of the shark cave in which the garden is located and named after.

In summary, Strategic Plan Goal 3 restored the flow of wai to Kamehameha Schools. Flowing from the upper levels of the institution, it created the Hawaiian Culture Vibrancy - Policy 740[C] to help define key elements of *waiwai* or wealth: *Nohona Hawaiʻi, ʻIke Hawaiʻi, and ʻŌlelo Hawaiʻi*. Hoʻokahua and the Kaʻiwakīloumoku Hawaiian Cultural Center Virtual Archives builds a foundation and infrastructure for KS growth and further development. Keanakamanō, the Garden of Native Plants begins to flourish. The next level of growth is the terraced loʻi kalo of tri-campus initiatives.



Figure 5. Keanakamañō Garden of Native Plants

Tri-Campus Directions (O‘ahu, Maui, and Hawai‘i Island)

WEO - Working Exit Outcomes.

Administrators and teacher from the three campuses representing a range of content areas developed Working Exit Outcomes (WEO) over a period of two summers and unveiled the WEO to campus faculty during the 2008-2009 school year (see Figure 6). The purpose of the WEO is to serve as an overall vision for school-based curriculum and assessment—projecting global and indigenous learning

outcomes. It would serve as the guiding document needed to eventually create core standards and assessments for a Standards-Based Kula Hawai‘i.



Figure 6. Working Exit Outcomes (WEO)

The acronym, WEO, is also the Hawaiian word for a reddish hue similar to the redness in the sky visible at dawn as the sun rises over the horizon. In this way, WEO holds a double meaning, a type of *kaona*, which is metaphoric for the dawn of a new beginning. Four outcome strands focus on (1) Growth, (2) Relationships, (3) Global connections, and (4) Knowledge and Wisdom, however, they can be summarized to promote the four big ideas seen in Figure 7. A larger and more readable format of the WEO document is located in Appendix J.



Figure 7. Four Major Ideas Encompassed in the WEO

Researcher reflections.

As described in the introduction of this dissertation, during the process when the Philosophy of Education was being constructed, a similar pivotal turning point occurred in the creation of the WEO. High School Principal, Julian Ako, stood before the group and poignantly asked, “Does the document reflect the unique mission of Kamehameha Schools?” It did not. Durable colonial structures are persistent in reproducing themselves and often become sedimented as ways of thinking. The WEO did not look very different from the State of Hawai‘i Dept. of Education’s

General Learner Outcomes or goals of any other state in the U.S. No one could disagree with Julian’s statement. In addition, Dr. Holoua Stender who participated in the creation of the WEO also recalls,

...we tried to name the curriculum piece Hā WEO, or the breath of WEO, but people weren’t ready for that on a tri-campus level, so we still have standards based Kula Hawaii—they didn’t want to lose the Standards piece quite yet. People are not ready to say maybe the Standards are the WEO. I don’t think they are ready to divorce themselves from the Western paradigms.

Stems of the *kalo* plant are called the *hā*. Although the actual Hawaiian terms suggested by Holoua were not applied, in actuality, the WEO is a source of life, infusing a Hawaiian worldview for three KS campuses. Over time, the document went through revision and resulted in the document seen in Figure 6 and Appendix J.

The WEO articulates a vision but did it clear the cultural waters enough for teachers and staff?

Kula Hawai‘i Vision Statement.

As previously noted in Higa’s findings (2010), KS participants in her study still felt that a “clarity of vision” was needed in “articulating a plan, vision, or path for *Kula Hawai‘i*” (p. 56). Although the teacher participants she interviewed were high school teachers, it was a shared sentiment by many KES teachers as well. Eventually, tri-campus headmasters, principals, VP of Campus Strategies and Academic Affairs and the Chief Executive Officer collaboratively crafted several key

documents: (1) Background on Kula Hawai‘i, (2) Kula Hawai‘i Vision Statement, (3) Frequently Asked Questions (FAQ), (see Appendix G, H, I). In November 2009, Dr. Rod Chamberlain, Vice President of Campus Strategies and Academic Affairs, sent out the three documents via an electronic newsletter website.

Researcher reflections.

Although there were face-to-face announcements by Headmaster Dr. Chun at a Nov. 2004 faculty assembly and a Nov. 12, 2008 in-service, documentation provided a consistent message and greater clarity for tri-campus faculty regarding Kula Hawai‘i. The vision statement was imperative, but I find the most helpful document to be the “Frequently Asked Questions.” It specifically addressed critical areas that faculty and staff had repeatedly been asking: Will the Kamehameha Schools campuses still be considered college prep schools? What will our school be—immersion, a hybrid between immersion and traditionally western, what does it need to be to serve the cultural and global needs of our graduates? How does this impact me? Will this jeopardize jobs for non-Hawaiian speaking teachers? What happens if I do not attend the training that is provided? What does ‘infused’ mean when we say we will strive to “infuse Hawaiian language and culture into our program? How will parent and alumni feedback be incorporated into the evolution of Kula Hawai‘i, going forward?

Standards-based Kula Hawai‘i.

The Strategic Plan, Philosophy of Education, WEO, and Kula Hawai‘i Vision Statement set the conditions for the development of performance standards,

indicators, and identified benchmarks. Benchmarks and rubrics will target grades 2, 5, 8, and 10. The goal is to eventually create a tri-campus continuum with clear levels of achievement to become a Hawaiian school with an established set of core global and indigenous standards and assessments. Guiding documents for the standards-based process includes *Nā Honua Mauli Ola* (2002) developed by the Native Hawaiian Education Council in partnership with Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language at the University of Hawai'i at Hilo; Common Core Content Standards; and other state standards.

To begin the work, during the week of June 6 - 9, 2011 approximately 80 curriculum leader representatives from each campus and various grade levels were in Keauhou, Kona, immersed in a place-based cultural retreat to collaboratively create the Standards-Based Kula Hawai'i Language Arts strand.

Researcher reflections.

It will be interesting to see how the creation of the standards will play out. By creating content area standards, how will it address an integrated Hawaiian worldview? Will it be a process of simply Hawaiian-izing Western standards into content area silos? Standards are an industrial model of education based on a system of inputs and outputs. Sir Ken Robinson illustrates the concept with the assistance of a scribbler illustrating his ideas as he spoke at a 2010 Technology Entertainment Design (TED) Conference:

We have a system of education that's modeled on the interests of industrialization and in the image of it. I'll give you a couple of examples.

Schools are still pretty much organized on factory lines: ringing bells, separate facilities, specialized into separate subjects. We still educate children by batches. We put them through the system by age group. Why do we do that? Why is there this assumption that the most important thing kids have in common is how old they are? It's like the most important thing about them is their date of manufacture. Well I know kids who are much better than other kids at the same age in different disciplines. Or at different times of the day, or better in smaller groups than in large groups or sometimes they want to be on their own. If you are interested in the model of learning you don't start from this production line mentality. This is essentially about conformity. Increasingly it's about that as you look at the growth of standardized testing and standardized curricula and it's about standardization. I believe we've got to go in the exact opposite direction. That's what I mean about changing the paradigm.

Once again, if we use standards as a form of standardizing students as an “object” or a “product” at the end of an assembly line, we certainly will be using a manufacturing model of schooling and continue to self-impose a process of colonization. An administrator at the Kapālama campus commented that there is a clear distinction between standardize and standards:

I don't think standardization works well for our kids. But I do think if we have rigorous standards of learning, I think that's a good thing. We are a

private organization. We are above the norms now as far as graduation completion. When you look at independent schools that have standards, there aren't very many because they are usually above the standards. It gets back to leadership. We are creating this (standards) because it is important for people to see the word "standards." We are so obsessed that we are being standards-based. Well everything became standards-based this, standards-based that, but really, do we have to be? We are in inertia. We are not bound by standards; we are not required by NAIS to use standards. We are not bound by NCLB regulations and yet we still compartmentalize what we are doing and THAT should be the question our leadership asks. Why are we doing this to ourselves? You don't see Punahou and Iolani doing this either.

Another question that has been brought up in the process of using standards is whether or not the standards are the ceiling or the floor. An interviewee expressed, We've been having this conversation: Are standards the floor or the ceiling? Well, if you look at Indiana or any other state, I think those standards were created as a floor because they are so discrete, it's either you get it or you don't. If you look at the WEO, you're not asking for the floor. It's a ceiling! So does the standard limit you? If we look at the discrete knowledge shared in standards, it's so minimalistic. Really, where is the relevance? You need to know this and you need to know that but the WHY is absent. And yet, if you

look at the WEO, the WHY is there. One is more holistic; one is more “educational-ese.” You have to work harder at bringing them together.

In business models, mass-production always lowers the standard of quality. An example is the fast food industry. McDonald’s strives to minimally satisfy the maximum number of people. It is an expectation that service and quality be consistent across every site or location. This is a process of standardization that is the floor. It is the lowest common denominator.

Sugar plantation owners diverted waters that fed into *lo‘i kalo*, in order to mass-produce huge crops of sugar with specific harvest dates and schedules. “To the Hawaiian, the [*kalo*] plants which he cultivates are highly personal . . . not a mass of vegetation . . . or grain field, but of individuals, for each plant stands out in its own right (Handy & Handy, 1972, pp. 22-23). In addition, there were more than 300 varieties of *kalo*, some used for medicinal purposes, some especially grown for their large tender leaves, and others were exclusively reserved for *ali‘i* (chiefs) because of its special color of unique flavor (Mitchell, 1992).

It is unknown at this date how current leadership will steer the course of Standards-Based Kula Hawai‘i, but it is hoped that the process will be reflexive enough so that teachers and staff can recognize whether or not it is a colonizing or decolonizing practice, particularly in its application.

Hawaiian language competencies.

In tandem with these events, a tri-campus committee of Hawaiian language leaders convened to identify common language and cultural proficiencies for all graduating seniors beginning with the class of 2010. In Spring 2005, the Hawaiian Language Competencies were disseminated to faculty and staff. See Appendix RRR.

Researcher reflections.

Students at KES attend Hawaiian Language class twice a cycle (KES uses a seven-day cycle). Students in K-3 attend a total of 60 minutes and students in Gr. 4-6 attend a total of 80 minutes per cycle. Since the majority of classroom teachers do not speak Hawaiian, during the latter half of the 2010-2011 school year, our Hawaiian Language teachers introduced and promoted the use of 3 common words or phrases per cycle for staff members to use on a voluntary basis. An example is *'A'ole pilikia* (no trouble – in response to someone saying mahalo). This allows students to see teachers as role models and the hope of peppering Hawaiian language throughout the day. These are small and gradual steps to revitalize language at a level that is comfortable for the majority of teachers. In addition, opportunities to take Hawaiian Language classes are also offered. Approximately 20% of the KES faculty is enrolled in a Ke Ala Leo Hawaiian immersion language course. The four-hour evening class is held once a week on campus and is now in its third year. These teachers use much more of the language in their classrooms and are now teaching their students common words, phrases, and introducing them to simple sentence patterns.

In summary, tri-campus efforts through the WEO, Kula Hawai‘i Vision Statement, Standards-Based Kula Hawai‘i, and the Hawaiian Language Competencies are the *hā* or stems that breathe life from the corm of *kalo* grown in cultural *wai* but did it provide enough educational clarity for teachers at a campus level? What then does it look like in the next terraced level at the Kapālama elementary campus?

Kamehameha Elementary School (KES) Division

Dr. Robert Holoua Stender became the principal of KES in August 2004. He was the Vice Principal of KES under Principal Kahele Kukea from 2003 - 2004 and prior to that, Dr. Stender taught in the Kamehameha High School Social Studies, Language Arts, and Performing Arts departments. He is also a Kumu Hula, musician and composer.

KES protocol.

Since Dr. Stender became principal of KES, transformational waters have begun to flow. A number of gradual changes have occurred. One of the earliest was instituting the Native Hawaiian protocol for entering and receiving visitors. The protocol utilizes chants called the *oli kāhea* and *oli komo*¹⁰. A collaborative effort between Dr. Stender with 4th grade teachers resulted in a creative and beautiful *mele*

¹⁰ http://kapalama.ksbe.edu/elementary/mele/oli_kahea_oli_komo/oli_kahea_komo.php

(song) called “Mele Ho‘okipa” which is used as a contemporary form of *oli komo*, appropriate for children and staff to welcome visitors to the KES campus¹¹.

Researcher reflections.

Principals play a vital role in setting the direction for successful school change (Davis, Darling-Hammond, LaPointe, & Meyerson, 2005). Holoua’s cultural background and leadership have been the catalyst of change at KES towards Kula Hawai‘i. Comfortable in his own skin, he is fluent not only in ‘*Ōlelo Hawai‘i*’ but also in *Nohona Hawai‘i* and ‘*Ike Hawai‘i*’—three key elements for Kula Hawai‘i. This positions him as a role model for teachers, students, and parents as a contemporary Native Hawaiian, as one who is able to live in both the Hawaiian and Western worlds. Holoua has a wealth of knowledge but is very *ha‘aha‘a* (humble). His creative talents in ancient and contemporary Native Hawaiian music and dance comes through in his collaborative work with teachers, such as the “Mele Ho‘okipa.”

Dr. Stender has high expectations of his teachers as noted in teacher interviews. He has a vision of excellence but does not tell teachers how to teach. Realizing that he has never taught at the elementary level, he trusts teachers to be the experts on pedagogy but also would like to see a seamless Kula Hawai‘i foundation in classrooms as well. For this reason, he supports a great deal of professional and cultural development.

¹¹ <http://kapalama.ksbe.edu/elementary/mele/hookipa/melehookipa.php>

Dr. Stender received his doctorate from the University of Southern California in May 2010. During his studies, he was immersed in the work of Gloria Ladson-Billings and critical race theory. This activated the pursuit of critical literacy in classrooms and for two years, a Critical Literacy professional learning community has met to read and discuss books.

Dr. Stender is a transformative intellectual as an agent of change and his impact has been steady. The following introduces another of his cultural influences.

Nani Ke Ao Nei Mural (Our Beautiful World).



Figure 8. Nani Ke Ao Nei Mural

On January 16, 2008, Dr. Stender presented these remarks at a KES staff meeting:

In 2004, when I was the new KES Vice Principal, I traveled with the 6th graders to Hawai‘i on their annual *Aloha ‘Āina Huaka‘i* (field trip). While visiting the bird conservatory at Keauhou, I noticed a mural depicting environmental zones from the top of Mauna Loa all the way to sea level. The 6th grade students seemed to be most interested in the *‘ope‘ape‘a* bat and

pueo, and other animals, especially *manu* (birds) which were vividly depicted on the Keauhou mural. Being a Hawaiian studies educator, I was amazed by this Keauhou mural, because it was not only beautiful, but it was educational too.

Upon returning to Honolulu, Dr. Stender learned that Kathleen Kam was the artist of the Keauhou mural. With the help of Kathy Chock, KES K-3 Art Teacher, they began working with 'Ike Hawai'i Arts Consortium¹² to secure funding for an educational mural at KES.

Kathleen Kam began the four-panel acrylic mural on April 27, 2005 and completed it on June 24, 2005. The mural is on the mauka, exterior wall of the KES Hi'ilei Media Center, facing Kamāmālu Playground. It stretches horizontally across the entire length of the media center and vertically from ceiling to floor. It is place-based in the sense that it represents the pre-contact geological and environmental ecosystems from which KS is located on the Ko'olau range of O'ahu. It depicts the Native Hawaiian ecological concept of *ahupua'a*, a land division from the mountain peaks to the ocean shore. The first panel on the left begins with the early hour of sunrise and shows flora and fauna at sea level on the windward side. In the two middle panels, the landscape shifts towards middle to high elevations, depicting flora

¹² This is a consortium with representation from all parts of the KS organization tasked with overseeing requests and funding for art collections that inspire and educate; foster an appreciation and respect for artistic expression; embody the essence of Native Hawaiian language, culture, history, traditions, and values; and reflect the institutional values of Kamehameha Schools. The goal of the consortium is to develop an art collection with enduring, artistic value.

and fauna, especially the birds of the Ko‘olau mountains. The last panel on the right represents the flora and fauna of the *kona* or leeward slopes of the Ko‘olau range (from where KS is located) during the sunset hour.

The mural was named *Nani Ke Ao Nei*, Our Beautiful World, and each of the four panels was also named by Dr. Stender¹³. Since its completion, the mural has served as a catalyst for curriculum development such as study guides and posters identifying approximately 150 Hawaiian and scientific names for the flora and fauna in the microclimates of the painting. Each summer, teachers collaborate to create interdisciplinary instructional materials related to the mural to integrate with their grade level curriculum. Their work is funded through KS summer study grants and has generated the creation of materials related to the Kumulipo, ecosystems, and website databases. A *mele* (song, chant) was also composed with a verse for each panel and culminates with praises to ancestors.

Researcher reflections.

The mural is a beautiful centerpiece for the elementary campus and is breathtaking when one walks along the length of the various ecosystems. Because it is a depiction of pre-contact O‘ahu, one cannot help but look into the window of the past and ponder its relationship to our present and future. This is perhaps an essential question for students and educators to investigate through their daily, enacted curriculum. The mural has ignited a plethora of inquiry for teachers and students

¹³ See <http://s1028.photobucket.com/albums/y341/gatraylo/Nani%20Ke%20Ao%20Nei/?albumview=slideshow>

regarding flora, fauna, microclimates, and ecosystems. Curricular materials will continue to flourish as students and teachers reconnect to their cultural roots through this mural that stands before us.

The aesthetic impact of the mural is impressive as one enters the KES campus—but what else goes on below surface features?

Home Ho‘ona‘auao.

As part of the effort for each campus and division to build another *kahua* or foundation for the cultural development of their staff members, a committee was formed at KES to support, plan, and organize learning experiences for the faculty. The group was named *Hui Waiwai Hawai‘i* and comprised of those adept in ‘*ōlelo Hawai‘i* (Hawaiian language), had cultural knowledge of practices, and included others who were keenly supportive of a Hawaiian worldview. When the school year began in 2005, once a month workshops/presentations were held after-school on a Monday that replaced a staff meeting. Each session lasted approximately an hour. Within six years, 49 sessions were developed ranging from naming practices; learning *mele* (songs), hula, and chants; differentiated ‘*ōlelo Hawai‘i* learning groups; and hands-on learning experiences such as making *kāhili*, or feather torches.

Excellent guest presenters were scheduled such as Dr. Lilikalā Kame‘eleihiwa on “The Tradition of Nī‘aupi‘o from Wākea and Papahānaumoku to the Kamehameha ‘Ohana”; Kumu ‘Umi Perkins (KS High School Hawaiian History teacher) on “Paths to Reclaim Hawaiian Sovereignty”; and Kumu Kāwika Eyre (KS High School Hawaiian Language teacher) on his *Ka Na‘i Aupuni* book series about

the life of Kamehameha I, written for an elementary audience. When in-service days allowed for longer blocks of time, a *huaka'i* or field trip was scheduled such as visiting Mauna 'Ala, the Royal Mausoleum of Hawai'i in Nu'uanu Valley with a presentation by Kahu Maioho, caretaker and guardian of this sacred place.

Each cultural staff development opportunity could be directly applied or adapted for classroom instruction and linked in relevant ways to the elementary curriculum. For example, in connection with the Nani Ke Ao Nei mural mentioned above, guest speakers, Dr. Sam Gon, head research scientist and cultural expert for the Nature Conservancy; and Jack Jeffrey, photographer and Senior Biologist with the Fish and Wildlife Service provided KES staff with depth and breath of informational background related to topography, microclimates, and adaptations of flora and fauna. Dr. Sam Gon shared his *mana'o* (thoughts) from a Hawaiian point of view using the *Kumulipo* (Hawaiian creation chant), the role of *Nā Akua* (Gods), and interdependence of *kanaka maoli* (full-blooded Hawaiian people) to the land and the sea. Jack Jeffrey shared his *mana'o* as one who works tirelessly to restore decimated native habitats to preserve endangered native species of plants and birds.

Researcher reflections.

The consistent and continuous work of the Hui Waiwai Hawai'i committee has been extraordinary, sacrificing their professional and personal time to plan, coordinate, and facilitate the monthly sessions for KES staff. Each session was well organized and held in the atrium of the Kamāmalu building where there were natural breezes flowing to keep everyone cool. A large overhead skylight provided bright,

natural sunlight. Members of the committee rotated to lead the sessions in protocol chants, *pule* (prayer), preparing agendas, and handouts as needed. I never felt a pretentious aura about the group. Each member was seen as a colleague who possessed cultural capital but they were respectfully humble and generous in sharing their time and knowledge, yet each person carried out their *kulena* (responsibility) with pride and honor of the Native Hawaiian culture. They serve as highly respected role models for the rest of the staff.

In addition, to culminate each cultural development activity, a *mea 'ai māmā* (light food and drink refreshment) was prepared for every participant. Dried *he'e* (octopus), *haupia* (coconut pudding), *'uala* (sweet potato), and *ka pa'i 'ai, ka poi, ka 'ōpae a me ka pa'akai 'alaea* (poi, shrimp, and Hawaiian salt), are just a sampling of what was provided. I don't think any refreshment was ever duplicated! There was always such a variety that was in some way related to the lesson provided that afternoon.

A list with a brief synopsis of the 49 sessions is located in Appendix K.

In summary, *kalo* are cared for and come to life with the placement of a transformational administrative leader, who allowed cultural waters to flow through protocol, the Nani Ke Ao Nei mural, Hui Waiwai committee, and Home Ho'ona'auao staff development sessions.

If schools can be a proponent of social change, how do KES grade levels transform a traditional education system that historically suppressed and oppressed Native Hawaiians to one that develops highly creative and liberated intellectual








thinkers? The next section will look at the flow of wai into the terraced fields of grade level curriculum.

Grade Level Curriculum

The process of transforming into Kula Hawai‘i is most evident through the infusion of the Social Studies curriculum which is integrated with Language Arts, Science, Math, Art, and the other content areas. Table 6 below provides a snapshot of major concepts from a Hawaiian worldview that are central to each grade level’s Social Studies curriculum.

Table 6

Social Studies Integrated into Content Areas Through a Hawaiian Worldview

Grade	Social Studies Integrated into Content Areas Through a Hawaiian Worldview
K	 Self - Live in interdependence with all that surrounds me physically, spiritually, emotionally, and intellectually
1	 Relationship of self to immediate and extended ‘ohana; mo ‘okū ‘auhau (genealogy) and communities
2	 Culture & Identity; Native Hawaiian identity; multicultural hybridity; popular culture; social justice - fair/not fair; critical literacy
3	 O‘ahu moku and ahupua‘a communities of KES ‘ohana – changes from past to present; care/contribute to social action
4	 Past, present and future as a Hawaiian; Kumulipo, island formation & ecology; Hawaiian monarchy, history, & leadership
5	 US history through (makawalu) multiple perspectives; Guns, Germs, and Steel (Diamond, 1997) linked to landforms; American history; current events; modern US history
6	 Global connections as Hawaiians; service leadership and <i>kuleana</i> (responsibility)—environmental, cultural, think local/global

WEO
Growth, Relationships, Knowledge and Wisdom, Global

Researcher reflections.

As I inquired and compiled grade level key concepts, I could not help but conclude that much of this has happened through an ethos of theory and practice, cultivated by Dr. Stender's ability to lead from up-front as well as from behind. Teachers have pedagogically taken the lead, initiating curriculum development, encouraged by Dr. Stender's support to experiment and risk take—to break out of the box of Western paradigms that reproduce ideologies that oppress culture, wisdom, and the knowledge of Native Hawaiians. However, as will be seen in the section on teacher interviews, the change process happens incrementally, as small baby steps, in rhizomatic spurts, depending on teachers' comfort levels and personal interests to initiate learning about cultural practices and knowledge that do not exist in ready-made, mainstream, commercially purchased programs.

In addition, since the Strategic Plan was implemented, the gradual change in the ideological terrain prompted a few teachers who were in disagreement or felt uncomfortable with the transformation to make independent decisions to leave or find employment in educational contexts outside of KS. The scope of my research did not include interviewing former teachers or administrators. However, employees who choose to retire or terminate employment with KS participate in a confidential exit interview conducted by the Human Resources Department.

Teachers who remain at KES are in general, open to, or ideologically in agreement with the vision of Kula Hawai'i, however the change process is often uneven and spreads slowly throughout the grade levels as will be seen through the

section on teacher interviews. Curricular changes therefore cannot occur without vision or support from administrative leadership.

Upon interviewing and asking Dr. Stender how he visions a decolonizing curriculum he shared,

Decolonization happens on so many different levels. Standards based Kula Hawaii is only one tool. I think the other tools are probably staff development, parental development, and community development ... so there are just so many other factors that are part of decolonization methodologies.

As far as education is concerned, I don't think Standards Based Kula Hawaii is the entire ball of wax for decolonization. It will be one piece. It's going to open up some of the avenues for teachers to develop themselves because if they know we're going on this direction... I mean look how many folks we have in Hawaiian language right now. It's incredible. I think over twenty people on our staff of just 85, so we have like ¼ of our staff enrolled in formal language classes and others I'm sure learning informally and developing themselves in other ways.

So I see it as language, culture, history, and redevelopment or transforming knowledge. Many, many folks are looking at how you can transform, translate knowledge, traditional knowledge, knowledge from the *Nani Ke Ao Nei* mural. I think it's great because what you have is a catalyst and then people spin off and they're doing their own thing. Writing songs, choreographing dances, planning performances, plays. It's an exciting thing

for me and what I wish more people would get involved in is taking some of the historical accounts, the *mo'olelo* (stories), and retelling the *mo'olelo* in ways that really are sort of explicitly relevant for today.

Dr. Stender is also a fluent Hawaiian language speaker, and as a kumu hula, often spends extensive amounts of time researching historical significance, genealogical roots, or *mo'olelo* about an event, person, or particular place, etc. for a dance, chant, or song he creates for students or with teachers. This process of inquiry and learning is therefore central to curriculum development but is simultaneously, extraordinarily elusive. He states,

The language sometimes is so difficult to wade through. I just asked fourth grade teachers to look at the book by Fornander. It's a book that is very interesting, but he tells it in a way that reads like Hawaiian. The stories bleed into one another and I think in traditional Hawaii this is how they told the stories. They know that you know this strand so they will just continue strands. They'll go to another story then it comes back and feeds into another story. It's really hard for our kids to go through and get what you really need to get out of it. I think this is where we need help.

It is so rich and just dripping with information and lessons because what we have to realize too is that stories are very purposeful. There is a meaning to them. There is a direction. There are a lot of political and governmental directions for leadership. So it has all of these powerful

meanings in the stories, but because it's in a different format that people don't get right now, it's just sitting there. There's a lot of wealth that's locked up in the Hawaiian newspapers online, in books like Fornander's that we really can't access.

The problem right now and probably the biggest obstacle that we're going to face is access. People are ready for it but it's hard to get access to this information because it's so locked away in a different format. We have to bring it to a new format. That's my opinion. Sometimes people do it through dance. Hō'ike is a prime example of how you can tell stories through dance and through a storyline and then people get it. There's a lesson at the end. This is why this happened. Don't repeat this lesson, or this is a really good outcome, repeat this lesson. So for me I think the big obstacle is going to be access. Once we pick the low hanging fruits then it's going to be hard to keep the momentum going if we don't unlock the rest.

In addition, cognizant of the fact that Hawaiian language is filled with *kaona* (hidden meanings) and ancestral knowledge is difficult to recover, deeply multi-layered, and elusive as described above, Dr. Stender realizes teachers therefore need time to research and reflect as they create Kula Hawai'i curriculum. In commenting about the importance of time, he continues,

The other problem we have are structural constraints on time. That might be the biggest one. You need a lot of time to sit down, digest. It's the structural

features that can become obstacles and also because you need it within a certain timeframe. We don't have the luxury that maybe other folks had a while back to sit down and really figure out, debate, determine, transform your thinking, because if you do, then its fine. But now you have to reduce it to a common denominator so that people can fit it into the structure of their day. Teachers are so busy they can't go through this and try to retell. They don't have a lot of time to sit down and really pour themselves into Kamehameha stories and things like that. If we're talking decolonization and what kinds of access people have to the information, we really have to think about how we're going to do that. I'm looking at the structural issues as being one of the issues that prevent us, or might present obstacles for us.

Home Ho'ona'auao is a start. They've done some really incredible things with Ho'ona'auao in bringing awareness and the spinoffs have been so nice, but then again as we pick the low hanging fruit, how do we get to the next level of depth for our students because I think you can't just scratch the surface. This is not only surface. We have to go very, very deep. That's why I'm saying that we need to work with other folks to make sure some of this stuff gets unlocked.

In conclusion, this section traced the flow of wai through many terraced levels of *lo'i kalo* within the institution from upper administrative levels to lower curricular levels. If *wai* is diverted, *kalo* will die. If the flow of *wai* is too slow, *kalo*

will rot. Growth and cultivation of *kalo* requires a constant flow of the right amount of fresh, cool waters moving as a filtration system to remove unwanted sediment. The same process applies to decolonizing minds. If cultural waters are not allowed to flow, we remain locked and colonized. Allowing cultural waters to flow at the right speed serves as a filtration system gradually cleansing and removing the unwanted sediment of colonization so future generations of children, *keiki o ka 'āina* (children of the land), can thrive and grow.

In the next section, I will look more closely at the *kalo* grown in the *lo 'i* of Grades 2 and 5. By examining these two grade levels, I will address two questions, (1) What are the decolonizing practices and are they indeed decolonizing, and (2) How do these teaching practices impact student identity and learning? Growth and change in any environment always involves building and rebuilding, twists and turns, and tensions of internal struggle. Inevitably, we are socialized products living within durable colonial structures and a Western capitalistic system. More of this will be discussed in the next section as classroom teachers attempt to break out of the box and decolonize their curriculum with students.

Grade 2

In the previous section, the Strategic Plan Goal 3 restored fresh water or *wai* to flow into various terraced levels of *lo 'i kalo* within the KS institution. *Kalo*, was the staff of life for Native Hawaiians. *'Ohā*, are the young taro sprouts or offspring that grow from the sides of the *kalo* corm. In this section, I look more carefully at the

practices of teachers who care for the *‘ohā* beginning to sprout within the 2nd grade *lo‘i kalo*.

Grade 2 – Replanting a New Curriculum

Picture this: Eighty second graders of Hawaiian ancestry on stage wearing costumes representing Native America (faux suede tasseled shifts and beaded vests), China (mandarin collar tops and kung fu suits), Japan (kimono and happi coats), and Polynesia (aloha print *pa‘u* skirts/tops and *kihei*) sing, dance and celebrate their learning with an end of the year performance for families. The 16th Annual Multicultural Festival, held in May 2009, was the culmination of a year spent on a multicultural curriculum predominantly centered on the five Fs: Food, Fashion, Folklore, Famous people and Festivals. This practice, established by 2nd grade teachers, was a staircase curriculum beginning with Kindergarten’s social studies emphasis on “Me,” followed by 1st grade’s focus on “The Family.” The intent was a multicultural curriculum as a natural progression to expand children’s understanding and knowledge of the world by developing an awareness of cultural diversity through their ethnic backgrounds. However, the 16th Multicultural Festival in that shape and form was their final celebration.

In the context of Kula Hawai‘i and the WEO being at the forefront of an educational shift, four 2nd grade teachers made a conscious decision to reexamine their curriculum during the summer of 2009. The grade-level teachers immersed themselves in a weeklong retreat to reflect upon and look more closely at their teaching and learning practices. Through honest discussion, they realized their

primary mode of instruction was one of transmitting facts and information. They asked the hard question, “What are students really learning with this suitcase/tourist approach to studying other cultures?” As the resource teacher for the grade level and a participant in the retreat, I brought copies of “Place-Conscious Learning: Bringing Local Culture and Community into the Curriculum” by Grace and Nowak (2009) to help revision our practices. Grace and Nowak state, “Unfortunately, in Hawai‘i, as elsewhere, what often takes place in the name of multicultural education is a superficial focus on food, festivals, holidays and heroes that essentialize or trivialize difference and may actually reinforce ethnic stereotypes rather than diminish them” (p. 180).

The teachers realized that the cultural aspects of their teaching were superficial and unwittingly reinforced stereotypical thinking for our students. It did not acknowledge cultural identity or issues of race and inequality to better live in the world with others. With a desire to make the WEO come alive, the intent of revising the curriculum was to incorporate age-appropriate applications relative to worldviews, cultural identity, agency, and social justice. Critical literacy, which examined power relationships, seemed a logical fit and there was strong evidence that it could be done successfully with young children even as early as preschool (Vasquez, 2004). By the end of our work together, a decision was made to focus on two central concepts: (1) cultural identity and (2) inquiry. The following is an excerpt from a PowerPoint presentation submitted to administrators, summarizing the weeklong retreat:

We reflected upon and revised our curriculum to one that provides an environment that supports student inquiry, higher order thinking and application of skills to authentic situations. Our improved curriculum will support students to critically examine what it now means to be literate. We are continuously being re-shaped by an enormous array of print, digitally transmitted images, and visual communication systems that contextualize perceptions of our world and ourselves. Understanding the relationship of literacy to power is central to this challenge. Therefore, strengthening identity is essential in this endeavor. Students need to know who they are and how they are shaped.

As children of Hawaiian ancestry in the 21st century they will encounter many issues locally and globally. Being grounded in who they are empowers them to question, inquire and be an active participant in their communities.

Now picture this: Eighty 2nd grade students of Hawaiian ancestry actively sharing their year of learning with their families. They have become co-creators of the curriculum and have been answering questions to respond to their own inquiries about their culture and identity.

Student sharing is individual and authentic. Students communicate their thoughts and ideas about social action as a result of their year of critical inquiry (Ahuna-Ka'ai'ai, George, Kauhane, Nakamoto, & Sumida, 2009).

Although I participated in the 2009 summer retreat as a Gr. 2 & 3 Resource Teacher, I do not play any evaluative or administrative role as part of my professional responsibilities. The central role of a Resource Teacher is to support the increased percentages of orphan and indigent¹⁴ students' academic needs, additional students identified as needing assistance, and to support grade level curriculum and instruction. In addition, at the time of the retreat, I was not engaged in the actual research of this doctoral dissertation. Although I was in their classrooms on almost a daily basis and had regular contact with the teachers, these findings are solely based on what 2nd grade teachers have experimented with over the past two years.

In addition, as part of professional development, the 2nd grade teachers and I presented at the 2010 National Council of Teachers of English (NCTE) conference in Orlando, FL. As part of our preparation and planning, we had regular curricular conversations at our once-a-cycle common release periods focused on developing the new curriculum and reflecting upon what was working/not working; why/why not.

Like planting and caring for *kalo*, each day is always one of making keen observations, experimentation, assessing, refining, revising and reflecting on practice. The following is a description of decolonizing practices that (1) affirm Native Hawaiian identity, (2) position students as learners who question, think critically, and (3) begin to see themselves as agents of change. It is important to state

¹⁴ Policy 211 specifically states the following order of priorities for students who meet qualifying criteria for KS admissions: (1) orphan in indigent circumstances – no invitee maximum, (2) other orphans – no invitee maximum, (3) others in indigent circumstances – at least 25% of qualified invitees, (4) other applicants. The policy was established by Trustees and became effective on 12/04/06.

that practices shared below highlight only a sampling of instructional practices. The four teachers have common goals and collaborate regularly, however their instruction is not cookie-cutter. Each has unique strengths, personalities, and are attentively responsive to the individual and collective nuances of student learners in their classrooms.

Museum Artifacts

At the beginning of each school year, 2nd grade teachers ask students to bring an item from home representing who they were. The “artifacts” are shared and displayed in classroom museums which allows teachers and students to get acquainted with each other and to build a community of learners. During the 2010-2011 school year, more than half the students (53%) brought in items related to their interests such as sport trophies, photos of themselves surfing, a fishing reel, etc. A third of the students (31%) brought in artifacts representing their culture such as hula implements, a jade figurine, photo of child in yukata at a bon dance, etc. The remaining items (16%) pertained to family—such as photos of family members. As students brought their items, they share its significance with the rest of the class.

Constructing an Understanding of Identity

Teachers and students used the collections in multiple ways—one was to sort and classify the objects, integrating math. This process of identifying, classifying, and categorizing as seen in Figure 10 allowed students to notice patterns or groupings of items brought in. This also enabled teachers to hear the discourse students used to share about themselves.



Figure 9. Sample of Museum Artifacts

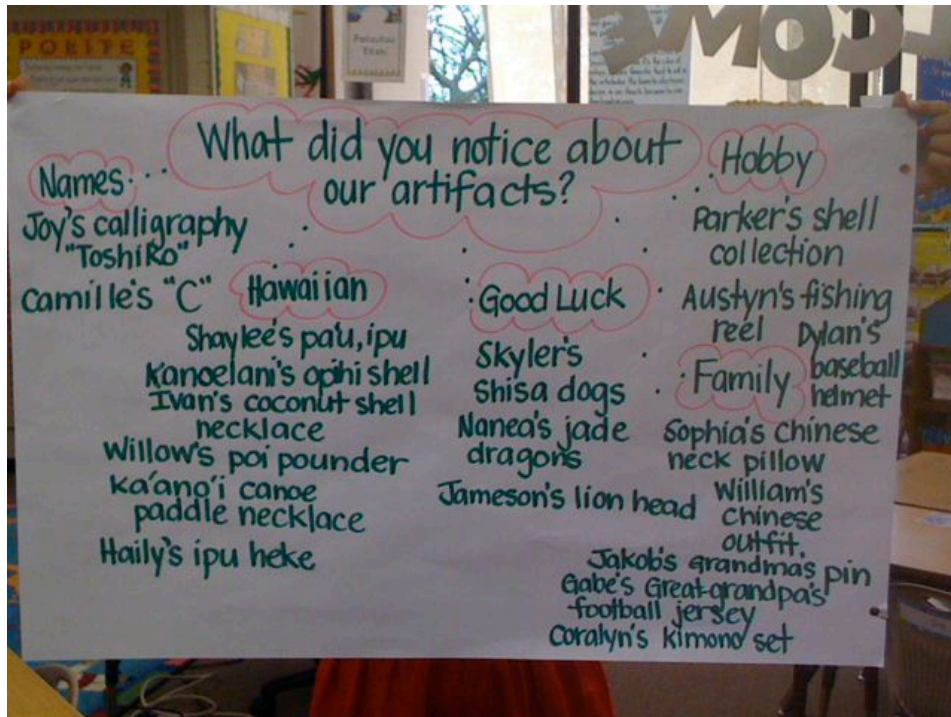


Figure 10. Classroom Web of Museum Artifacts

Realizing that the concept of identity is quite abstract for seven and eight year olds, teachers knew they needed to begin within the childrens' zone of proximal development (Vygotsky, 1978). To understand children's conception of the term "identity," teachers asked students about the meaning of the word. Initial remarks pointed to literal definitions such as one's photo ID, your name, date of birth. These are noted in red (Figure 11) on the class web.

By noticing clusters and patterns about their artifacts, students' understanding of identity began to enlarge and became multidimensional. Eventually, students became aware that identity could encompass a multitude of characteristics and qualities about self. See notation in blue and green ink in Figure 11.



Figure 11. Classroom Web on Identity

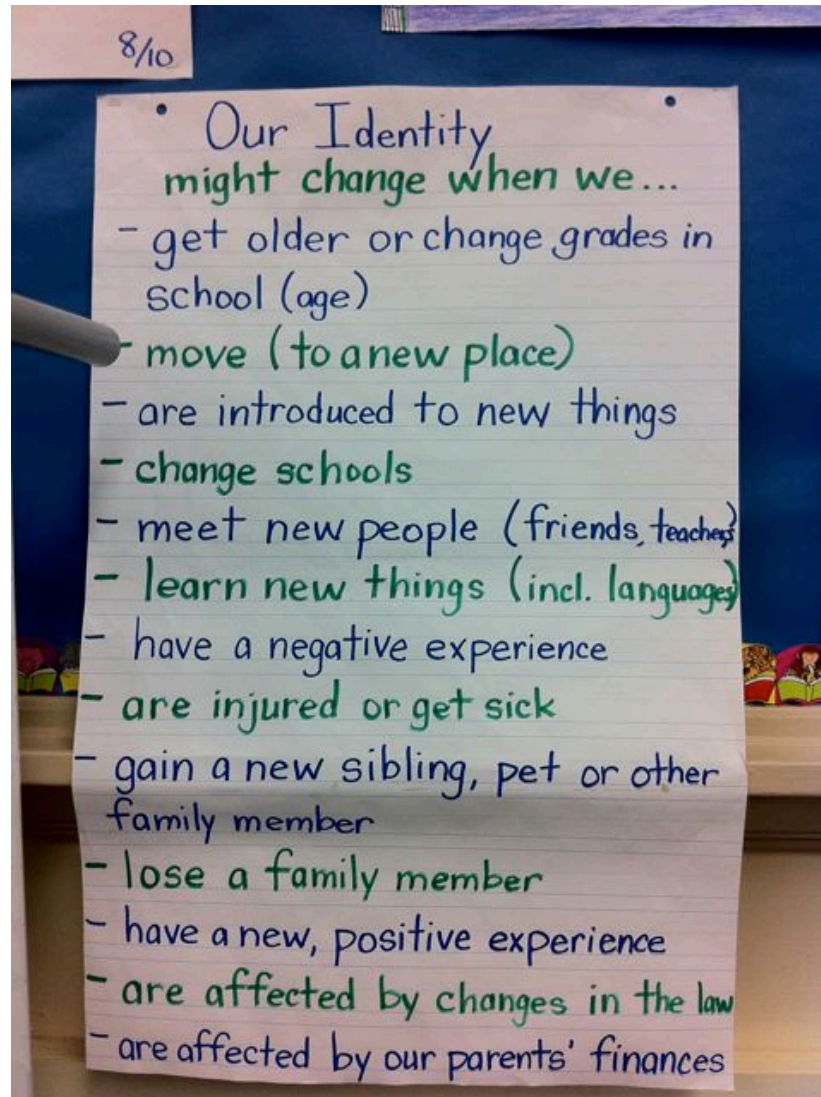


Figure 12. Student-Generated List of Factors on Changing Identity

Through class discussions, students asked more questions about identity: Can one's identity change? Can someone have more than one identity? Children expressed that they could see themselves fitting into not just one but many areas. Teachers solicited students' opinions about these questions and generated a list

(Figure 12) of possibilities as to why the concept of identity is complex, could change, or be multiple.

Native Hawaiian Literature

All students at KES are of Native Hawaiian ancestry; therefore, the year begins with an immersion and exploration into Hawaiian culture and cultural practices that shape identity. Students visit the Marine Education Center where the Hōkūle‘a¹⁵ is docked, Bishop Museum, Polynesian Cultural Center, and fish at Kewalo Basin.

Collectively, over the sixteen years of implementing a multicultural curriculum, teachers have made it a priority to seek out and purchase high quality children’s books that authentically depict Native Hawaiian people, language, sense of place, and cultural worldview. Due to the absence of Native Hawaiians in mainstream educational textbooks and literature, immersing students with these instructional materials is in hopes of making a positive impact upon children’s cultural identity and self-concept in light of many negative stereotypes of Hawaiians depicted in T.V. shows, news, and the media in general. In addition, due to generations of historical marginalization, many cultural practices have been lost, including the Hawaiian language. In every classroom library (Figure 13), approximately 50 titles of fiction and nonfiction books are available for students to

¹⁵ The Hōkūle‘a is Hawai‘i’s first double-hulled voyaging canoe in modern times, best known for its inaugural 1976 voyage to Tahiti using traditional navigational techniques of Polynesians.

peruse and more books are now being published in bilingual formats so students are able to see the Hawaiian language in use.



Figure 13. Sampling of Native Hawaiian Books

Constructing Concepts of Identity Using Children's Literature

Additional literature used during language arts helped to broaden students' understanding of identity. Discussions about main characters allowed children to understand the complexity of how one's identity is shaped. By comparing and contrasting, students could analyze how and why characters were similar or different, depending upon life events, context of place, and time (see Figure 14).



Figure 14. Identity Chart of Literary Characters

Influences Upon Identity

By discussing story characters and making personal connections, students began to realize that fashion or possessions could also be a representation of identity. For example, Jeremy, the main character in *Those Shoes* (Boelts, 2007) dreams to have a pair of black high tops with two white stripes because everyone had them and he saw advertisements everywhere. The shoes were more than this grandmother could financially afford and she admonishes him: when money is tight, there's no room for *wants* and only *needs*.

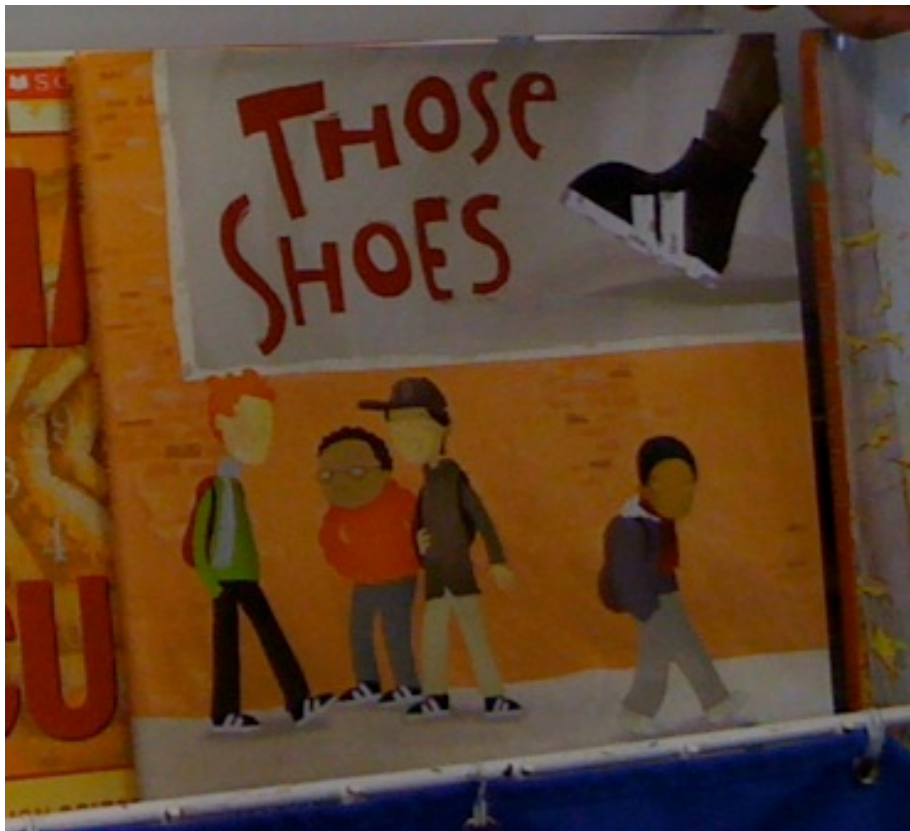


Figure 15. Book Cover of *Those Shoes* (Boelts, 2007)

Advertising and Commercials

Discussions about advertising were timely when students read a *Time for Kids* (2009) article about cereal commercials targeted at children. The most heavily advertised cereals were actually the *least* healthy and contained the *highest* sugar content. This led to a class inquiry on commercials students often watched, cereals students consumed (Figure 16), and deconstructing how cereal commercials entice children to persuade parents to buy them (Figure 17). One child commented, “The advertisers know our stomach have eyes.”



Figure 16. Classroom Research Data on Cereals Students Consume

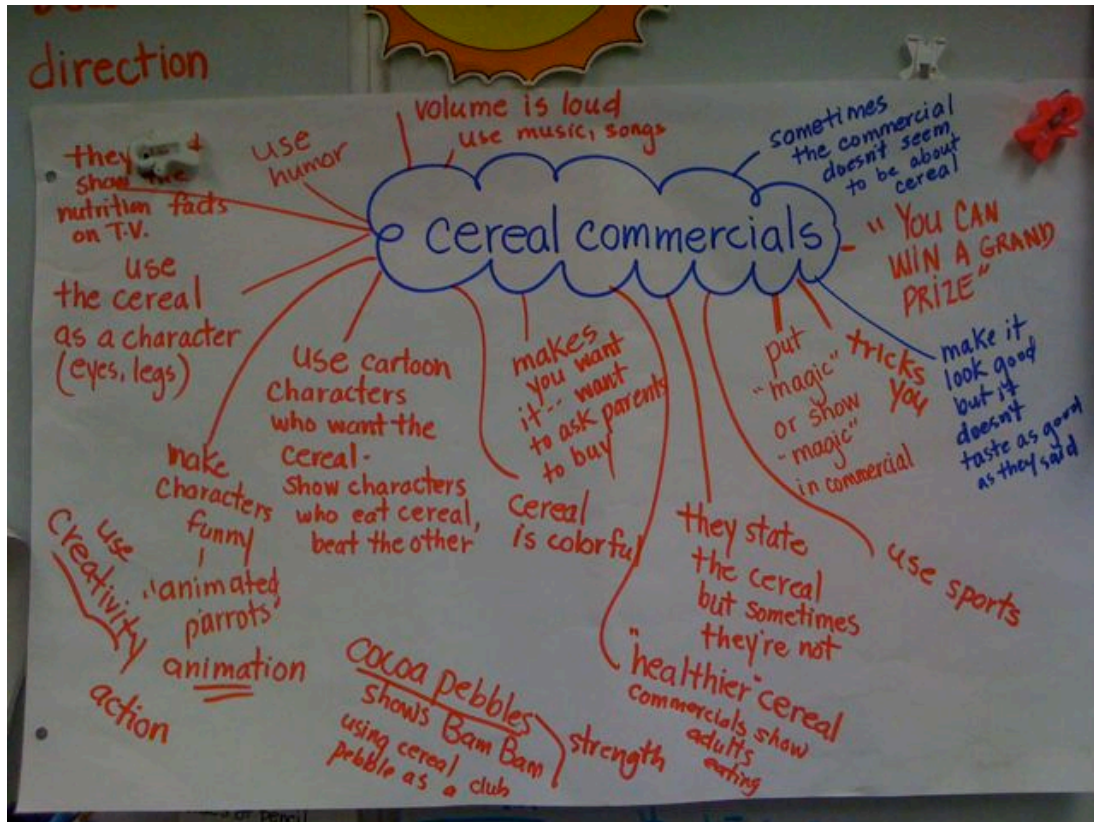


Figure 17. Student Analysis on Cereal Commercials

Students continued their conversations at home and on weekends via a classroom blog¹⁶. The teacher posted the following questions: Do you think commercials have an effect on what you buy? Explain your thoughts. Connect your ideas to our TFK cereal article. Do you see connections to the book we read in class, *Those Shoes*? See Figure 18.

¹⁶ <http://blogs.ksbe.edu/joahuna/2009/12/04/cereal-commercials/>

Teagan Says:

December 7th, 2009 at 12:39 pm

I think it does because the commercials about it makes it look a-lot more yummy then

just no commercials for it. I use to like frosted flakes because it shows all the flakes

on one peace. IT looks so yummy to me but now it doesn't the same thing with shoes.

I want to get a Nike shoe but my mom won't let me. I still don't have one and I want

one!!!!!! Even if its small or big I still want one!!!!!!

Lexi Says:

December 7th, 2009 at 2:30 pm

I think YES because they use cachey jingels and funy cariteres to makes kids wont to buy the cereal.

and in Those Shoes the kids all had the shoes and it makes me wonder why does the shoes look so cool? Well why is the shoes so popular that almost all the kids have the shoes?

Myka Says:

December 7th, 2009 at 2:17 pm

Yes because all commercials are not true and they might not be healthy.The cereal makers grab kids attention with colorful cereal boxes and online games.Yes because kids want to

buy the cereal boxes because of the colorful colors on it and the kids inside the book Those Shoes like the shoes because it looks cool.

Figure 18. Student Blog Entries of 2nd Graders

Working in conjunction with teachers in P.E. and Health, students learned how over-consumption of sugar could lead to childhood obesity and diabetes. Another class began an inquiry on comparing the sugar content in beverages they frequently consumed at home, at sport events on the weekends, and drinks served in school.

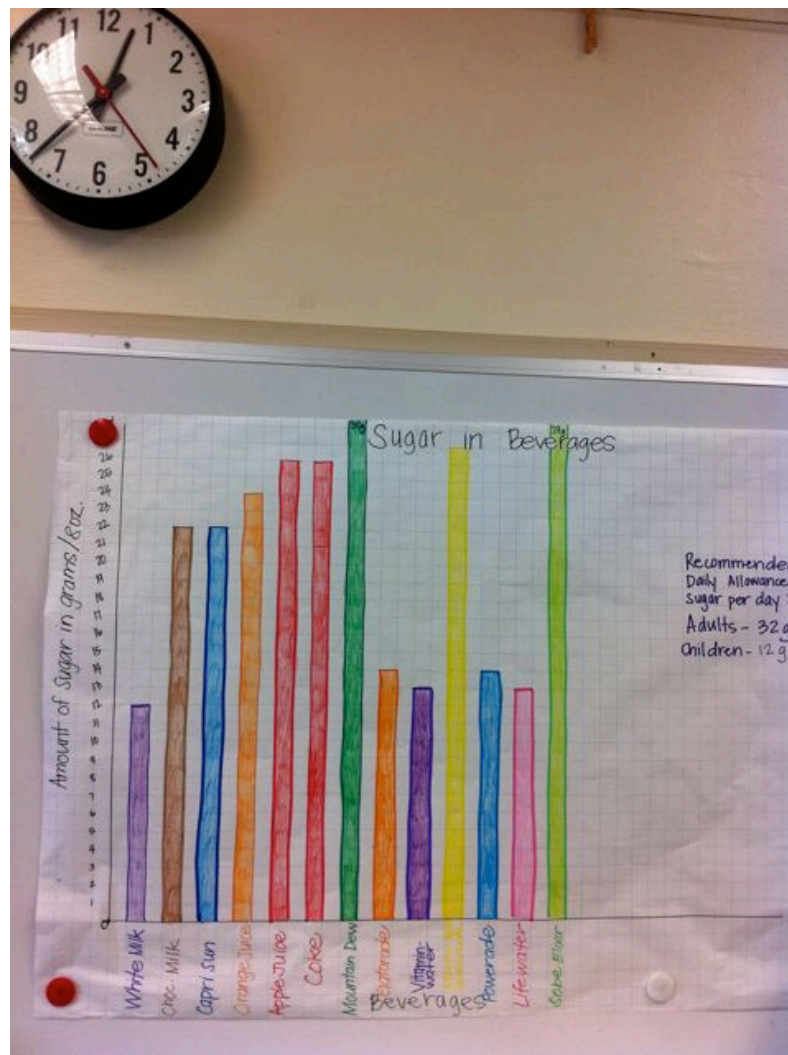


Figure 19. Second Grade Bar Graph on Sugar in Beverages

After the investigation, students from this class discussed the following question on their class blog:

We've been learning a lot about the amount of sugar in beverages. Will you change the amounts of certain beverages you drink? Why or why not? What about chocolate milk on Friday for lunch? What do you think we should do to share all of the information we collected?¹⁷

43 Responses

1. *kiai* Says:

November 2nd, 2010 at 8:07 am

I would drink more regular milk then chocolate milk because chocolate milk has alot more sugar.I wish Mountain dew could have less sugar then it has. It has 30 g of sugar.On Friday I would mix chocolate milk with regular milk.I don't know how we could share are information.

2. *Joshua* Says:

November 2nd, 2010 at 8:12 am

I made a plan that we can have chocolate milk and we can have white milk at the same time. You can put a little bit of white milk and put a little bit of chocolate milk then mix it. ENJOY!!! And I have one more thing to tell you, you don't REALLY need to add sugar to you drinks because they already have sugar in it!

Figure 20. Second Grade Blog Responses on Sugar in Beverages

¹⁷ <http://blogs.ksbe.edu/lakauhan/2010/11/02/sugar-sugar-everywhere/>

Awareness, Assistance, Action (AAA)

Developing a meta-awareness of the ways identity and subjectivities get shaped, students began to investigate, think critically, and develop a sense of agency or self-efficacy to take action. Two 2nd grade teachers also attended an NCTE conference presentation by Kathy Short (2009) on critical literacy, which positioned students as agents of social change. Using the mnemonic devise, AAA, examples of social action could take the form of (1) Awareness, (2) Action, or (3) Assistance.

Awareness is a process of educating others or sharing information with those who may be unaware of a particular issue or topic. For example, the class that did the study on sugar in popular beverages decided to post their graph with sugar data in the dining hall to educate other students and teachers. After the cereal investigation, a child and her family shared their recipe for a nutritious Hawaiian cereal to help others become aware that there were healthy alternatives. The following is the recipe she shared:

Healthy Hawaiian Cereal

Cut taro, sweet potato, and ulu into small square pieces and place in a bowl.
Add soymilk, honey and cinnamon (as needed)

Assistance is a process of helping others in need. For example, a child having read *Listen to the Wind* (Mortenson & Roth, 2009), decided to take action and raise money so girls could attend school in Afghanistan. Being that she was a girl, privileged to attend school, she felt it was it was unfair!

Action is an energized process of doing—to make things happen and get things done. Teachers used several books to trigger discussions about social inequality, examining causes, and ways to create change. *The Sneetches* (Seuss, 1961) is an allegory about prejudice and discrimination. *Ron's Big Mission* (Blue & Naden, 2009) is a fictionalized account of a real-life incident in astronaut Ron McNair's life, who in 1959 at age ten, was not allowed to have a library card because he was black. He loved to read and as a result, stood up for his rights because he felt the rules were wrong and unfair. Toni Morrison's *The Big Box* (1999) is about children who felt they lived in a big box because parents restricted their freedom. Examples such as not being able to giggle in the elevator led to a classroom discussion about rules: What's fair and unfair? Why or why not? Who makes the rules?

One day, there was a flood of complaints about students pushing and shoving each other as they streamed over the ramp while returning from afternoon recess. Although it was fairly a common occurrence, several students were completely fed up and felt it was unfair. Wondering if other classrooms felt the same, students developed a survey for all 2nd graders and the results were tabulated during a math period. Overall results indicated that the majority of 2nd graders felt it was problematic and that something should be done to manage the over crowded conditions on the pathway from the playground to the classroom. Letters were written to the recess teachers and changes were made to remedy the situation. This

was a real-life, relevant concern where students identified a problem and successfully resolved the issue by taking action.

Inquiry

The process of inquiry is woven into the fabric of learning for students throughout the year. Initially, students were reticent to ask questions, fearing that it positioned them as “not being smart.” Teachers therefore modeled the process of inquiry as a whole class and found the discourse of “I wonder . . .” or “What do you wonder about?” less threatening and students felt comfortable and willing to risk take.

Classroom museum collections are switched-out during the year based on the cultural focus of study. Soon after the Me Museum, it became a hands-on museum of Hawaiian artifacts. Teachers asked students and families to bring an artifact that represented Hawaiian or Polynesian culture. Sharing the items often captured meaningful family stories that went beyond tourist depictions of Native Hawaiian culture.

Students were immersed in books, literature, and hands-on experiences about Native Hawaiian culture to build a common foundation of background knowledge and to stimulate curiosity. Family members were invited to be resources, share cultural practices, and family *mo‘olelo* (stories), etc.



Figure 21. Classroom Museum of Hawaiian Cultural Artifacts

Since each 2nd grade classroom is named after a Polynesian voyaging vessel, teachers modeled and facilitated a whole class inquiry on the *wa'a* (canoe). Students generated many questions and an entire morning was spent at the Marine Education Center. The crew of Makali'i did a welcoming *haka* (form of dance) for the students and for many; it was the first time to experience this. In addition to the Makali'i, the

Hōkūalaka‘i and Hōkūle‘a were docked at the center.¹⁸ Master Navigator, Nainoa Thompson, spoke to the students about the significance of voyaging. Students boarded the Hōkūle‘a, enjoyed steering the large paddle, and helped sand the poles for the Hawai‘iloa which was being refurbished.

Students were interested in the sizes of the canoes. What happens if the *wa‘a* runs into difficult weather? What do you eat while voyaging? The captains told the story of the malolo fish and how they "fly" into the canoe. Students asked about technology and were fascinated with how to use the bathroom on the canoes that didn't have toilets. Only the Hōkūalaka‘i had a toilet. They loved exploring the Hōkūle'a and seeing where the crew slept.

Providing an environment to wonder and beginning the year with an immersion into Hawaiian cultural learning experiences, one teacher noted that for the first time, students created cultural questions and surveys linked to inquiry. She states,

. . . usually they ask what is your favorite toy, color, food, and there was some of that, but there were some, like Mahina who wanted to question people, "How much Hawaiian are you?" I have never had anybody do that. Then Isaac wanted to know, "Who is your *'aumakua* (family god)?" I thought that was really neat. Then another girl's question was, "Where did your ancestors come from?" I thought those were very significant questions for a second

¹⁸ Each classroom at KES is referred to by a Hawaiian name (rather than a room number). The 2nd grade classrooms are named after four voyaging canoes: Hōkūle'a, Hōkūalaka'i, Makali'i, and the Hawai‘iloa therefore this field experience lends itself to inquiry on classroom identity.

grader, but I think that came from the way the curriculum is. They're getting all these messages, from Hawaiian language as well. So they conducted surveys to find out about these things.

Gradually releasing responsibility to students from whole class to small groups, by the end of the year, students worked on personal inquiry projects independently. It required instruction on Internet safety and appropriate websites. There are currently twenty laptops for 2nd graders to share. Teachers use the laptops flexibly, depending on class projects and classroom schedules. On most days, there are at least five in each classroom. When needed, all 20 can be reserved so every child has access to a laptop.

Teachers and students have come to realize that the initial question or wondering may not necessarily be where the learning has its revelatory impact. For example, one student was curious to know who invented football, found out the answer very quickly but continued to ponder why the football had such an unusual shape compared to spherical balls used in other sports. He also wondered why the football had a seam of stitches. His investigation led him to find out that the football was originally made from pig bladders, thus the oval shape. After the bladder was filled with air, it was sewn up, and thus the stitches!


Often times, once the inquiry light bulb turns on, it's impossible to turn off. One day, as a student was making his plate in the lunch line, he wondered out loud, "I wonder why they call this *ICEBERG* lettuce?"






Figure 22. Inquiry Question and Answers

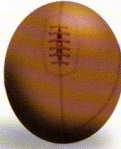
EVOLUTION OF THE BALL

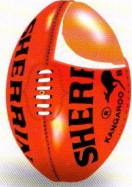
- 1** **EARLY VERSION:** An inflated pig's bladder wrapped in a simple leather outer was the rugby ball of choice for the first days of football.


- 2** **MESSY:** Inflating the pig's bladder through a clay pipe was a dangerous occupation if, perchance, the bladder was infected.



- 3** **SOLUTION:** Richard Lindon in 1860 developed the first rubber bladder, and a brass hand pump to inflate it.


- 4** **MASS PRODUCTION:** By the early 20th century, footballs were in mass production in Victoria and Western Australia.


- 5** **TODAY:** The modern AFL football, made by Sherrin, features a latex bladder and canvas-backed leather outer.



Mo'okū'auhau (Genealogy), Where Did Our Ancestors Come From and Why Did They Leave?

In today's contemporary context, Native Hawaiian children come to school with a blended hybridity of ethnicities therefore inquiry is not limited to Native Hawaiian culture. Due to generations of interracial marriages, it is often the case where Hawaiian culture is not the predominant ethnicity the child and his/her family identifies with. Neither are there any clear-cut boundaries or fixed delineations, it is simply b-l-e-n-d-e-d as a way of relating-with-others in different social contexts. See Figure 23.

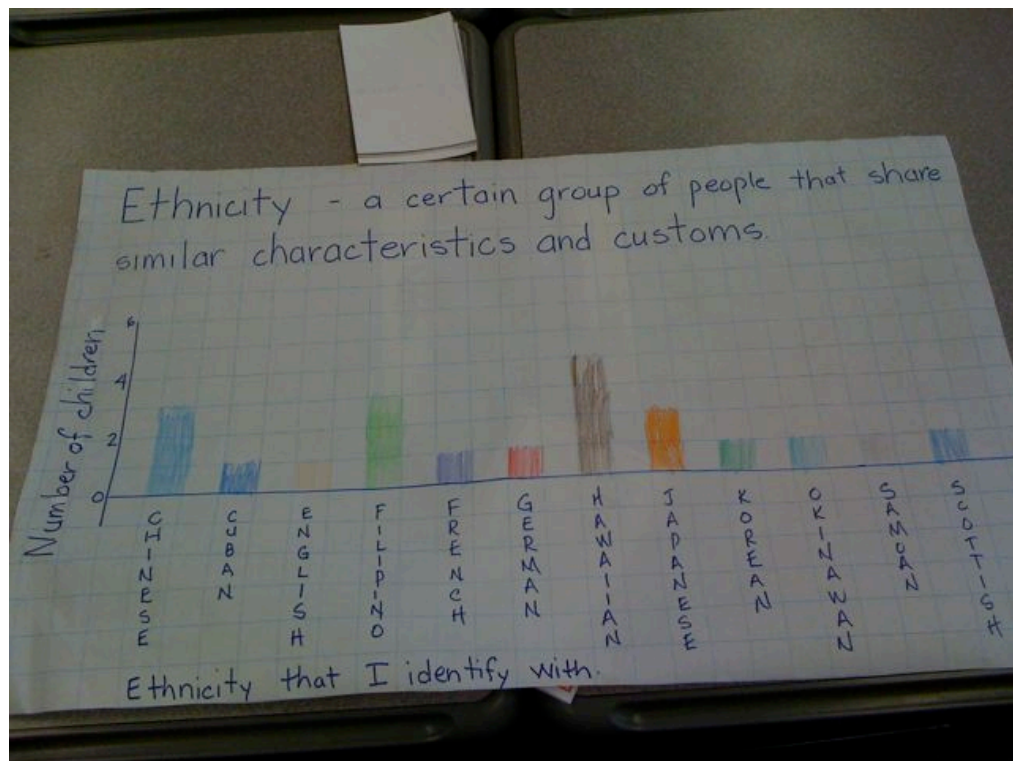


Figure 23. Sample of Student Ethnicities

As the year progresses, other cultures are studied by tracing student's *mo'okū'auhau* (genealogy), investigating where their ancestors came from, and why they came to Hawaii. See Figures 24 and 25.

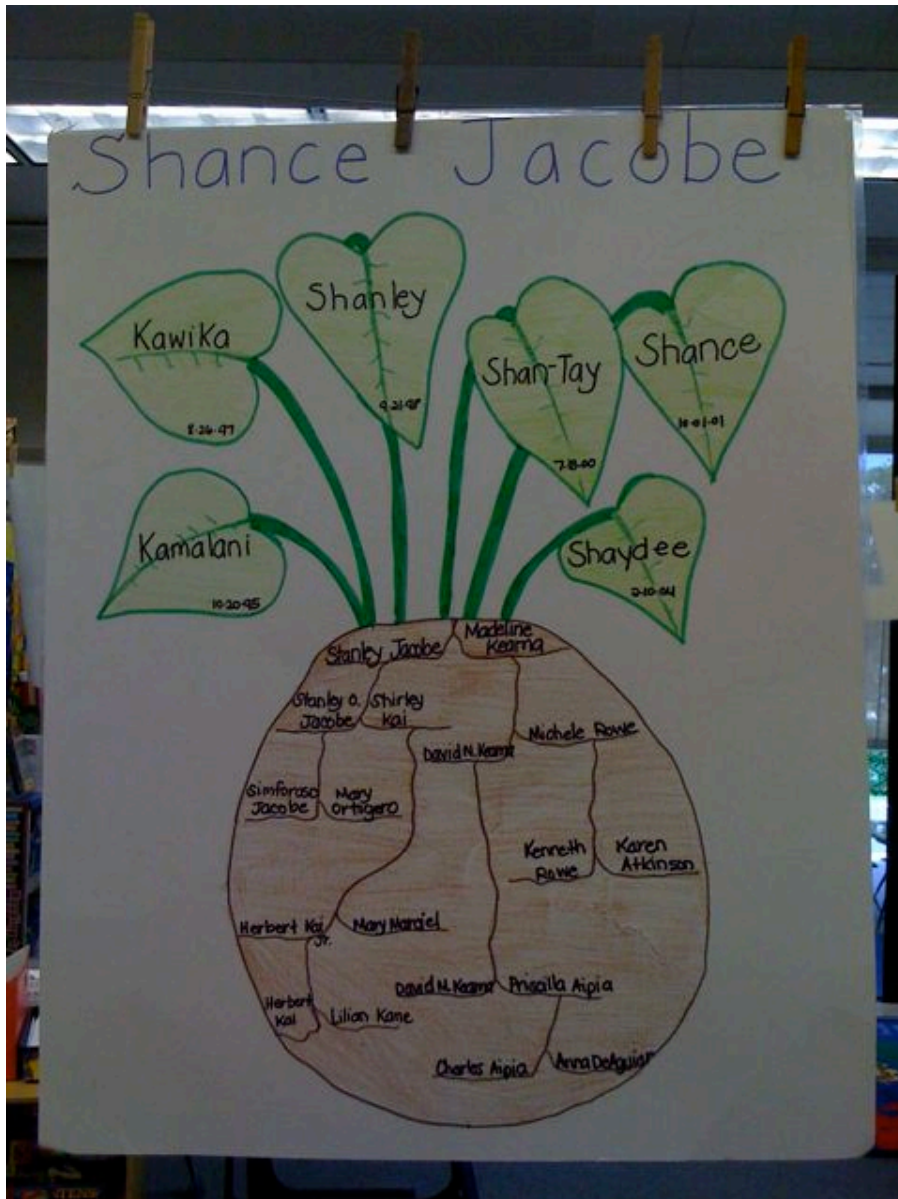


Figure 24. *Mo'okū'auhau* (genealogy)



Figure 25. Where Our Ancestors Came From

Students visit the Plantation Villages to see what life was like when many of their ancestors migrated to Hawai‘i and again begin to make observations, connections, and wonder. One teacher shared, “When they first brought their family genealogy, I hung them right above where they sit because I tell them, ‘Your ancestors are watching over you.’ Then we did a whole thing with our plantation investigation to find out where their families came from. That was so neat to have the family tree along with their investigation where they shared how their families came and they could point to who was who, and this person came from where. I thought

that was really powerful. It made it come alive; I guess because there's a story and there are people who traveled somewhere to get here.”

Previously in 2008, a kupuna shared a *mo'olelo* (story) passed on as oral tradition through three generations in their family. The grandchild retold the *mo'olelo* and wrote the story for whom he was named after: Nae'ole, a chiefly attendant who saves Kamehameha as an infant from being killed by other warring chiefs. As part of a book publishing project, his father illustrated the *mo'olelo*. It eventually was published, has won several awards, and proclaimed by Governor Neal Abercrombie to represent the State of Hawai'i at the upcoming 2011 National Book Festival in Washington D.C.



Figure 26. Family Book Publishing Project

Cultural studies continue through the year as investigations. The process of immersion, inquiry, critical literacy, and problem solving lend itself to open invitations with multiple entry points and becomes fluid as a process of liberating learning. It provides age-appropriate possibilities where students build awareness, assist others, or take action and become agents of change.

Grade 2 - Analysis of Teaching Practices

Native Hawaiian Identity: Root Firmly Within the Dark Moist Earth

What is decolonizing about the 2nd grade curriculum? First and foremost is that Hawaiian culture is not represented and taught just as an add-on to a dominant, mainstream Western curriculum. The literature students read, the field trips they take, and the speakers they hear are grounded in their lives, the culture in which they live, and the communities they come from. It connects them to their homeland, the *‘āina*, the home of their family, and generations of ancestors who voyaged and settled with astute navigational skills, the Pacific—an ocean space more vast than any continent on the planet.

It does not position them as exotic or primitive living in a place that was “discovered” by Whites, nor does Whiteness become the barometer of what is defined as “normal” or the dominant culture. Their Native Hawaiian ancestry is the dominant culture, rooted in the land. It affirms the heritage that every child possesses at Kamehameha Elementary School, forming the basis for a classroom *‘ohana* (family) and a Kamehameha *‘ohana*. Baby shoots sprouting from the central, parent corm of the kalo plant are called *‘oha*, the root word of *‘ohana*. *‘Ohana* is therefore considered an extended family and there is no other tighter bond that exists for Hawaiians than to be included as *‘ohana* (Abbott, 1982). There is a great deal of hugging in lower grades, especially teachers hugging students.

School becomes a safe and nurturing space that can be trusted, where one can feel at home with others as family. This is a deeply healing, decolonizing educational

practice. So often, the discourse of test scores consumes educational systems. Test scores rank, sort, and classify students as meeting, not meeting, failing, not failing. Each year, the lowest performing public schools to be restructured are those with the highest percentages of Native Hawaiians. Today's media saturated world plays into these forms of overt and covert forms of racism where young Native Hawaiian children are subliminally influenced by Western ideological systems that objectify them as inferior. The gaze of deficiency is cast upon students, their families, and teachers—not upon the systems that are the root causes of inequity and oppression. Decolonizing practices reverse the damaging effects of institutional racism. Instead, they build pride in students' cultural heritage and embraces the cultural capital students bring to school. Although the 2nd grade curriculum does not delve into demystifying the political struggle, economic demise, and historical ghosts of their past, (this will be taken up in the next section on the 5th grade curriculum) the first step has been taken to ground them in their Native Hawaiian identity. It is about raising consciousness to what is often hidden and buried as primitive or ancient. Identity work is what nourishes the spirit. As noted in *Native Planters: Ho'okupu Kalo*,

Spiritual development is like a plant, like taro, to which must be rooted in the earth before it can grow. Both must be constantly nourished by the living water of life; the sprout then reaches upward towards the spirit of the heavens, but only if the root is held firmly within the dark, moist earth, within

the womb of our basic nature. ... Life cannot die as long as the living waters of the soul continue to nourish it. (Knipe, 1982, p. 29-30)

Students of cultural groups who are subject to prejudice and are often discriminated against inevitably have lower levels of self-esteem, feel stigmatized, and internalize a sense of self-rejection (Banks, 2004). When children feel a positive connection to their cultural group, their self-concept is strengthened and they are able to perform at higher academic levels and take on greater responsibility than those who do not have a strong sense of cultural identity (Taylor, Harris, Pearson & Garacia, 1995; Smith, Walker, Fields, Brookins, & Seay, 1999).

Hybridity as a Decolonizing Space

Children's blended ethnic identities are also the mainstream at KES. Each student is a unique hybrid of racial mixtures that flow one into the other without boundaries or artificial dichotomies about race; it is about being and not Other-ing because of their commonality as Native Hawaiians. The cartography of Hawai'i's ethnic multiplicity is a historical, sociopolitical product of international trade, missionaries, colonization, plantations, and globalization on remote island spaces located in the middle of the Pacific Ocean. The regularity of interracial marriages on these islands constitutes and reconstitutes hybrid ethnicities, made anew each day—never fixed but always continuous. Intersubjectivity is therefore dynamic, shifting and never clear-cut.

Racializing practices such as the U.S. Census highlights the government's need to categorically emphasize markers of "race" as a logic for containment: reservations for Native Americans, homestead lands for Native Hawaiians, Chinatowns, African-American ghettos, WW II relocation camps, plantation camps, etc. Ethnic containment in this manner allows for greater panoptic control, legalized mandates, and physical enforcement of boundaries (Luke & Luke, 1999). Categorically defining and naming race is an aspect of hegemonic politics positioning whiteness at the center from which all Others are defined. This classic strategy of positioning Others at the margins makes it easier to limit rights and objectify subjects to keep them at the periphery. Therefore the 2nd grade curriculum deliberately moved away from stereotypical approaches to essentialize race as a feature of multicultural education. Instead, it is one grounded in an organic, multi-racial ecology. The decolonizing practices of 2nd grade help students understand that identities can be overlapping and shifting, depending upon the social-relational, face-to-face context one is in. Their blended hybridity becomes the space of reconceptualization and transformation. Bhabha (1996) says, "The process of cultural hybridity gives rise to something different, something new and unrecognizable, a new area of negotiation of meaning and representation" (p. 215). Being children of bi-, tri-, and multi-ethnic origins, Native Hawaiians consist of intergenerational hybridity. Identity formations are far more fluid, diverse, heterogeneously ambiguous. This creates emancipatory spaces for Native Hawaiians—

psychologically, emotionally, and intellectually which cannot be restricted to the small box ticked on a census.

Instead, children at KES bear a unique multiplicity of cultural and social capital that can be employed depending upon the specific local context in which s/he is situated. This becomes a rich resource to draw from. This is not to say that racial tensions can be glossed over or that complexity makes everyone equal. In reality, there are many masked (as in being disguised) regimes of racial bias, inequality, injustice, and violence that exist in economic, educational, legal, political structures, and institutions that need to be addressed and ameliorated. This is where pedagogy can make a difference by leveraging and positioning Native Hawaiian students as critical thinkers with a meta-awareness of ideological structures that are unjust and disenfranchise a people. It is crucial that students build a sense of agency, develop voice in redefining who's at the center, and frame discourses of resistance, grounded in ways to enunciate and negotiate their identity.

As students learn the process of inquiry, they learn to dig deeper beyond their initial, surface level questions. They learn and find out more about their cultural roots, where their ancestors came from, and the context in which their ancestors lived. Kekaulale and his family's efforts to speak and document their genealogical *mo'olelo* through their writing, art work, and publication of *Kohala Kuamo'o* (Kawai'ae'a, 2010) comes from this deep sense of rootedness and pride in their culture. Their cultural source of strength no longer needs to be silenced or be held in shame. The subaltern can speak. Thus, an educational experience that nurtures the

production of knowledge becomes central in creating emancipatory spaces unbound by colonization.

Avoiding a Potato Chip Mentality

Teachers' experimentations with critical literacy allow students to develop a process for thinking about how advertising manipulate and shape student identities by influencing their desires as consumers and manufacturing commercialized designer and name brand lifestyles. The vision is to have students develop a meta-awareness to read the world, make their own choices, and grow a sense of agency to determine their own sovereign identities and destinies rather than be determined by wealthy corporations. As Franklin (1982) writes in *Native Planters: Ho'okupu Kalo*,

The *kalo*, to me, is a renewal, not a regression. People who know—not necessarily intellectuals—realize that the *kalo* is a source of pure food. It's a symbol of ongoing life. It shows a community of love. And love is a source of renewal.

The fact that poi can be scarce carries with it the problem that this scarceness can result in a poverty of knowledge concerning things Hawaiian. So we eat potato chips instead of poi and end up with a potato chip mentality.
(p. 54)

A potato chip mentality is in the air students breathe, all they see and hear. Even as toddlers, ubiquitous forms of multimedia and popular culture catch their

attention and condition them to be consumers on a daily basis. One 2nd grade teacher recalls,

We had a discussion about what shapes your identity. They looked at their identity charts and noticed there were things you can't change, like your family, so to speak. But there are some things you can change. Then there are some things that will influence you to change. So maybe those are the factors you look at and possibly change what shapes it. I think the kids have a huge task because they're bombarded constantly as being a consumer, which will impact their identity. So things like deconstructing images and advertising are probably really important.

As young 2nd grade *'ohā*, or *kalo* offspring, they are at a stage where they are easily influenced, become aware of who they are, and grow to make conscious decisions for themselves. The decolonizing practices of grounding them at an early age in their Native Hawaiian identity with a desire to inquire and think critically, to read the world, will help them to grow deeper, stronger, and healthier within the psychological and socio-political terrains of their lives.

The next section will continue to examine students' awareness, voice, and agency, by delving into demystifying the political struggle, economic demise, and buried historical ghosts of the past. I will now move to the decolonizing practices of an upper elementary *lo 'i kalo*.

Grade 5

Fifth grade consists of 6 classrooms with 24 students in each class. For the past three years, all six teachers have committed to learning the Hawaiian language by enrolling in a Hawaiian immersion, evening Ke Ala Leo course. They participate along side their Grades 4-6 Hawaiian Language teacher to provide greater consistency and reinforcement of the Hawaiian language with students throughout the year.

During the 2009-2010 school year, teachers in the grade level made a decision to team as pairs, one responsible for Language Arts and the other for Math instruction. I focus this section upon one pair, Marylei and Ashton (pseudonyms are used for purposes of this study), who have been instrumental in widening the lens of teaching American history through the incorporation of multiple perspectives. Marylei is female with 30 years of cumulative teaching experience both at KS and outside the KS system. She is a K-12 Kamehameha Schools graduate and handles language arts instruction for both classes. Ashton is male, has six years of teaching experience and handles math instruction for both classes. Ashton began his career as a businessman in New York, then moved to Hawai'i and became an educator. After completing his student teaching at KES, he was hired as a full-time 5th grade teacher. Ashton is of Taiwanese American ancestry.

Marylei and Ashton's classrooms are adjacent to each other with a common passageway connecting both rooms. This makes it easy for students to seamlessly flow in-and-out of their classrooms. The arrangement of their physical space within a

pod of classrooms makes it convenient for both teachers to use one door to enter and exit, passing through each other's rooms many times throughout the day. This close proximity allows for frequent formal and informal communications as they collaborate in flexible ways, dependent upon their instructional content. As partners, Marylei and Ashton also co-teach their American History curriculum. For this reason, on almost any given day, there is joint instruction as a large group for both classes, lasting approximately 20–60 minutes, depending upon the purpose of the lesson. This provides all 48 students shared experiences to view multi-media presentations, listen and interact with guest speakers, or to build background knowledge about historical events, etc. for large and small group discussions.

Tutorials Through the Lens of Multiple Perspectives

As with most teachers at KES, the social studies curriculum is integrated within language arts instruction. The fifth grade curriculum focuses on American History. Examples of topics covered are: early life in the east and west, Native Americans, early explorers of North America, settlement of Atlantic coast, colonial America, Revolutionary War, US Constitution, slavery, Civil War, westward expansion, Pearl Harbor, Civil Rights movement, etc. Marylei and Ashton also interweave influences of social Darwinism, eugenics, and Manifest Destiny.

Teaching with a vision of Kula Hawai'i and the WEO in mind, teachers have made a conscious effort to infuse multiple perspectives of American history, particularly the indigenous perspective. Indigenous perspectives are often relegated

to minor sections or are negatively biased when using mainstream Western textbooks.

Examples of literature Marylei uses in language arts to integrate US history are *Under the Blood Red Sun* (Salisbury, 1994), *Pearl Harbor Child* (Nicholson, 2001), *Sign of the Beaver* (Speare, 1989), *Walk Two Moons* (Creech, 1994), *The River Between Us* (Peck, 2003), and *Bury My Heart at Wounded Knee* (Brown, 1970). Other social studies materials Marylei and Ashton use are Howard Zinn's (2003), *A People's History of the United States*, *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong* (Loewen, 1995), oral history interviews of Americans conducted by Studs Terkel, along with numerous websites.

Ashton uses a technique called Tutorials, which he experienced at Williams College in Massachusetts while attaining his undergraduate degree. It is based loosely on the tutorials at the Universities of Oxford and Cambridge. In American universities, most students experience a transmission mode of instruction. In contrast, Tutorials are grounded in dialog and critique of ideas where students are encouraged to be active and equal partners in learning with their teachers to create knowledge, rather than positioned as passive consumers of knowledge.

It is not a remedial session for students who need additional tutoring, as one might suspect, with the use of the term, "tutorial." In contrast, it is used to provoke open-ended critical thinking. Ashton adapts the Williams College process for 5th graders by introducing a topic driven by essential questions such as "What is a

‘civilized’ society?’” How did the world become so unequal? What are the roots of power in modern history? What separates the haves from the have-nots? These lead to sublevel questions that become fine-tuned for further research and investigation: What was going on in Europe? Why was Columbus searching for an ocean passage to India? Who were the other world powers at that time? What were their worldviews and perspectives? Why did Japan attack the United States so deliberately and suddenly? Marylei and Ashton avoid teaching American history in isolation as facts to be memorized and tested. Instead, they strive to have students see a bigger picture, a more interconnected web of global causes and effects. This provides a more complicated and contextualized understanding of the typical who, what, when, where, how, and why of American history.

Ashton begins Tutorials by building students’ background knowledge about topics and issues on American history in a multitude of ways: news articles, primary sources, chapter readings, bookmarked websites, and utilizes a smart board for multimedia presentations to view customized power points, You Tube video clips, TED lectures, segments from HBO/PBS documentaries, clips from popular culture films, etc. Throughout the process, students contribute what they know about topic issues; engage in discussions as pairs or small groups, and share comments and ideas back-and-forth to the large group. As students engage and react to various issues they are encouraged to formulate their own opinions, raise alternative viewpoints, and to put themselves in the position of others in order to gain insights through more than one perspective. Ashton facilitates discussions by asking probing questions or raising

additional points. Students are encouraged to analyze and critique differing perspectives of their peers during live, face-to-face classroom discussions. Eventually, students participate in a discussion forum through an Internet-based class blog. There are no right or wrong answers other than to articulate and justify one's thinking. The blog allows students to see and hear differing perspectives among their peers.

Parents frequently comment that their child comes home unusually vested in what they're learning in class, asking numerous questions and wanting to discuss issues and conflicts about history. Discussions with parents enlarge the dialectical conversation, assist with clarification of ideas, and increase additional student-initiated investigations. Parents and students in other 5th grade classrooms also have an open invitation to participate and voice their *mana'o*, or thoughts at anytime on the Internet blog allowing learning to go beyond the four walls of a classroom.

The ultimate goal of the Tutorials is to engage students as critical thinkers rather than situating them as passive learners and docile citizens. Historical conflicts most often originate as a result of differing perspectives, thus Tutorials provide real-life practice in active listening, asking relevant questions, and problem solving. As students engage in this dialogic method of instruction, issues become more complex and layered. Current events in local, national, or international news are interwoven as they pertain to classroom topics to illuminate contemporary conflicts that parallel historical events of the past. Tutorials are not used to trigger competition, winning or

losing, but emphasize respectful, productive critique to broaden thinking to understand the world.

Although Hawaiian history is covered as part of the 4th grade social studies curriculum, 5th grade teachers interconnect the overthrow of the Hawaiian Kingdom within the context of American imperialism. This also strengthens student understanding and draws parallels to the demise of Native Americans during the westward expansion. The following are examples from a classroom blog¹⁹, after an in-depth investigation about the illegal overthrow of Queen Lili‘uokalani. Again, the emphasis is not to sway students but to foster a sense of self-efficacy and self-determination for their own opinions and varying viewpoints:

Student A.

If I were Lili‘uokalani I would have surrendered because if I were at gunpoint, I do not want to die. I think it is good that the overthrow happened because if it did not happen, I would not be here right now; but it is kind of bad because the Hawaiian Islands got taken over.

Student B.

I think that the overthrow was a selfish thing to do by the United States Army because of what I am learning right now in social studies...you have to look at all of the perspectives. This is exactly what the U.S. did not do. They

¹⁹ Blogs are used as a discussion forum and are ungraded and informally used as free-writes. Emphasis is placed on expressing ideas, opinions, and although students are encouraged to use proper spelling and diacritical marks for the Hawaiian language, the entries are unedited and remain as students have typed them.

thought about their power and their rights, yet they failed to look from the Hawaiians point of view. If I was in Lili'uokalani's place, knowing what I know today I would have not gone to war because I truly think that it's not wrong to be a part of the U.S. but it is wrong to let our culture drift out of own hands. Meaning we should keep the old ways of our ancestors like Queen Lili'uokalani would have wanted us to.

Student C.

I think the overthrow was terrible because it shows that America and the provincial government didn't have any respect for other countries and that all they wanted is money and power. I think America had no right to take over Hawaii. On the other hand, I think it was best that America took over instead of another country. For example, some places have very strict laws and very bad punishments if you don't obey. However, in America we have freedom and rights such as voting rights, religious freedom etc. Even though I don't like how we got our freedom, I am still glad we have it. She could have fought the Americans, but it would have been a very violent battle. Many people would have lost their lives. It was virtually impossible for the Hawaiians to out gun the American military. I think she did the best she could under those difficult circumstances.

A number of students also had strong reactions to learning about the illegal overthrow, feeling that the Americans were hypocritical of their own laws and religion.

Student A.

The overthrow of was a terrible thing to do, I mean what was the PG thinking? Hawaii was doing fine before America came and took over. In fact they just made Hawaii worse then before. The Hawaiians were doing perfectly fine with their 'auwai system and the monarchy was ruling Hawaii well. Did the Committee of Safety (safety, yeah right) really think it was right to take over a kingdom and ruin the hopes of a once proud people? The truth is Lili'uokalani was a great ruler who ruled by her people and wanted peace, not war. She would of done fine if she continued to rule. Also the whole thing was illegal according to AMERICAN law so it wasn't the right thing to do according to the people who did it. And America only apologized 100 years later, and they didn't even give the Hawaiians ANYTHING back, no land, nothing.

Student B.

I also believe that the Americans should have looked at the situation through the Hawaiian's eyes.

I think the overthrow was not right because in the Pledge of Allegiance it says liberty and justice to all. Pointing guns at people does not seem like justice to me.

If I were Lili'uokalani I would only give up my throne on one condition...if they never took away our culture like our chants, hula, and much more. I would try to get help from the other countries in the Polynesian Triangle.

Student C.

I agree with everyone. Everyone is right, but I read all of the blogs and Manu [pseudonyms are used for purposes of confidentiality] really explains a lot. The White people were very cruel and seemed to be against God because of the bad way they acted. The Whites just came to a different country and took over even though they did not own the land and they thought they could just overthrow the Queen. I hate the fact that the Whites worked so hard to overthrow the Queen not even in their country just to annex them to America. They could have just asked nicely, not have lied and got the whole army. The Whites did not have to waste their time because they knew she would say no. Maybe, just maybe she would have said yes and there would be no commotion but no! Whites do not think like that. They wasted their breath threatening Lili'uokalani and Kalakaua with guns. They knew Hawaii was defenseless. Whites were so selfish and it was sad because they probably thought the Hawaiian leaders only put themselves first like the Queens and Kings in Europe but the Hawaiians always put others first. That is probably where the Whites went wrong. THE WHITES ACTED SO TOUGH, but really

they were so dumb in their actions because they were so afraid. That is it. The End.

Students below felt the Americans manipulated the circumstances:

Student A.

I think that the overthrow was an unfair and selfish thing for America to do to Hawaii because when they took over Hawaii, they did it by force, and did not even ask the citizens of Hawaii weather they wanted to join America or not. Well, they did ask a few people on Hawaii, but America only asked the people who they knew were going to say yes to annexation. For example, they asked the foreigners who came to Hawaii to live and work there, but not the Natives who were born there. 😞 I think that what America did to Hawaii is like what they did to the Africans: they just made decisions for us without asking us if we wanted something or not.

Oh, and BIG SUPRIZE. The overthrow was completely illegal. 1st, if you are to annex 1 country to another, you have to let the natives from there vote wheather or not they WANTED annexation. Well, obviously, America did not follow this law... (sigh) Another law that America broke is that all countrys must be offered the choice of independence, free association, or integration. I think that its kinda sad that America is desperate enough to get Hawaii that they would break their own laws. 😞

It's just sad. Years after the overthrow came the apology bill, which stated that America did break the law and illegally took over Hawaii. The thing is, did they do anything about it? NO. Did America give anything back? Of course not. Even though we (Waialele) cannot turn back time, we can keep Queen Lili'uokalani's legacy alive. We will continue the Hawaiian Culture, and do the best we can to keep her memory alive. "Ua mau ke'ea o ka 'aina i ka PONO" – "The life of the land will be perpetuated in righteousness".

Student B.

I think that the overthrow of the Hawaiian Kingdom was wrong and ethnocentric. All Lili'uokalani did was try to make a new constitution because the Bayonet constitution didn't let the Monarch make their own decisions and another rule was some Hawaiians couldn't vote. So the Queen's people wanted her to make a new constitution. The descendants of the missionaries, plantation owners, and the U.S marines overthrew the Queen of Hawai'i. She surrendered to the U.S. because she thought she was later on going to get her land back and she didn't want any koko Hawai'i shed.

If I were Lili'uokalani I would fight because we also had guns from when Captain Cook came. I also think that some people were ready to fight for their country even if that meant Hawaiian blood being shed. And maybe that day we would have won and we would still have our government and Kings and Queens today.

Student C.

It was very wrong for America to just barge in and forcefully take the throne from Lili'uokalani, not to mention illegal. She only got to rule for two years and when you think about it, she had some pretty depressing things happen to her. Her brother died, she was forced to give up her throne, and she was put under house arrest for being wrongly accused of something that wasn't even her doing! I think Lili'uokalani didn't want any violence because the Hawaiian race was already dying out of disease and she didn't want to take the risk and lose the Hawaiian race forever. I mean look at the rulers before her, Prince Albert, Lot, etc.

Students wrote critically about stealing natural resources and military maneuvering:

Student A.

As a Hawaiian I think that the overthrow was a very selfish act by the Americans. The overthrow was just in favor of America. All they wanted is to make Hawai'i a military station before any of America's enemies get Hawai'i. Also the PG thought that they were doing a favor for the Hawaiians, trying to make them civilized as the European way but we were already self-sustainable by our self. In the American perspective you would think that this was the right thing and it was good for every one. The only things that the

Americans didn't go into the Hawaiians shoes and see how it would feel to have your country get overthrown.

Student B.

I think the overthrow should not of happened because North America only wanted the natural resources which they will make money off of. Also it was very rude of them to point guns at an alii and throw over the Hawaiian monarchy. How would they like it if we went to america and pointed guns at the president.

Ua mau ke ea o ka aina i ka pono or translation the life of the land is perpetuated in righteousness.

One day I will fight back and try to claim Hawaii to its own country again.

Throughout the process of Tutorials and viewing history through multiple perspectives, Ashton and Marylei stress the importance of forming their own perspectives about issues, as well as to critique, doubt, verify, and inquire.

Paradigms

Ashton is always extremely wary of biasing or indoctrinating students. For this reason, there are two lessons he delivers early in the year. The first begins with the essential question of "What is a paradigm?" Using *Guns, Germs, and Steel* by Jared Diamond (1999) he lays a foundation for how civilizations shape their cultural, political, economic, and legal systems based on bio-geographical and environmental

ecosystems. For example, “The importance of water, *wai*, in the life of taro planters is evident in the word used to denote ‘wealth’ and ‘law.’ ‘Wealth’ in Hawaiian is simply a reduplication of the word for fresh water and becomes: *waiwai*, literally ‘abundance of water.’ And ‘law’ is *ka-na-wai*, meaning ‘of the water’ or ‘that which pertains to regulation of waters,’ showing that the fundamental concept of law was associated with water rights” (Handy & Handy, 1972, p. 34). This is a different paradigm from European-American notions of property rights.

Ashton illuminates the concept of paradigms by integrating math. Native Hawaiians used a base-four system rather than a Western base-ten system. When slippery fish were caught, the tails were grasped by interlocking them between the finger notches of one’s hand so they would not fall loose. Four fish could be held in one grab of the hand. *Kalo* stalks were also held between their fingers and stalks of *kalo* were tied in bunches, counted as follows:

4 *kalo*: a *kahi kauna* (one four) *kalo*

20 *kalo*: a *lima kauna* (four fours) *kalo*

40 *kalo*: *anahulu kauna* (ten fours) *kalo* (Handy & Handy, 1972, p. 45).

Laulima means cooperation, working together, joint action and literally means 400 hands.

His purpose for introducing the concept of paradigms is not to diminish or privilege economic systems, technologies, and political structures as inferior or superior to others but to foster an understanding of underlying geopolitical and sociocultural influences that shape societal paradigms and cultural worldviews.

Marylei and Aston emphasize turning points in history as a way to stimulate thinking and to provoke ideas because turning points are a result of a shift in paradigms, whether it be scientific such as Galileo or Newton or political such as Hitler and World Wars.

Sources of Information

To help students understand the importance of questioning sources of information, Ashton and Marylei have the students view a fictitious newsreel from the Rotten Tomatoes (www.rottentomatoes.com) Internet website. The feature is a bogus event about the Chinese government's manned space flights using political dissenters as human guinea pigs. Students believe the information as factual and immediately engage in animated discussions of the ethical and moral implication of the practice. The purpose of Ashton's lesson is simple: Don't believe everything you hear. Question things. Check sources. The following day, Ashton posted the following blog discussion for students to reflect upon:

On Tuesday, Mr. Ashton showed a 2-minute video on the Chinese space program. In the video, a Chinese government official proudly mentioned that China sent a man into space, fully conscious and without shackles. The news clip goes on to discuss how China was using political prisoners for their space program. One reporter said, "China's first manned mission occurred when political prisoner Yang Li-Wei was knocked unconscious in his cell and awoke to find himself in orbit."

After a heated class discussion on the pros and cons of this space policy and whether the United States should themselves adopt this strategy, Mr. Ashton dropped a bombshell. He mentioned that the news report was a parody and it was not true.

- What were you thinking when Mr. Ashton was showing the video and giving the lesson?
- Did you think it was a good thing that the Chinese government was doing with their prisoners?
- How did you feel when you found out the news story was fake?
- Why do you think Mr. Ashton gave this fake lesson? What did you learn from this?

Student A.

Several days ago Mr.Ashton taught us a lesson about the Chinese space Program. During his lesson he asked us to speak with our partner about what we thought so I talked to my partner about what I was thinking suddenly... He said ok what do you have to say? Some people told what they thought and some people just didn't say anything. Next he told us that this was all fake. You know how easy it is to get brainwashed? Well Mr.Ashton just brainwashed us. This lesson taught us how easy it is to get brainwashed.

Student B.

I barely knew what brainwashing was!! I always need to check my resources and not believe every thing people tell me!

Student C.

I think that it was a very great lesson because; it showed that you can't believe everything that people post on the computer on the internet. You have to look it up for yourself to believe it. But for the most we got really into the lesson. I think that it was a smart lesson to teach us.

Student D.

When I found out that the lesson was fake, I was heated and confused. I was so mad that we wasted so much time on something that was fake. Time is precious, but I guess by having a fake lesson, it helped us. The lesson was that you cannot believe everything that people say, and that was a huge lesson.

Student E.

I learned how easy it is to colonize people. Mr. Ashton brainwashed 48 kids in 20 minutes. It was so easy for him to trick us like that. But the lesson was that Kumu Umi was right. We should not always trust anyone (even our own teachers) sometimes! It is better that we look it up to see if it is right. Think first, and then decide if it's right or not.

This lesson is again linked to multiple perspectives and discourses such as Columbus “discovered” America and events in Hawaiian history such as the “annexation” of Hawai‘i. Through the course of the year, students not only question sources of information but also search for biases and reasons why such biases might

exist. The following two entries relate to student inquiry about the annexation of Hawai‘i.

Student A.

My paradigm has shifted quite a lot since the beginning of the year. I learned about propaganda and why people use it. I didn’t even know that propaganda existed! Now I know that almost everything around us is propaganda. I also learned how the American government has brainwashed the Hawaiian community into thinking that Hawaii was annexed to America through a treaty. I now know the true story behind the overthrow.

Student B.

At McKinley High School there is a statue of McKinley with him holding a treaty of annexation. There is no treaty of annexation.

Students live in an age where information is ubiquitous through media and the Internet. Ashton and Marylei emphasize the importance of taking the time to check multiple sources of information to determine if it is legitimate and accurate, less they be tricked or unwittingly dubbed into believing things that are false or misleading.

Fifth Grade Play

As an end-of-the-year, culminating project, fifth grade students write and perform a play focused on American history for the entire KES student body at the Ke‘elikolani High School Auditorium on the Kapālama campus. Parents and

extended family attend a separate performance to view the play. Since 1992, it has been a highlight of the year to see student learning take shape in the form drama, music, and dance. With the exception of only one year when a commercial script was purchased, students research, write an original script, and create costumes and props to depict historical periods and events.

However, in 2007, a drastic turn of events occurred. As KS was making a concerted effort towards Kula Hawai‘i, a controversy within the grade level erupted as to whether or not the play should be so American-centric. In past plays, Hawai‘i’s history as part of the US was not made visible. For the most part, Native American perspectives were whitewashed and stereotypically depicted as primitive and uncivilized. Undeniably, durable colonial dispositions prevailed at KES. There was questionable debate and doubt that the annual event would be continued. As principal at the time, Dr. Holoua Stender served as an arbitrator to have teachers work towards a compromise and reach consensus in order to settle the dispute.

It is in these difficult and emotionally gut-wrenching spaces of tension and dissonance that growth and breakthroughs occur. It was a monumental rupture—a decolonizing event for KES. Once again, it compelled teachers to grapple with deconstructing paradigms of the past by being brutally honest and confronting them in the present. This act of painful change made visible differences for the future.

Since 2007, the 5th grade plays have made an ideological turn. Students, parents, upper level administrators, and even community members recognize the play as being a catalyst for healing. By unearthing ghosts in the nursery (Frailberg,

Adelson & Shapiro, 1975), revealing generations of historical trauma suppressed in elementary education, and digging through layers of buried historical transgressions to Native Hawaiians rarely spoken and heard by children, U.S. history is now performed and told through multiple perspectives.

I have only the greatest respect for the team of 5th grade teachers who allowed this breakthrough to happen. Below (Figure 27) I list the year and title of plays since the turn of events.

This section took a closer look at the *lo‘i kalo* of two fifth grade teachers. It described teaching practices that push students to be critical thinkers and to discover who they are as past, present, and future Native Hawaiians. The following section analyzes their decolonizing practices.

Year of Performance	Title of 5 th Grade Play
2007	<p>Ho‘oulu – People of Inspiration</p> <p>(Hawaiian, Native American, and American heroes and heroines of the past.)</p>
2008	<p>Ke Awa Lau O Pu‘uloa</p> <p><i>The Many Harbored Waters of Pu‘uloa</i></p> <p>(Past, present, and future cultural and historical significance of Pu‘uloa, known as Pearl Harbor today)</p>
2009	<p>E Nānā Kākou I Ka Wā Mamua</p> <p><i>Let us look to the time before – events leading to statehood</i></p> <p>(Key events from 1873 that preceded statehood: “annexation,” foreign investments, loss of language, the Big 5, immigrant laborers, tourism)</p>
2010	<p>E Mau Ke Ea O Ka ‘Āina I Ka Pono</p> <p><i>The sovereignty of our land is perpetuated in righteousness</i></p> <p>(Key events from statehood: Kaiser/Chin Ho - residential and tourist development, Kalama Valley, water rights, Hōkūle‘a, Protect Kaho‘olawe ‘Ohana)</p>
2011	<p>Ka ‘Ohana O Kalaupapa: To Honor the Land, to Remember the People</p> <p><i>The Family of Kalaupapa</i></p> <p>(Spread of diseases in Hawai‘i, history of Kalaupapa, and effects of Hansen’s disease upon the people and families of Hawai‘i.)</p>

Figure 27. Fifth Grade Plays Since 2007

Grade 5 - Analysis of Teaching Practices

Marylei and Ashton have six areas of pedagogy that can be recognized as strengths. Pedagogically, they are not unlike other teachers who utilize best practices. However, it is the selection of materials, inclusion of a Hawaiian worldview, and cultivation of liberated thinkers rooted in developing a sense of self-efficacy towards sociopolitical self-determination that make their practice decolonizing.

Building Background Knowledge Using Multiple Sources

Living on an isolated island chain in the middle of the Pacific Ocean, 2500 miles away from the west coast of the United States presents many challenges for teachers in Hawai‘i. I recall American history as being incredibly boring and irrelevant for my cultural schema because it seemingly had no connection to Hawai‘i, my family, or me. Historical museums as those found in New England and Washington D.C. were unavailable to peak my interest, nor were there any significant battle sites such as Gettysburg and Little Bighorn, or rivers to pan for gold. For this reason, Marylei and Ashton are challenged to build background knowledge. To do this, they bring experiences and resources to students: sets of literature, guest speakers, websites, and an ever-enlarging array of multimedia videos and photos. This engages student interest, triggers inquiry, and builds varying degrees of prior knowledge in ways that are age appropriately engaging for 10 year-old learners living in Hawai‘i.

Marylei and Ashton decolonize their curriculum through the use of a wide range of “texts”—not just textbooks—but guest speakers, You Tube videos, power

point slide shows, HBO and PBS documentaries, newspapers, etc. In a globalized future, students will need to be open and flexible to understand diverse and contrasting worldviews. Dominant, mainstream American textbooks portray Euro American-centric paradigms and views of history. This is only one perspective. As one of many sources of information, Marylei and Ashton include a collection of five mainstream, American history textbooks to analyze, critique, compare and contrast how history is portrayed. They often uncover misinformation, interrogate what's left out, deconstruct biases, analyze who is privileged and who benefits. They draw in global perspectives and paradigms to broaden student thinking in order for students to see a more interconnected and complex world. In this way Marylei and Ashton help to develop a growing sense of self-efficacy so students can critique, evaluate, and make better-informed choices to determine their own futures.

Challenging Students to Think Openly, Critically, and Express Opinions

Blog entries provide a rich field of data to examine student thinking and learning. Pedagogically, they provide a nonthreatening venue for students to practice and become fluent persuasive writers. Persuasive writing is the emphasis for 5th grade's standards-based assessments. It is important to note that the blog entries are ungraded and conversationally informal. It is a discussion forum for students to experiment with ideas to see how others respond. This fosters risk-taking, the development of student voice, critical thinking, and increases writing fluency. The audience for the blog is the class—not just the teacher. Students view the entire class' writing; therefore students serve as thinking and writing models for each other.

Organization, clarity of ideas, word choice, and mechanics all become transparent. This is in contrast to writing assignments where students write essays, compositions, and literature responses, which only teachers read and evaluate.

There are noticeable improvements in students' abilities to express ideas when comparing beginning and end-of-the-year writing samples. As a discussion forum, students write as frequently as desired. Linked to the Tutorials, the purpose is to articulate a personal opinion based upon what one has learned and to critique ideas—not each other. Each entry is automatically dated and time stamped. It is interesting to notice when students write on the blog—in class, at home, on weekends, and during early/late hours of the day/night. It is obvious that thinking and learning goes beyond the four walls of the classroom and extends beyond the seven-hour school day. It has permeable boundaries both in-and-out of school. Students look forward to reading each other's comments and check it frequently for student responses. The Internet-based blog allows students easy access to continue a discussion thread by freely responding and interacting at any time.

Writing also helps to synthesize thinking. The following are unedited excerpts of a discussion at the end of the year. It begins in mid-April 2011, soon after the 5th graders performed their play on Kalaupapa. Students grapple with the essential question, "What is a 'civilized' society?"

Student A.

As you know, two essential questions have been asked for many years all over the world and those questions are, "What is civilization?" and "What

makes a civilized society?" Do you think technology, economic markets and land ownership like the Westerners or do you think being sustainable, knowing how to resolve conflicts in the right way without fighting and treating the weaker members of your society with equality like the Hawaiians? There won't be a right or wrong answer because we all have a different bias or point of view but if you ask me, being like the Hawaiians would be the better choice. Actually I have never questioned anything about why the world is what it is today or why do we all act like Westerners my whole life until I started fifth grade social studies. What made us the way we are today and why?

Student B.

I think that civilized means that your society can sustain themselves and future generations, know how to solve conflicts peacefully, do not believe you can truly own anything, respect their elders, care for the sick, and think of everyone as an equal to themselves.

Student C.

I think that even today we still yet have to treat the weaker members of our society with equality because there are homeless people on the streets in search of someone to help them; even to just give them \$3.00 to find something to eat. It is sad to see that we have had a world-wide problem for so many years and we still haven't fixed it.

Student D.

After doing a play on Kalaupapa, I learned as an individual that the true message of Ka 'Ohana O Kalaupapa is not what the disease did to the patients. It was about what the disease did to society.

All around the world, things like this happened to many different areas. What was their first reaction to a newly introduced disease? Fear! They were afraid not only of the disease but catching the disease. People would do whatever they could to make sure they and their family would not get the disease. So they did crazy things like (Germany), kill the sick people isolate them from society and leave them to die (Hawai'i) which gave the Japanese people all the more reason to hide their sick in shame.

Student E.

There are many ways of looking at a civilized society. By it's actions. It's choices. But what you view as a hero somebody else might view as a villain. Things such as 9/11 have many different views towards it. Many times history has not been kind to its subject. When people make decisions they do not think about all the possible outcomes or people they are hurting. Things like the Nazis did were mean and cruel. But they had the best technology the world has to offer. Does that mean they are civilized? I don't know. It all depends on how you look at it.

Was it civilized for someone to be sent into isolation just because of a disease? You have to find out for yourself because we all have different views of what is “civilized”.

Student F.

There is a clash of values between the Westerners, Native Americans and Hawaiians. The Westerners believe that money, power, land ownership, and technology are very important. If you didn't own any land or didn't agree with their beliefs then they would not consider you civilized. They only saw things through their bias perspectives. The Westerners tried to “civilize” the Native Americans and the Hawaiians. They took over the land and took their homes. They moved them to places that were difficult to live on. For instance, they took the Native Americans home and sent them on a reserve in Oklahoma and the Hawaiians were moved to Nanakuli and Waipahu while all the military bases and golf courses are all on the Hawaiians land. Previously, the Hawaiians used to grow just enough crops to sustain themselves, but the Westerners had them grow crops such as sugarcane for profit.

Student G.

A civilized world that gives back to the earth and lives under the standards of making peace is a world that makes the choices that will better our future and the future of Mankind.

Student H.

To me if I had to write a rubric for civilization I would include peace and sustainability.

Student I.

My classmates and I were trying to teach not only Hawaiians but everyone in the audience to pay attention to how you treat others especially those who are less fortunate, homeless or sick because eventually you're aloha will return to you. You know what they say, "What comes around goes around." You can have an effect on Hawai'i's future, just by treating others with respect and aloha.

Student J.

My mana'o is divided between helping the sick and being scared of the sick people. My big idea is to follow what your heart says, don't just believe in what your friend says, it is your mana'o!

Teaching and Learning Feedback Loops

In the process of students constructing knowledge with each other through Tutorials and blogs, Marylei and Ashton gain more intimate knowledge about how students process information and think. Blogs are a form of formative assessment with built-in feedback loops to help make instructional adjustments. For example, in January of the 2010-2011 school year, Ashton posted his personal thoughts after

students had watched *Roots* (Haley, 2007) and expressed ideas regarding slavery on the class blog:

After reading your comments the past few days on slavery, I felt the anger and indignation radiating from your comments. How could people treat each other this way? I am glad you feel this way towards slavery, but what bothers me is that we are clumping different groups of people together: Whites, Europeans, Americans, Black Americans, Black Africans and stereotyping them. As we read more into history, we will learn there were Whites who were vehemently opposed to slavery and helped Blacks escape to the North; there were Whites who believed slavery was an abomination but still held slaves themselves (an example was America's third president, Thomas Jefferson). There were Black Africans who actually helped the slavers capture people for slavery. There were European Whites who respected the ways of the Native Americans and actually went to live with them as equals. I mentioned at the beginning of the year, textbooks do not tell the whole truth but this applies to good examples as well. There are many people and events that are shining examples of American idealism. I wonder why these examples are omitted from our textbooks.

I am not making excuses for slavery, but this was the accepted paradigm of those times. Imagine growing up and experiencing racism everyday, and taught and shown that some races are superior and some races are inferior. You would just accept it as the truth. What is remarkable is some

people questioned this paradigm, struggled with it, and overcame it. These are the stories we can learn from. We all have the ability to be good or bad. It is our ability to think and reflect that will help us make good choices, individually and as a society.

I hope by the end of the year, all of you will see the importance of history—that history is not just a group of facts to be memorized but it is about the choices people make and the consequences resulting from those actions. Our past is what makes us who we are now; and for us to create a brighter future for all of us, we in the present must make good choices.

(<http://blogs.ksbe.edu/anchung/2011/01/14/roots/>)

Pedagogy as Intellectual Rigor for the 21st Century

In preparing students for the 21st century, students will need an education with intellectual rigor that positions students to be engaged in producing knowledge as well as consuming knowledge. Teaching in this way entails creative ways to perceive and approach issues with fresh eyes, negotiate, compromise, question, problem-solve, and skillfully articulate ideas. Tutorials and blogs thus far, show initial signs of this. Although Marylei and Ashton continue to work on improving their methods of instruction, Table 7 shows additional learning outcomes at this point in time.

Table 7

Teaching & Learning Outcomes from 5th Grade Tutorials and Blogs

Dialogic	<p>Participation is inclusive of all student voices.</p> <p>Asymmetrical authority of teacher as communicator of information is dissolved (all voices are on an equal plane).</p> <p>Students are motivated to respond/comment to each other on the blog.</p> <p>Other voices join the conversation such as parents, other teachers, school community (such as principal, VP, other teachers, etc.).</p> <p>Shy/quiet, and nonverbal students have a voice and often express deep and personal insights (usually not expressed in classroom discussions).</p>
Thinking	<p>Students merge their prior knowledge and new knowledge to synthesize their thinking (writing is not just to regurgitate facts and information).</p> <p>As a discussion thread lengthens, thinking becomes more layered and complex.</p> <p>Students substantiate their assertion, provide examples, and justify their thinking in greater detail.</p> <p>Blogs are non-graded so students risk-take, experiment, flow in their thinking for a sustained period of time.</p> <p>Students use higher order thinking skills, and are vested in their opinions.</p> <p>Student thinking is recursive: students often go onto blog repeatedly to add on, clarify and refine ideas</p>

Table 7, continued

	<p>Thinking is not time-bound: students may start in the morning but continue writing at night on the same topic. They do not need to begin and end in one sitting as with most on-demand writing assignments in class.</p> <p>Students have time to deliberate, talk with others (peers, parents), digest, and incubate their thinking over a period of time.</p> <p>Teachers get to know students at a personal level, improving teacher-student relationships.</p>
Writing & Vocabulary	<p>Boys who usually aren't verbal in class are often the most "vocal" in sharing their opinions and contribute lengthy pieces, multiple times during a blog topic.</p> <p>Students write with a sense of audience and not just for the teacher.</p> <p>Writing and communication skills improve from beginning of the year till end of the year.</p> <p>Students build writing fluency.</p> <p>Students feel free to informally write with voice, emotion and passion.</p> <p>Vocabulary learning is applied and used in context (ex. paradigm, planned obsolescence).</p> <p>Blogs are ungraded with the purpose of expressing an opinion therefore writing tends to be honest, heartfelt, conversational, free-flow, uncensored, and unedited.</p> <p>Organization, clarity, and coherence improves as students write throughout the year.</p> <p>Blogs coincide with standards-based benchmark and assessment for the genre of persuasive writing.</p>

Table 7, continued

Assessment	Teachers and parents see what students are thinking – teaching and learning is transparent. Blog entries are formative assessments where teachers gain insights about student understandings as well as misconceptions. Teachers adjust their teaching based on student understandings and misconceptions (ex. entry on stereotyping). Teachers look forward to reading the blog entries vs. grading papers.
Home-School Connections	Parents interact on the blog and are aware of what students are learning and discussing in class. Students and parents continue discussions of topics/issues at dinner table, driving home in the car, etc. Student learning/thinking is not time-bound and restricted to school hours. Students blog at their convenience or at moments when they feel an urge to write such as early in the morning, at night and on weekends/vacations.

Transformative Pedagogy: T⁴=Teaching to the 4th Power

Fifth grade teachers utilize all components of a theoretical framework of transformative pedagogy for social change. Outlined by Sumida and Meyer (2006) in *Teaching to the 4th Power: Transformative Inquiry and the Stirring of Cultural Waters*, the process involves T¹ransmission, T²ransaction, T³ransmediation, and T⁴ransformation.

T¹ransmission is seen when Marylei and Ashton *transmit* knowledge to build background knowledge by utilizing a number of multimedia sources of information.

T²ransaction is a process where students enter into learning *transactions* with others: peers, teachers, and parents (issues and topics discussed at home) through face-to-face discussions or online blogs.

T³ransmediation is a process where students *mediate* their learning by using other sign systems to interpret meaning. In the case of 5th grade, the sign systems of drama, song, dance, and art (for props and costumes) are utilized to reinterpret actions and consequences relevant to Hawaiian and American history.

T⁴ransformation is when students are positioned as producers of knowledge, have *transformed* themselves or their learning in new ways to create social change. This can take the form of Action, Awareness, or Assistance as discussed in the section on Grade 2.

The following are student excerpts from blogs about the play that illustrate T¹ransmission, T²ransaction, T³ransmediation, and T⁴ransformation.

Student A (example of T¹ransmission and T³ransmediation).

I learned that writing a script isn't that easy because you have to do a lot of research about that subject and really get to know that subject. Then you have to sort all of the facts you learned in order. And you have to put some nice scenes, some sad scenes, some dark scenes, some educational scenes, and some funny scenes.

Student B (example of T³ransmediation).

But not only did this experience teach me about Hansen's Disease but also about how much work it takes in the play process like the acting, the set making, getting your outfits, your makeup, the projection of your voice, and your position on stage. It's all the little things that make a big difference. I'm really sad that the play is over because it was a really fun experience and you'll never get that experience again because you'll never be in fifth grade again!

Student C (example of T³ransmediation and T⁴ransformation).

In the play, I felt that it was my job to tell the emotional stories of the people who were sent to Kalaupapa. I had to forget about myself and talk like, look like and act like a patient that was actually being separated from my family forever so I could be exiled in Kalaupapa.

Oh yes ... when you practice a lot and get past yourself to tell the character's story, it isn't about you, it is about your character. When you get past yourself, you should look at it as a gift.

Student D (example of T¹ransmission, T²ransaction, T³ransmediation, and T⁴ransformation).

Our play really brought home the feeling of how the Hawaiians must of felt when Hansen's disease devastated their world. I could feel their pain as families were torn apart, isolated and treated with disrespect. Researching this topic, meeting real people who lived this story and acting this part made the tragedy of these events real for me. I hope we don't repeat these mistakes in history.

Student E (example of T⁴ransformation).

What I liked most about our play is how we became the teachers and not the learners anymore. I was one of the teachers in my class and there was another 47 other teachers standing by my side.

Student F (example of T²ransaction, T³ransmediation, and T⁴ransformation).

One of the many highlights this year was the 5th grade play in which many of us were capable of showing alu like. We were able to use our knowledge in an imaginative way, allowing us to stretch our minds and creativity.

Furthermore, I was able to bond with others that I usually don't interact with, as they brought out happiness within me. In addition, we were able to learn from one another's presentation, which included the history of Pu'uoloa, and really helped each and everyone of us to remember our kuleana as a Hawaiian to malama i ka 'aina.

Teaching and learning that involves T¹ransmission, T²ransaction, and T³ransmediation, interacting in a way that is rhizomatic and not linearly hierarchical, create conducive conditions where T⁴ransformation has the potential to occur. Visible evidence of T⁴ransformation for parents will be shared in the parent interview section of this dissertation as they comment about the 5th grade play. Teaching and learning become exponentially powerful when all powers of teaching are utilized. Current national emphasis on testing has a tendency to reduce instruction to the singular mode of transmission where students are expected to memorize information for tests. As seen in the examples of Marylei and Ashton, this is pedagogically important but not sufficient to nurture human potential. Unfortunately, the pressures of testing are eliminating the arts, music, physical education, and now sciences across the nation (Chen, 2008; Dillon, 2006). Fortunately, this is not the practice at KES.

Self-efficacy and Self-determination

When students are transformed, a sense of self-efficacy develops, which is where self-determination begins to take root. I recall an elder in Aotearoa being asked at a 2005 World Indigenous Peoples Conference on Education, “How do you know when you are successful in educating children?” His reply was not about scores or economic wealth. Instead, he answered, “When we develop leaders who help our people.” The following excerpts from blogs show signs of students growing a sense of self-efficacy for their future.

Student A.

Throughout our lives, we aren't going to always get what we want but we together, as a people, need to persevere and ho'omau to do or make the most time we have, the best we can and take a stand for whatever we believe is right.

Student B.

Throughout my year as a fifth grader I have seen a large amount of growth inside myself. My paradigm has shifted from a young child, not knowing a great deal beyond my multiplication and addition, to an intelligent child who realizes her surroundings, history, and influence on the earth. In class, we have been shown the present day issues happening all around the world.

Although it isn't quite pleasant at times to face the reality of the difficulties occurring on our planet, I have become mature enough to know the reality of the world. I have learned that our every step in life was a cause from the past, and has an effect on the future, and each action of ours has a consequence.

Student C.

Our play taught a magnificent lesson about how to treat others who are less fortunate. We need to remember who we are, and we can't allow ourselves to be 'pushed into the background'. You know who you are and that's all that matters. Be proud of who you are because you are HAWAIIAN!

Student D.

I want to help as much as I can by recycling and picking up trash at the beach. I want to make civilized or pono choices in my life because with “little things great things come to pass.” If we can all do this we can surely prevail. We as people need to stand up for what we think are the right and civilized choices that will better our future, A civilized world that gives back to the earth and lives under the standards of making peace throughout.

Student E.

My paradigm has shifted a lot this year. Before I was in Mr. Ashton’s class, all my thinking was inside of the box. Throughout this year, my paradigm has grown. It has made such a difference in my thinking. Now, I am always thinking outside of the box. Thanks to Mr. Ashton, I have learned so many things this year. One of the many things I learned was what propaganda is. Before I was in Mr. Ashton’s class, I didn’t even know what propaganda was. If I didn’t learn about this, someone could have persuaded me with their propaganda to do or buy something bad or dangerous.

Student F.

Another thing he taught me was to think about different perspectives. I used to think whatever I thought was right. Now, I can think of other people’s perspectives and I can see the other side of the story. I also learned about the genocides in Africa. It is so sad how they are fighting each other and we don’t even try to stop it. Now, I know how selfish the U.S. is and why everybody

hates us. We are so selfish. Now, I want to become a leader to help the Hawaiian community so we don't turn against each other and have a disaster like a genocide.²⁰

Student G.

Our paradigms have changed so much; none of us will be the same people we were a year ago. We have learned more than my mom probably learned in all of her years of school. I hope our class, papa Wailele, will be able to be the leaders of tomorrow. I hope we become successful people and pass on our knowledge to others.

Teaching American history is fertile ground to situate decolonizing practices. Marylei and Ashton nurture their *'ohā* as they build background knowledge through multiple perspectives; nudge students to think critically; teach to the 4th power with intellectual rigor; assess and incorporate feedback loops about student learning; and ultimately cultivate a growing sense of self-efficacy where students find their voice as participants to shape and determine their future.

Teacher and Administrator Interviews

In this section, teacher and administrator interviews will be shared. Eight categories were identified and although I make an attempt to isolate themes into clear-cut categories, many are intertwined and frequently overlap. However, for

²⁰ Immaculée Ilibagiza was a guest speaker for KS high school students in January 2008. She shared her experiences of the Rwandan genocide that took place in 1994. Ashton and Marylei learned about the speaking engagement and took their classes to hear her speak at the Chapel.

purposes of the analysis, I feel it is best to carefully trace and distinguish the intricate roots of interrelated thoughts and bring them to light. The complete list of themes is as follows:

- Importance of language (and things have to go deeper)
- Culture and identity
- Unearthing historical trauma
- One or two worlds, what is the vision?
- Administrative clarity
- Contributing to the world
- Connection to families
- Discourse Analysis

A total of nine teachers were interviewed. Teachers from grades 2 and 5 that participated in this study were interviewed. In order to examine the larger landscape of change in the lo‘i kalo of KES, I randomly selected and interviewed additional upper and lower grade level teachers based on availability within their time schedules. All three KES administrators were interviewed for a total of 12 interviewees.

Teachers and administrators were asked the following questions:

1. What does Kula Hawai‘i mean to you?
2. How do you feel about the direction towards Kula Hawai‘i?
3. How is it incorporated in your practice?

4. What difference do you see or notice in your students?
5. Where do you see KES ten years from now in terms of Kula Hawai‘i?

Table 8

Demographics of Administrator/Teacher Interviewees

Teacher	Gender	Years of Exp. ²¹	Part Hawaiian
Adm	M	26	yes
Adm	F	29	yes
Adm	F	29	yes
Gr. K	F	16	yes
Gr. 1	F	12	yes
Gr. 2	F	15	yes
Gr. 2	F	38	yes
Gr. 2	F	11	no
Gr. 2	F	31	no
Gr. 5	F	30	yes
Gr. 5	M	6	no
Gr. 6	F	34	no

²¹ The number of years includes total years of professional teaching and/or administrative experience at Kamehameha Schools as well as other public or private schools.

Each interview lasted approximately 30 - 60 minutes. Unlike the parent group, all those interviewed were clearly aware of the movement towards Kula Hawai‘i. In reviewing answers of individual questions, the overall essence of the interviews revolved around the evolving processes and larger holistic vision of Kula Hawai‘i from which eight themes emerged.

Importance of Language

The centrality of language was most often cited by those interviewed, however, KS does not intend to become a Hawaiian immersion school and intentionally seeks to avoid competing and drawing student populations away from existing immersion schools in the State. Since the majority of staff members as well as students do not speak Hawaiian, growing developing language competency would need to evolve and take place over time. Staff members also expressed that the transformation towards Kula Hawai‘i was “going at a good pace, not rushing, so people feel comfortable about learning the language and protocols.” Several people mentioned that Randi Fong, in charge of institutional support (see section on context) and Holoua Stender, Principal of KES had done a really good job of “slowly introducing things.”

Teacher A.

Language carries the culture. Not only the culture but the thoughts, the way people think. I’ve always wrestled with the idea that it had to be language because at this time, with the number of people that are here that don’t speak

fluently... it may be a little more difficult in terms of speaking the Hawaiian language. Language is going to be really key.

Teacher B.

Language, not necessarily immersion but certainly prolonged exposure to the language. To me a Kula Hawaii would start having language classes from the first level all the way through, every year.

Administrator A.

I think probably 100% of our students would have some competency, with probably 60-70% of them being probably at 85% fluent and maybe 10% being very very fluent, 10-15%. I envision language as being very important. One of the things I noticed, I ... happened to be Hawaiian language and I would say probably for the twenty minutes I was there, maybe not even a minutes' worth was in English. Just sitting through that and not knowing Hawaiian language myself, not very well, I was able to absorb quite a bit, and I could see how much our students learned. Granted they are sixth grade so this is their seventh year for some of Hawaiian language, but I could even feel, absorb and appreciate the language and what they were learning. It made me want to learn more too. So I see us really moving towards being Hawaiian as a school. So we're not just the school for Hawaiians, we're being Hawaiian ourselves.

Language encompasses the fundamental, cognitive worldview of a people therefore teachers also felt that learning to speak Hawaiian had to go deeper.

Teacher A.

... the kids have more Hawaiian words in their repertoire now. They understand because we use those words. When they do their *oli* [chant] I very much demand, I guess is the word, that they stand and present themselves in a *pono* [respectful] manner because this is something that they will be doing. I'm always telling them put your hands to your side, *oli* from your *na'au* [gut feelings], make sure that your *mana* [spiritual power] comes out because it's something that you're doing. It's not only just saying the words, you're actually telling me that you are ready to take this responsibility so your *mana* comes out when you do this. So I give them all of these things so that they understand that it's not only just speaking the words or nonchalantly standing there, there's a reason. When they *oli* to me I try to model for them how I stand, how I *oli* back to them, how I pay attention to what they are saying because my *mana* is also coming out to them. My words are not just words.

Teacher C.

Show the kids the vision—why do you need to speak Hawaiian? Do you have a clear vision of that or is it just a nice cultural thing. Or is there something deeper why you have to speak the language? I think a lot of people have thought about these things already. But I feel we have to go beyond surface culture.

Culture and Identity

Culture and identity were strongly linked to learning and speaking the Hawaiian language, addressing the need to go deeper, beyond surface culture. Practice and living the culture were brought up by all those interviewed.

Administrator A.

... the spirit of [Kula Hawai‘i] means to be learning and to be a learned Hawaiian, signifying that being a Hawaiian is meaningful even in modern times, and that learning about the past is important enough to value and to say right up front, rather than just to be included as a unit from a textbook in the classroom. So I look at the direction of the school now, as we move towards becoming more Hawaiian in practice, as being meaningful for the students that we serve because this is their heritage.

Teacher B.

My vision of [Kula Hawai‘i] includes not only language but also the active practice of Hawaiian culture practices, the inclusion of what I think is traditional pedagogy which is to be hands on, to be ‘āina based, a land based approach, and also to be practicing actively the values especially of respect and mālama.

The majority of comments about culture and identity circulated around the reality that being grounded as a Native Hawaiian was an essential source of strength but needed to be placed within a larger context of globalization and other cultures.

Teacher C.

Kula Hawai'i is seeing things through Hawaiian eyes. And to be proud of who you are. It's seeing things as indigenous people, looking through their history, whether it's good or bad, knowing their history and understanding their past. I think what's important in any culture—you just really need to know who you are because when times are hard or things are challenging...that's when you're going to look into your own culture and the strength of your own culture. If you're not grounded in your values and something happens, you're going to be like the wind, you're just going to be blown all over the place whereas if you're really rooted in your culture no matter where you go, you're grounded and you're just going to have the confidence to experience anything.

Administrator B.

I see a very, very strong college preparatory school that graduates students grounded in their cultural identities, using that as a source of strength to relate to the world. Use it as the common denominator for all [the students], as the foundational strength we can build upon.

A lot of people think that it's a dichotomy, well, if you're going to college then you shouldn't be doing culture-based education. I think culture-based education is a real strength. Identity based education, building on the strengths that a student can glean from their 'ohana or from culture, from historical studies.

Teacher C.

I like [Kula Hawai'i] but I think you have to look at the whole picture because Hawaiians are still of this world and they still need to be successful in this world. Native Hawaiians really have to grasp their own identity, and from having confidence, move into the outside world. I don't want to be a Hawaiian that says, "Well I'm not going to do that because it's not Hawaiian." Then they start getting insular thinking, that we're Hawaiians and we need to build up these walls. I don't want being Hawaiian to close their world, making it smaller. No, I want them to be Hawaiian so it opens up their world. And you're confident and you can move on. "I'm Hawaiian but I'm curious about the world. It's okay if I learn Spanish or it's okay if I learn French because I know who I am already. It doesn't matter. I can go to the mainland and feel proud of myself.

Teacher D.

I have mixed feelings. I like the idea of introducing more Hawaiian things as much as we can as it connects to the curriculum. I like the idea of exposing Hawaiian thought, like this is how Hawaiians thought. Take care of the land. I think part of the initial difficulty I had with going towards Kula Hawaii was it was so Hawaiian focused that it was like it didn't belong to any other culture. Like stand tall, stand proud. We are Hawaiian and because we're Hawaiian we take care of the land and we do this. To me it was kind of offensive to all the other cultures that we belong to. I don't want to exclude the other

cultures. I want to acknowledge that our Hawaiian culture is good but in the big picture so is everybody else's. So when we're heading in this direction towards Kula Hawaii I get worried about how far we're going to go, and what does it mean to us in the classroom. I think it's a good idea that we help kids to recognize, acknowledge and understand more about their Hawaiian culture. But I really don't like the idea that they were being so exclusive of it being strictly a Hawaiian thing.

Teacher C.

Most kids would identify first with American culture and a lot of times they would identify with their own Asian culture.

Teacher E.

They say I'm more Okinawan than any other race. I have the least amount of Hawaiian blood. And if you talk to most of these kids, they do. So they go to the Okinawan festival or they go to the Filipino fiesta or whatever it is. It's because that's what their parents do with them and their grandparents. So Hawaiian is just a small part. That's why I think the multicultural curriculum for second grade is probably a good thing because they can identify with their other races ...

Although all the students at KS are Native Hawaiian, Hawai'i's long history of interracial marriages and local context, creates a more complex phenomenon of hybridity rather than simple binaries. Bhabha states that processes of colonization

creates “new transcultural forms” (Ashcroft, Griffiths, & Tiffin, 2003, p. 118) within the zone of contact. The reality is that identity is never fixed but always shifting, productive and evolving, dependent upon people, place, and context.

Unearthing Historical Trauma

Although more than 200 years have transpired since the zone contact with Europeans occurred, there remains a persistence of historical trauma that surfaces in interviews. Psychological wounds of inferiority imprinted upon the colonized bubbles to the surface buried in the past. Ghosts in the nursery speak and attempt to disentangle and work free from the myths that “ancient Hawaiians” and indigenous populations are fossilized and stuck in time. Uncovering and bringing historical trauma to the foreground demystifies the mythical gap of cultural practices meeting the old with the new.

Teacher C.

And even Nainoa Thompson said, “You know when I was in school I hardly had any Hawaiian.” So what does that tell Hawaiians, “You’re history is not as important. We need to study someone else’s history because that is what is important.”

Administrator A.

I went to public school and most people didn’t necessarily know I was Hawaiian because I didn’t have a Hawaiian name. When I grew up I didn’t help people know that I was Hawaiian. So it was probably one more thing you hid rather than you were proud of. I didn’t speak Hawaiian and I looked

much like many others, somewhat mixed but not knowing what kind of mixture. My mother grew up during a time when it was better to be white and I didn't realize that until I became an adult. So things I heard when I was young, like "No, you don't want to be dark. No you don't want luau feet. You have to wear shoes," came from her upbringing. She was brought up in a home where they spoke Hawaiian but she was sent to private school and she was sent to learn English. Even then she didn't do that well, but I can understand having that dual background of Hawaiian at home and English in school. I understand where my mother came from. It wasn't a mean bone of trying to be prejudice. It's just what she knew when she grew up. She didn't want me to go through some of what she went through. So I didn't grow up Hawaiian. ...When I found out scholarships were out there for Hawaiians, it made me feel like oh my goodness, if you're Hawaiian you can get ahead. People want you to? Compared to when I was growing up, people didn't want you to. I kind of asked myself, "Why didn't I get a scholarship when I went to college?"

Teacher D.

I keep seeing Kula Hawaii and I'm thinking, "Are there enough people graduating from Hawaiian studies that are going to say, "Yea, I want to get into that air-conditioned classroom with all of that technology and I'm going to teach Hawaiian." In my brain right now I can't get it to mesh. We have Hawaiian people creating stuff that are on the web and all that, and that's all

really great but now how do we...we should be Hawaiians that function in this very technological world, but how do we get to that. That's the part that's so confusing.

Teacher D.

Well then what kind of calendar do we teach, because the Westernized calendar is 30/31 days but the Hawaiian calendar, like more cultural ethnic people...I mean the Chinese people, etc. really base it off of the moon and the lunar cycle. So how do we do that?

Teacher B.

I do know that from a Hawaiian perspective, the day starts at night. It's not necessarily the day but when you look at the Hawaiian calendar it's po'akahi – po is night. It's not la'akahi.

Teacher D.

I hope that they start to see how the Hawaiian numbering or actually I guess its Hawaiianized English, but it's ten and one. Now it makes me think. I'll have to go and find out. It was a base four so why would they always say ten and one more, eleven and one more. See, now there we go again. It's Hawaiianized Western counting, and is that okay? I think probably that's what they're going to shoot for Kula Hawaii. We're really going to Hawaiianize a lot of Western stuff. Then don't really call us Kula Hawaii because it's not...That's where I'm torn.

Teacher D.

When they say it's a Hawaiian school. Are we a Hawaiianized English/Western school or are we going to really try hard to be Hawaiian first.

One or Two Worlds, What is the Vision?

Reconciling the mythical disjuncture of the old and the new is central to becoming Kula Hawai'i. Freire's notion of making the road by walking may be an uncomfortable path as educators are rarely positioned as agents of social change. Historically, schools function as the primary sites for cultural reproduction of the dominant society to maintain its power. Teachers, unwittingly or not, serve as the primary agents who inculcate and reinforce hegemonic structures. Textbooks, teacher guides, curricular programs, workbooks, accountability systems, etc. provide the mental maps for teachers to follow. The course is laid out. When there is an ideological transformation, these established paths need to be redesigned, dismantled, and reconstructed in new ways. There are indications that teachers are grappling with and taking steps to move forward and redefine, creating their own curriculum as with the 2nd and 5th grade teachers.

Teacher B.

... but it's when you try to categorize everything and isolate the different *a 'o* [disciplines] I think there's a danger in doing that, and people who don't understand the WEO—because really what is working exit outcomes? How

much more Western can you get? That's a very Western thing but now if you could translate that to be a much more Hawaiian concept, it would be valuable. You take a core area or a benchmark or a skill area and it can be applied to any [WEO]. I see learning as a much more integrated approach, and that's another part of my vision as I see Kula Hawaii as having more integrated learning and not as divisive as I see Western learning.

Teacher D.

We have all these standards now. If we're going to Kula Hawaii how does that fit in? I don't think...I have to do much to learn about it still...but I don't think Hawaiians did that. Hawaiians looked at you...where are you and where can I take you from here? Which is what I think we should always be doing, but I think the Hawaiians did it in a different way. So when we put a standard...okay by the end of a certain grade every kid's got to be here, I already think that's not Hawaiian. It has to be more multi-age group kind of learning.

Teacher D.

...now do you want us to write it in Hawaiian too? Then do we do the spelling, the pronunciation, sentence structures...everything is going to be hard to record if we haven't gotten them speaking it yet. Because it's not clear what their definition of Kula Hawaii is. It makes it harder for me to imagine what's really going to happen. "How do I balance this?" They're

getting great exposure to Hawaiian but I'm running out of time to do my math lesson. So that's just so hard. That's what's confusing.

Traditionally and historically, education has had a patriarchal hierarchy where teachers are told what to do. Distributed approaches to leadership, positioning teachers as agents of change to lead new initiatives and challenge status quo are more contemporary roles of 21st century pedagogy. However, governmental tactics of accountability and testing suppress teachers' sense of agency to maintain patriarchal structures. Inevitably, there remains a prevalence where teachers desire clear-cut directives from above.

Administrative Clarity

Administrator C.

I'm not really clear on the vision itself from higher up administrators. I think if we had that it might help to maybe refine the focus and we would be able to know how we're making an impact in our own unit to meet those goals. . . . a clear vision because I think it's also this balance between...the connection to your ancestral culture but it's connection to the broader world and other cultures as well, and then functioning within a Western structure for schooling, knowing that there are expectations globally that we need to meet, but being able to integrate their learning with the culture, not only in content but also in process and yet still meeting expectations to be able to function in this global society. I think it depends on the clarity of the vision.

Teacher D.

I can't pinpoint it on anything right now because I'm trying to take my lead from the higher-ups but it's not clear to what they want it to be. I don't know. I'm not sure because I don't know...depends what their concept of Kula Hawaii is. I don't know if I'll be here for that. Because I don't know if I can adequately do the job because I don't know if I have enough culture stuff.

Administrator C.

--It's morphing, and maybe it's because it's something that isn't clearly defined yet, and as people work through different things it will become clearer. But I think somehow we need to create some sense of structure so people have a broader understanding and then I think people will clearly see where they're headed at least, or have a better idea of what direction we're taking.

However, there may be foreseeable advantages to having dialogue and a mutual understanding about Kula Hawai'i. This teacher raised a good point about not shooting each other in the foot (see below).

Teacher B.

To me Kula Hawaii means a Hawaiian school. So when you talk about a Hawaiian school I think that everyone needs to come from the same perspective, and I think it should come from people who...educators who have experienced or have the same vision and Hawaiian values as to what

they feel is important, whether it be only language, whether it be protocol or active practice of Hawaiian protocol or traditions or environments or aina based. I think it needs to be defined and everyone should have the same vision. My vision perhaps would be very different from other people but it should have enough similarities so that we're not all shooting each other in the foot.

However, some staff members attempt to make the road while walking...

Administrator A.

We did Mele Ho'okipa which you know KES put together with Holo's help. He wrote down some ideas from different teachers, and this welcome with the motions and the hula and the music and the singing was so inspiring for them that they wanted the words and they wanted to know, "Where did you get that from?" because it's different. So I think what's happened at this campus, at KES, is that we are moving forward regardless of what others are doing. We're not waiting for the powers above to say you must do this. We are just moving forward, looking at what makes sense and what should we be doing and what are we not doing so that we can to provide more of that.

Contributing to the World

Many interviewees mentioned the desire to cultivate, inspire, and to unlock potential in students so they become positive contributors to the world.

Teacher A.

I envision language as being very important but I also envision our students going out into society and being leaders that can help change images and past reputation, images of Kamehameha and what it means to be Hawaiian.

Teacher C.

When you teach with some sort of social consciousness that's when their thinking opens up, their writing opens up, with the critical literacy. We need to start discussing deeper issues and once we started doing that their writing got better. I think that's what social studies is. It's looking at history and then you tie it in with the present, and getting them socially aware and wanting to do something. That's how I think social studies should be. It's not memorizing whatever.

Administrator C.

Even as young children, they can contribute. I'm thinking more of like mid to upper elementary, but even at the lower grades, even in their own little world, the little things they do to try to take care of things. At some point it's exposure and exploration at the lower grades, but I think even in their thinking of what's right and what's wrong, and I think that ongoing sense of developing caring for others is evident in their thoughts and in what they contribute in discussions.

Teacher E.

I don't think it just has to be our students because I think as we go out into society that we can help change mindsets too. So I think it will raise, for the people, raise that level of familiarity with what it is to be Hawaiian.

Connection to Families

Families hold a great deal of cultural capital, which often goes untapped in most educational settings. Historically in assimilationist schooling for indigenous children, parents and families were kept away from the educational setting of their children in order to discipline and socialize children to Western ways. One process of decolonizing KES would be to make greater attempts to include families to participate and share their cultural knowledge as a regular part of the learning environment.

Teacher B.

I thought it was really important to work with the 'ohana. To tell them we are partners in their child's learning, that it's not like I know everything and I'm here to tell you what to do and how to teach your kid at home. No, we're working together. You tell me what is best for your child too. So I saw that as more of a cultural thing. Sometimes teachers don't include their families in the classrooms and they don't want to, and it makes me so sad because I think it's a very Hawaiian approach to work with the families, to build that relationship.

Administrator C.

I think there are more families who want to contribute. I know there are some parent groups who are doing things like community service projects where they go out to the *lo‘i* and help that way. We should try to set up connections with them.

Discourse Analysis

The process of decolonization is an ability to see outside of ourselves. It is a metacognitive self-reflection that recognizes how one is molded, critically considers whether or not one reproduces and perpetuates the cycle, or attempts to disrupt it. Decolonization begins within one’s self in order to avoid colonizing our students. The following are noticeable comments indicating that teachers are reflexively examining their practices.

Teacher A.

...trying to expose them more to hearing the language, and maybe the values because we talk about the values in our day-to-day living. My goal, which I don’t know if I’ll get to, is when we read the books...later on when we start reading the kids will start recording, “Oh I noticed this Hawaiian value in this story.” A lot of them are not going to be Hawaiian stories but they can still notice that there is Lokahi or Alike or Malama or whatever in all the different stories. So that’s kind of one thing. We try to build a lei. They put all of their observations on a flower and then we try to create a lei of all these...back in

the day we used to do the choo-choo train. Every time you'd read a book you'd connect it and make this long choo-choo train. Well, I was trying to do that idea but with flowers and a lei, and incorporating the values.

Teacher B.

Or when they look at this map, and most of the kids understand...so why do you think this is wrong. See, if I don't mention anything...let's say at the beginning I don't teach critical literacy, they're going to look at this and think it's normal. You see the thing is the States are on there. So it's kind of saying you're Indians, Native Americans in the United States. You see, little things like that, this critical literacy...or I showed them the baseball teams because of the baseball world series. There's the Cleveland Indians with that bucktooth Indian.

Administrator C.

Even in public school in grade four when I grew up and we learned about Hawaii, I can name all the island names, their flower, their color, but I didn't know the Kamehamehas because I didn't learn that in public school. I learned the tourist Hawai'i. In fact I learned not too long ago, maybe within the last ten years, that all the colors of the islands, the flowers, all of that, was made up to promote Aloha Week, and Aloha Week is a tourist attraction, and it's made up for whites. So it's not cultural.

Administrator A.

A school for Hawaiians to becoming a Hawaiian school for Hawaiians, and valuing our history, valuing our culture so much so that we not only practice song contest, which is what the world knows us as.

Teacher D.

I mean we're talking about Makahiki. A great example is we always say Thanksgiving.

Parent Interviews

A total of nine parents or guardians were interviewed for this study. Each parent/guardian had children enrolled at the elementary or high school of the KS, Kapālama Campus. Parents were randomly selected based on their accessibility to the elementary campus where the interviews took place. Due to campus construction of the KS Middle School during the 2010–2011 school year, parking was greatly restricted. Most parents were required to pick-up their children at the Bus Terminal on School Street located below the campus grounds. The parents I interviewed were allowed access to the campus for car pick-up, and I arranged a 30 - 45 minute interview prior to the end of the school day. Most parents requested a copy of the interview questions ahead of time. Since the focus of my study was on the teaching practices of 2nd and 5th grade, I approached parents who had direct experiences with these grade levels. The following table indicates parents or guardians that were interviewed.

Table 9

Demographics of Parent/Guardian Interviewees

	Gender of Parent/Guardian	Gr. Level of Children at KS
1.	Female	Gr. 2 & 10
2.	Female	Gr. 2 & 5
3.	Female	Gr. 5 & 12
4.	Female	Gr. 6
5.	Female	Gr. 2 & 12
6.	Male	Gr. 6
7.	Male	Gr. 2 & 10
8.	Male	Gr. K & 3
9.	Male	Gr. 5 & 12

All nine parents or guardians interviewed were unaware about Kamehameha Schools making an ideological change to be a Hawaiian School. Therefore, it wasn't surprising to learn of several misconceptions. Two parents interpreted the change as meaning that KS would become a Hawaiian immersion school such as the 'Aha Pūnana Leo schools. Another parent stated, "We always assumed Kamehameha was a Hawaiian school so we went on the Internet to see if there was information about what it."

An interesting misconception was that a Hawaiian School could be likened to being a “Catholic school—if you want your child to learn about Catholicism, then you send your child to a Catholic school. If you want your child to learn Hawaiian culture, you send your child to Kamehameha.” They preferred the term, “school for Hawaiians” because it meant only Hawaiians could attend. The parent explained,

Hawaiian school, I don’t know about that. It just doesn’t sit too nice with me. For me I think it should be for the Hawaiians. I like it the way it is, school for Hawaiians rather than a Hawaiian school because...well for me I feel that Princess Pauahi, in her will, said specifically for Hawaiian children so I think we should abide by her will or trust. I think it’s good for the Hawaiian children to have this special school and to learn about their ancestors the way they’re learning because it’s important for them to know.

After brief explanations to everyone about Goal 3 of the Strategic Plan, the Philosophy of Education, and clarifying the semantic difference between “Hawaiian School” and “School for Hawaiians,” two questions were asked of the parents:

1. How do you feel about it? What are your thoughts?
2. What would you want for your child?

Comments fell into the following consistent themes:

- Perpetuate the history, culture, and language
- Keep a balance between the western and Hawaiian

The following interview excerpts hone in on particular expressions of the families regarding the two themes.

Perpetuate the History, Culture, and Language

For the first question, every parent or guardian I spoke with explained his or her answer by conveying a personal story directly related to his or her educational experiences. Only two of the nine parents/guardians I interviewed were graduates of the school. All parents and guardians consistently expressed their expectation that KS should perpetuate Hawaiian history, culture, and language. Their personal stories and various examples were poignant and are captured in selected excerpts:

One parent who had not attended KS felt she was not given an opportunity to learn about the Hawaiian culture while attending a public school.

Growing up in my generation and also being Hawaiian as well, I felt we probably were gyped, but we just didn't have that. We hardly had any Hawaiian culture. We didn't have that infusion of Hawaiian culture even though we were born and raised in Hawaii and we're all Hawaiian. The language, even the farming, the plants and different things Hawaiian we weren't aware of. We didn't know very many Hawaiian words although my grandparents did. There was like a huge generational gap between my grandparents and then my dad and myself, very westernized. But now my child knows more than I have ever known and I'm an adult.

The following parents/guardians were either KS graduates or knew of people who had experiences with the school. Speaking with a tone of defensive indignation, they voiced dissatisfaction that they weren't exposed to Hawaiian culture and language or that it wasn't honored at KS.

Parent A.

I never learned the Hawaiian language [at KS]. We had like in 6th grade Mrs. Harbottle. We had Miss Groshill in elementary so she kind of taught us Hawaiian music and we had a May Day thing. We sang in song contest and I danced the hula. That was about it. That was the only thing that was Hawaiian. But other than that I didn't take any Hawaiian language classes.

Parent B.

My mother-in-law, who is Hawaiian and she can barely say a Hawaiian word. It's shocking to me and she went to Kamehameha.

Parent C.

Several years ago one of my good friends, her oldest son was applying for Kamehameha and he came to his interview and since preschool all three of her sons have been attending Hawaiian immersions schools. So their first language, or the language they were most *ma'a* [adept in] was *'ōlelo Hawai'i* [Hawaiian language]. I don't remember exactly what grade he was trying out for, seventh or fourth, but when he was at his interview his mother had asked the interviewer can my son, he feels more comfortable to *'ōlelo Hawai'i*, can he be interviewed in Hawaiian, and they told him "No." I remember my

friend, his mother, saying, “Kamehameha is supposed to be one Hawaiian school and my son cannot even *‘ōlelo Hawai‘i*.” His mother had asked only because he was more comfortable speaking Hawaiian. It was kind of an eye opener. Whether or not maybe the interviewer didn’t *‘ōlelo Hawai‘i* or they didn’t have anyone to do the interview in Hawaiian I’m not sure, but they denied him to speak Hawaiian at his interview.

Parent D.

It’s time. It’s here. It should be that way. I had a daughter that graduated in 1992 from this school and I think back then there was very little going on in Hawaiian, especially in the elementary and intermediate levels. My daughter graduated from the University of Hawaii. She took three years of Hawaiian at UH. So [she and her husband] spoke Hawaiian in the house. They applied [my grandson] to continue on in the Punana Leo program as well as Kamehameha. He got accepted to both so now they were faced with a decision. Both my wife and I really thought they were going to keep him in Punana Leo. They chose to have him come to Kamehameha--but even with those early formative years in Hawaiian immersion, it was gone within I would say the first three years of being here at Kamehameha. It was gone. We all kept on our home phones his voice answering all in Hawaiian, but by the time he was in the third grade, going into the fourth grade, he couldn’t even speak it anymore. This was their decision, his parents, but when I saw that, I thought, wow. Talk about erasing away, it does not take long. He could

speak. I couldn't even speak Hawaiian and he could speak and then in a matter of three years, because once he came here the emphasis switched. It changed. The children were taught certain phrases and words and he was familiar with that already so it wasn't anything new he was learning. He's had a great education. He's going on to college so that counts, but Kamehameha School should be the defender of that. If there's any school, this is the school. Who else is going to take up that torch? I hope that never happens again. I think for me that was the biggest disappointment, that within three years he lost the ability to speak Hawaiian. I had a hard time accepting that because I'm thinking in my mind, "But he goes to Kamehameha School. Good grief!" I could accept that if he went to any other school. I just find it really hard. There was very little of that. I think if we're going to go to Kula Hawai'i it starts at the foundational level and it is at the elementary level.

Several parents/guardians noticed teacher-hiring policies that held an underlying subtext about the philosophy of Kamehameha in the past.

Parent A.

I remember when my older son was here it struck me as odd that there were so many haole teachers. I thought that was very interesting.

Parent B.

Before I know a lot of the teachers came from the mainland and they would hire strictly mainland Caucasian because they wanted Hawaiian children,

island children to learn proper English and the proper American way of teaching and learning. This goes back to that whole thing, school for Hawaiians to assimilate and to help them to mesh in western life. But now, [students] know more Hawaiian words than I do, and I've been thinking of going to take a Hawaiian language course just so I'm educated and I can keep up with them and help them.

Parents also related how the 5th grade curriculum unearthed a deeper level of understanding of Hawaiian history and the destruction of their cultural heritage that they felt was valuable because they themselves had never learned it as part of their educational experience.

Parent A.

[The 5th grade play] was an eye opener for me and how they went way back, how it was, how the land got divided, how the mainlanders came in and built and what not. So after I saw the fifth grade play...there were a lot of things I didn't know about the Hawaiian background. So I feel that she has learned a lot in doing the play because they had to do research prior to that. So I think she's learned a lot in that way and I did a lot too. And where I was sitting as I watched the fifth grade show there were some people that were in tears. I almost felt like crying too. It was just about to come out but then there were some others around me that they were in tears because they could have been saddened by how all this came about.

Parent B.

We thought [the play] was amazing. A lot of informative stuff that we learned about, that we just kind of took for granted. I come from a public education. My wife comes from private side, but from my side it's all just hearsay. It's not repeated. It's not reminded to you all the time what happened and stuff like that. So you realize what happened. I only know so much about it, and I don't know too much in-depth information about it. After you just highlight the situation and then you go on the Internet all this information comes out. It brings out more questions. There have been some late nights like that with all the information. This is after the play, we spent more time researching.

Parent C.

I saw him on the computer because they had to go online and blog. [The teachers] really challenged the kids. One of the questions was, "Don't be afraid. If you have an opinion, don't be afraid to voice it." So I went, "Wow, they never told us that." They wanted to keep us quiet." His mind is expanding. I told Keoni (psudonyms are used for confidentiality), "Good, but in order to have an opinion you're going to have to read, or ask people." So he read. He was reading all kinds of things. He asked me a lot of questions, and I said, "I think it's safer for you to read, because if you ask me I've already formed my opinions so maybe it might not be good. So if you're going to talk to me you're going to have to ask me direct questions." That was really great because on a human level, when a child goes home because

of an assignment like that, it's an opportunity for either mom and dad or grandma and grandpa, if they're capable of getting involved because its again following oral tradition. Sit down and talk story. His mom encouraged him to come and talk to me because I think kupuna take the posture. They don't come and volunteer, "You need help?" It's like they're sitting there. They want to help but you have to initiate and ask for it. I always wondered why when I was younger but now that I'm older I think I understand why. It's *hō'oi'oi [to act superior]*. Like I'm somebody important so I'm going to tell you. What if they're not interested in being told right now? So you've got to ask because when they come to ask you that means they're ready for the information. If they're not going to ask it's because they're not ready for it so no sense giving it to them. But he would come and ask and we had great discussions about that because I love Hawaiian history.

The Native Hawaiian kupuna above had an instinctive way of teaching within a child's zone of proximal development. He felt pleased that his grandson was being taught in such a way that that made him curious, ready to learn, and have a desire to know more about Hawaiian history.

Another parent reflected, "I told her it would be very difficult to go back to our ancient ways, but I do feel you can gain a lot by going back to the past. That's why history is a subject in school. You learn from the past, and we've kind of

forgotten about that, and by bringing it out in our children I think it will give them a larger horizon in which to grow and think in this world.”

As seen from the excerpts above, parents brought up many facets about their assumptions, expectations, and commented about the noticeable and ongoing changes at the elementary school. All felt favorably towards becoming Kula Hawai‘i and collectively voiced a specific need to balance the Western and Hawaiian.

Balance the Western and Hawaiian

The reality for parents and guardians I interviewed was that they wanted their child to be grounded in their culture and language but felt it was necessary to give them the greatest advantage to be successful in the western. Again, their expressions and emotions were heartfelt and honest.

Parent A.

The main thing is we want him to be balanced in all aspects. I’m just assuming there has to be some balance that the school has to maintain. I’m sure they could immediately turn into an all Hawaiian school, but how does that affect the kids, especially at the high school level, of going on to college and having their high school courses accredited and accepted if we went all out, all Hawaiian.

Parent B.

Allow them to be compatible in both worlds, both societies, not only in the Hawaiian community or the Hawaiian way of life, but in the bigger picture

too because they have to compete and if you're going to compete you have to be educated.

Parent C.

I see the value in being able to bridge both because I think you can learn from either side and both can come together to work. My only reservation would be to not take it too far in the extreme, on either side actually. I don't think that as a child growing up that I was so extremely, as my daughter calls it, "colonized" and "westernized." I think it's because they are being taught Hawaiian values and my daughter is very passionate, very compassionate about what happened to Hawaiians, her ancestors. She feels a strong connection to that and she feels that was wrong. In order to right the wrong you have to completely *huli* [turn, reverse] everything around and go back. I'm trying to explain to her that that might not be the most realistic approach to have. You can definitely take things from your culture and from the Hawaiian culture and incorporate that into your daily life as an American as well because we are Americans. I think we as parents should also be able to provide her with whatever other balance she needs to outweigh whatever is happening at school.

I love the curriculum. I know that Mr. Ashton is a very different teacher than what you normally see. He's not going to follow just the regular, straight out teaching from textbooks and just going, "This is what happened," that wouldn't be enough for my child, I don't think. I would want her to dig

deeper and see different angles and different viewpoints of the same event. There's all these different ways to look at one thing, and by having a different type of teaching, one that I didn't have, is okay for me because I can provide the other balance. He's not assimilated with everything, which I actually like and prefer because I believe you should allow children to make their own decisions. I don't want her to have only one view. I'm not here to push them in one direction or another. I'm here to guide them and to help them navigate life on their own and make their own decisions, even if I don't agree with it 100%, they are looking at everything and thinking on their own and making informed decisions, then I'm okay with that.

Parent D.

I feel that by incorporating the Hawaiian value system especially it will enable them to do that. As long as there's a balance I'm totally supportive of it and I think Kamehameha is an amazing school and I love it.

Parent E.

To me there has to be some kind of balance. He can stand up with signs or whatever, but right now he's got that one thing that he wants, to go professional.

Parent F.

I think the mindset of parents and the expectations is that their children are going to go to college. It's so competitive right now. I can't imagine how much stress these children are under in high school, but if you take away any

part of that or a big chunk of that they're going to have a hard time. So I think it's good that in elementary that's the time to infuse [Hawaiian culture]. That's the time to give the biggest push I think because then it's foundation for them and they're going to build upon that. As they get older they'll just always have that already. Then they can have that in the back but work on whatever they need to do in order to be successful. Success is definitely a subjective term but in American society, which is where we are, I think most parents at Kamehameha because it's so competitive to get in academically, these parents are expecting that their children are going to be able to go to college. So if you don't keep focusing on the western there's no way they're going to get in. You just won't. That's my thought is when they're young that's the time to really push it.

Parent G.

[KS] gives him a better head start for college. The cultural part...we try to live it, but in Honolulu it's such hustle and bustle. He kind of knows what's right and wrong. He sees that I coach and he paddles. He understands all this giving back, but the whole key to this is he can go out and learn from outside, from college, but come back. That's what we want. We cannot offer him too much. Education is pretty much all we can offer him.

The following comments by parents addressed what they wanted to see more specifically addressed in the KS curriculum.

Parent A.

How much will it help in the future? Is there room to do both? There should be a balance. Personally, I would want more academic and focus on leadership skills.

Parent B.

Go more professional; give more direction, like career guidance.

Parent C.

You have to read about the Japanese blood and Chinese blood, same thing as Hawaiian.

Overall, parents were unaware of the ideological change toward Kula Hawai'i but when explained, everyone agreed that culture and language should be infused as part of the Kamehameha curriculum because it is not valued nor promoted in the public school system of Hawai'i. Success in the outside world is what all parents hope for through an education at KS and there was consistent sentiment for balance in the curriculum. Since I did not have any personal relationships with the parents, coupled with the fact that everyone was cognizant my dissertation would be read by others, I felt a sense that they selectively measured their words and did not want to say anything offensive about Kamehameha Schools. There was a definite sense of pride and privilege to have their child accepted to the school and one father noted, "it's unfortunate more kids cannot have this opportunity, but with that said there

comes a responsibility for these kids who do get accepted. Their role is in what they can offer to the outside community.”

CHAPTER 6
CONCLUSION

He keiki aloha na mea kanu.

“Beloved children are the plants.”

It is said of farmers that their plants are like beloved children, receiving much attention and care.

(Pukui, 1983, p. 76, #684)

I began this dissertation introducing the concept of *huliau*, a turning point, a time of change. *Huliau* was the conference theme where high school teacher, Kawika Eyre, provided the opening keynote speech entitled, “The Suppression of Hawaiian Culture at Kamehameha Schools” (2004), for members of Hui Ho‘ohawai‘i. Eyre recounted the early colonizing practices at Kamehameha Schools to assimilate Native Hawaiian children to the Western, White world when the school first opened its doors in 1887.

Kamehameha Schools, as a colonial structure, eventually grew to become a wealthy corporatized organization and for most of its history, maintained and perpetuated the historical trauma of language loss and erasure of cultural knowledge and practices. However, during a political debacle in the late 1990s, massive community input, and extensive reorganization, the Strategic Plan 2000–2015 set into motion, the transformation from a *school for Hawaiians* to a *Hawaiian school* or *Kula Hawai‘i*. Ideological change of this nature is complex, multifaceted, and

certainly not easy. Radical feminist scholar, Audre Lorde (1984), who actively challenged and confronted issues of race and class once said, “the Master’s tools will never dismantle the Master’s house” (p. 112). An educational institution tasked to dismantle itself as a durable colonial structure is truly an anomaly.

So how does an organization go about doing this? How does KS make the familiar become unfamiliar? Is it at all knowable when the oppressed are subjugated by its own oppression? The purpose of this study was to look specifically at Kamehameha Elementary School, examining the processes of decolonization. My reasons to focus on the elementary campus were twofold: (1) Elementary education is crucially important as a developmental period where self-concept and identity formation processes are shaped in order to become socialized members of a larger society and (2), I have spent most of my 25-year academic career at KES, providing an established relationship of trust with the faculty as well as a longitudinal perspectives on philosophy, leadership, and curricular changes over time. The following questions guided my research:

- A. What are the decolonization practices at KES and are they in fact decolonizing?
- B. How do these teaching practices impact student identity and learning?
- C. What are the perspectives and understandings held by teachers, administrators, parents and students regarding these practices?

Using the methodology of Portraiture (Lawrence-Lightfoot & Davis, 1997), I first attempted to paint the background to capture the institutional context in which

KES is situated within. Through this process, it became apparent that the process of decolonization was not consistently linear or hierarchical. Using the lenses of postcolonial and critical race theory, Foucault (1980) and Deleuze and Guattari (1987) theorize that disrupting large, established forms of political and ideological power occur at smaller, capillary points such as an individual teacher, one grade level, an administrator, a small department. The processes of decolonization revealed that it was irregular, subterranean, taking root as fragmented linkages throughout the institution: connecting, disconnecting, reconnecting, expanding, and erupting as a rhizomatic chain.

In the foreground of the portrait, the cultural metaphor of *kalo* growing in various terraced *lo 'i* became apparent. *Kalo* as a rhizome has a distributed root system. It is an appropriate metaphor—the genealogy of the Hawaiian people can be traced to Haloa, the first born in the Native Hawaiian creation story, which sprouted as a *kalo* plant. Several new shoots, rhizomatic ruptures that radically confront the dominant order, were sprouting in various *lo 'i kalo* of the KS institution. Creation and implementation of the 2000–2015 Strategic Plan was a seminal event, which redirected cultural waters to flow into abandoned and thirsty *lo 'i kalo* that historically were not allowed to thrive within the KS institution. Kamehameha Schools was established to serve Native Hawaiian children. The proverb, *He keiki aloha na mea kanu*, “Beloved children are the plants,” is now coming to fruition where children are being cared for and allowed to develop a sense of cultural identity rather than erase it.

KES had a new administrator, Dr. Holoua Stender, a *konohiki* or steward of his land division and its resources. He allowed, encouraged, and provided resources for teachers and grade levels to risk-take and create *Kula Hawaii 'i* (Hawaiian School) curriculum. Dependent upon teachers' comfort levels, kindergarten through sixth grade began taking baby steps to gradually transform their social studies curriculum which was predominantly Euro-American centric to one that was grounded in *Kula Hawaii 'i* and 21st century global perspectives. In addition, approximately one fourth of the staff enrolled in an evening Hawaiian immersion language course (which is in its third year) or have taken classes offered to the staff through the Ho'okahua office which organizes and promotes cultural staff development for the KS Kapālama campus. I then selected one lower grade *lo 'i kalo*, Grade 2 (four classrooms) and one upper *lo 'i kalo*, Grade 5 (two classrooms) to examine more closely, pedagogical practices and student work.

It was revealed that the ecology of learning is just beginning to emerge within the *lo 'i kalo* of 2nd grade classrooms. Rather than implementing a superficial multicultural curriculum focused on stereotypical five Fs: food, festivals, fashion, famous people, and folklore, teachers seek to revamp their curriculum focused on a sense of cultural identity and develop a metacognitive awareness of how identities are shaped through critical literacy. Through an emerging and exploratory process, teachers help students deconstruct commercials and advertising in order to have children understand how they are shaped and manipulated as consumers. In this way, they can self-determine their own identity, choices, and actions. Through the process

of inquiry, they delve into areas of personal and cultural investigations, driven by curiosity and a quest to know and learn about their ancestral roots and lessons from kupuna.

The upper *lo 'i kalo* terraces in grade 5 revealed a significant rupture within a dominant, American history curriculum—a major breakthrough within a fixed, colonizing curriculum that perpetuated hegemonic discourses and overlooked Native Hawaiian worldviews. The tension, emotional struggle, and dissonance among the grade level teachers to disrupt established ideologies of traditional American history textbooks (as well as ingrained within themselves), were painfully negotiated and reconciled but well worth the conflict. Today, all students in 5th grade are openly exposed the historical trauma of their ancestors, learn of the illegal overthrow of the Hawaiian Kingdom, as well as overt and covert forms of racism, eugenics, and genocide. Victimization is not perceived as pity but as a poignant remembrance to prevent repeating mistakes of the past and to work towards reconciliation and eventual self-determination.

Students are exposed to indigenous worldviews, geo-political dynamics of globalization, and multiple perspectives that influence contemporary political, economic, and societal systems. Students learn to critically interrogate and question those who hold power, develop a sense of self-efficacy, and to take a stance rather than passively accept and reproduce inequality. Instruction is carried out through a techno-culture of multimedia as well as traditional forms of print. Pedagogy is not fixed as a monomodal form of instruction where students are transmitted knowledge

and positioned as empty vessels to be filled. Pedagogical practices include communicating ideas and interacting with heterogeneous groups of students in face-to-face and technology-based discussion forums in class, on blogs, creating learning spaces where education is not just seen as getting to one, right answer but includes open-ended, dialogical discussions, democratizing student-to-student and student-to-teacher relationships.

Combined with Freirean pedagogical processes of reading the world and conscientization, or consciousness raising, students recast their knowledge into a different medium, a 5th grade play which integrates drama, art, dance, and song. Each year, the play's theme and message position students to become producers of knowledge and transformative agents of social change. Their performances since 2007 have helped to educate parents, administrators, and students to confront and heal many of the hidden and deeply buried emotional wounds of historical trauma and cultural oppression. Dr. Chun, current President and Headmaster of the Kapālama campus, has openly expressed that he has learned more about Hawaiian history through the 5th grade plays than he ever learned as a student at Kamehameha Schools.

Impact on Student Identity and Learning

This study intentionally did not focus on the impact of Kula Hawai'i on student test scores since KS has a research and evaluation component devoted to tracking quantitative data on academic achievement and graduation rates. Instead, Portraiture as a methodology of inquiry was used to capture qualitative data about

classroom practices that may/may not impact ways to address historical trauma (Sterling, 2002); to confront “ghosts in the nursery” of a people who silently carry suppressed cycles of intergenerational post-traumatic stress disorder (Frailberg, Adelson & Shapiro, 1975); and to understand if these practices in some way ameliorate and develop a positive sense of pride as being Native Hawaiian.

Second grade teachers implemented a multicultural curriculum focused on culture and identity. What became apparent was a heightened arousal in curiosity and intrinsic motivation for inquiry on topics of interest, wonderings/questions, creating surveys, and a sense of agency to formulate solutions to problems and issues that were fair or unfair. Teachers wanted to be sure that they were not indoctrinating students with their curriculum to sway children’s sense of identity and to allow students to determine their own personal identity. Therefore, perhaps the impact on identity formation is more valuable through personal inquiry, self-efficacy, and a sense of agency. Teachers are also gradually learning more about critical literacy and how to unpack its applications for young children and their subjectivities.

Impact on identity and learning for 5th grade students was traced through data using classroom blogs. This ungraded, open-ended venue, allowed every student to have a voice: to reveal insights, share their feelings, ask questions, and interact with one another beyond the four walls of a classroom to candidly express thoughts and opinions. What became evident was passionate writing as transformed learners. Although I only shared a few blog topics, there is a plethora of dialogic conversation from October 2007 (<http://blogs.ksbe.edu/anchung/>). It is literally a curricular audit

trail and landmine of data on students' sense of self-efficacy about politics, injustices, sustainability, and other controversial topics. The profile of transformation as a learner of this type can never be adequately captured through norm-reference test scores or a one-time/on-demand writing sample as used by many college entrance examinations. Student voices, thinking, writing, and learning can only qualitatively speak for themselves.

Administrative and Teacher Interviews

Interviews with teachers and administrators revealed that not everyone feels solidly grounded in *Kula Hawai'i*. None of the interviewees voiced resistance but felt they were going through an evolutionary process of transformation and change. Our discussions revealed that they are grappling with a multitude of issues, resulting in eight themes: (1) the importance of learning and perpetuating the Hawaiian language, (2) a desire to validate and strengthen students' sense of cultural identity, (3) acknowledging historical trauma, (4) reconciling dichotomies of living in Western and Hawaiian worlds, (5) a desire to have administrative clarity from higher ups, (6) having students become positive contributors to the world, (7) making families feel included, and (8) deconstructing discourse. Teachers are moving towards decolonization but it is an uneasy process, as it requires destabilizing what was once comfortable and secure. O'Loughlin (2006) explains, "Decolonization, therefore, is a very complex task, especially in schools, which are, after all, the chief ideological instruments of all governments, totalitarian or otherwise," and most teachers are selected and socialized on a "tight ideological leash" (p. 4). The interviews allowed

administrative and teaching staff to reflectively articulate the often uncomfortable and complicated processes needed to dismantle the Master's house in an educational setting and reconstruct it with a Hawaiian worldview.

Parent Interviews

Interviews with parents/guardians revealed that they were unaware of the ideological changes within the institution and on campus. Therefore, I provided short explanations of the transformation from a school for Hawaiians towards Kula Hawai'i. Of the nine adults interviewed, none disagreed with the changes and two consistent themes emerged from the interviews: (1) perpetuate the history, culture, and language, and (2) keep a balance between the western and Hawaiian.

Parents/Guardians see Kamehameha Schools as an opportunity to gain social capital in order to receive a solid, college predatory education in order to have their child succeed in the world and to value their identity as a Native Hawaiian. There were many moving stories that enlightened my perspectives of Native Hawaiian families and the educational dreams they have for their children.

Are the Practices Indeed Decolonizing?

In answering this question, it's helpful to return to my literature review in order to reexamine two basic premises of critical race theory: (1) humans as objects or property, and (2) White privilege. Humans as objects/property dehumanizes relationships as when children are objectified as a score then dehumanized as a deficit. White privilege is an acculturated mentality that light-skinned people are more intelligent and superior, then creating systems (such as testing and laws based

on property rights) to their advantage, resulting in having more power and freedom than non-white people. Critical race theorists assert these two basic premises become invisibly ingrained assumptions in social systems, perpetuating an “automatic” consciousness of dominance and inequality. In an educational system, Ladson-Billings (1998) makes visible five areas where these basic premises exist: (1) curriculum, (2) instruction, (3) assessment, (4) school funding, and (5) desegregation. Examination of KES practices in these areas help to determine if in fact KES practices are decolonizing.

Curriculum

This is perhaps the most obvious of areas in which decolonizing practices are most evident. Incrementally, in gradual small steps and with the support of administration, teachers are risk-taking, creating curriculum through multiple perspectives, and incorporating a Hawaiian worldview. Inroads have been made through the social studies curricula to destabilize a once privileged Euro-American centric curriculum that predominantly used mainstream textbooks and literature where Native Hawaiian students were virtually invisible or nonexistent. This study looked specifically at 2nd and 5th grade. The multicultural curriculum in 2nd grade delves into cultural identity—beginning with the Native Hawaiian culture, common to every child at KS. It is also the host culture of the islands in which the children live but know so little about. Fifth grade teachers begin their entry into American history by visiting Pu‘uloa, the Hawaiian place name for Pearl Harbor. This visit becomes a portal into time by discovering the significance of this valued location to

Native Hawaiians, then how and why Pu‘uloa became such an iconic symbol or representation of American history. These practices diversify and legitimizes Native Hawaiian worldviews and perspectives so students are not imbued by only one, “standard” base of knowledge to be mastered and tested upon at the end of the year. Instead, it becomes a way of looking at the world and reading the world through different, multiple perspectives.

Instruction

Critical race theorist Gloria Ladson-Billings (1989) illuminates how educational practices in areas of white, upper-middle class communities focus on higher order thinking skills, problem-solving, inquiry, and creativity whereas schools in low socio-economic areas where most minorities and people of color live, focus on skill-and-drill instruction, teaching to the test, and skills taught in isolation. These low-level, non-thinking schooling practices perpetuate a cycle that provides disciplined and obedient workers/laborers for those who are schooled to be thinkers, creative entrepreneurs, and advantaged by social class.

What I have observed in 2nd grade classrooms is an attempt by teachers to get students to think critically about “texts” which include not only printed materials but also visual images. The ability to think critically, question, interrogate issues of equality through the language of “fair and unfair,” and demystify causal relationships of how identity is shaped, are stepping-stones to get students to understand the dynamics and tensions of a humane, democratic society. These higher order thinking

processes position students to live, think, and potentially become leaders in a global society, and to live in ways that are humane and just.

Fifth grade teachers are using strategies to help students to decode the world, or “read the world,” which is a higher order or meta-cognitive level of thinking that is perhaps beyond or undocumented in Bloom’s or other taxonomies. Through an American history curriculum that deconstructs systems of local, national, and international power, teachers engage in Teaching to the 4th power (Sumida & Meyer, 2006) by using T¹ransmission, T²ransaction, T³ransmediation, and T⁴ransformation as instructional practices, positioning students to become producers of knowledge and not just consumers of knowledge.

Assessment

Testing practices that are normed to upper-middle class White America are a form of scientific rationalization to legitimize institutional racism and is certainly a colonizing practice in which to dehumanize and label students as “at risk” or “deficient.” The litmus test for assessments is *how they are used: to humanize or dehumanize*. KES uses the Group Reading Assessment and Diagnostic Evaluation (GRADE) for grades 4-6 and the Group Mathematics Assessment and Diagnostic Evaluation (GMADE) for grades 2-6. The GRADE and GMADE were intentionally selected as an untimed diagnostic tool when Policy 211 came into effect. This policy allowed more orphan/indigent students to be admitted and the tests were used to assess baseline skills, analyze strengths and weaknesses, target instruction, and to reassess growth/progress at the end of each year. It is used as only *one* indicator of

student achievement. Other assessments include portfolios, anecdotal records based on observations, formative and summative classroom assessments, and teacher-created pre/mid/post reading and writing assessments through the Standards Based Change Process (SBCP) spearheaded by Dr. Kathy Au. These multiple forms of assessment and feedback loops are used with the intent to raise student achievement and not to label students as deficits. Support systems through resource teachers, grade level counselors, and an outreach counselor provide additional measures to ensure that students are provided with as much support as possible to be successful in school. In other words, rather than *dehumanize* students, multiple measures are used to *humanize* the learning process to ensure success.

School Funding

According to the introduction of *Broken Trust* (King & Roth, 2006), a 1995 *Wall Street Journal* article described Kamehameha Schools as “the nation’s wealthiest charity.” Through real estate and other investments, the vast holdings of the school’s endowment are used to educate Native Hawaiian children in perpetuity. Therefore, at this time, inequality through school funding is a non-issue at KES.

Desegregation

The educational context at KS is actually a reversal of desegregation as highlighted by critical race theorists. As stated earlier in this dissertation, although the school’s admission policy does not discriminate against non-Hawaiians, in order to remedy the historical trauma caused by colonization and neo-colonial tactics, KS has been able to legally maintain its preference policy to educate Native Hawaiian

children. Therefore, unlike Ladson-Billings' (1998) fifth area, the preference policy serves as a distinct advantage for Native Hawaiian children.

From a critical race perspective and the analysis above, KES practices indicate movement towards decolonization, although it is just beginning to sprout and there is much more to be cultivated. The culture-based educational practices help to (1) humanize the educational experience for Native Hawaiian children where they are not treated as a test score or object and (2) white privilege is destabilized through development of curriculum that is grounded in a Hawaiian worldview and promotes multiple global perspectives.

Phases of Decolonization

Laenui (2009) described five phases of decolonization: (1) rediscovery and recovery, (2) mourning, (3) dreaming, (4) commitment, and (5) action, as explained in my literature review chapter. These phases are not distinctive, ending at one stage and entering another but often simultaneous and recursive. In order to develop culture-based curriculum, there is a constant process of rediscovery and recovery of things past. A vast amount of ancestral memory has been suppressed, erased, buried as “ancient,” or discounted as primitive, heathen, pagan, uncivilized, or barbaric.

The implementation of the 2000–2015 Strategic Plan set into motion, Laenui's dreaming, commitment, and action phases of decolonization. As KS begins planning to develop the next 15-year Strategic Plan, teachers, students, and families will always be engaged in a recursive process through all the phases. Therefore,

through these processes of decolonization, what are future implications from this study?

Implications for the Future

Many cultures and languages, such as Mandarin, refer to the future as what is behind us—because it is not yet known. The past is in front of us because it has already happened, is known, and can be seen. Likewise, Lilikalā Kame‘eleihiwa (1992) explains that Native Hawaiians use the phrase *Ka wā mamua*, or time that is in front, to describe the *past*. The phrase *Ka wā mahope*, or the time in back, is used to describe the *future*. Cognitive scientist, Lera Boroditsky, states that English speakers flip this paradigm of time, describing this phenomenon as “linguistic relativity” since English speakers refer to the future as what is ahead and the past as what is behind, as in the common adages, “The best years are ahead; he puts his past behind him” (Hamilton, 2010). However, by putting the past behind us, perhaps it is an “excusable” way to bury, deny, and silence the injustices of the past, as well as to intentionally ignore the original ways in which most indigenous people lived in sustainable relationship with their land, sea, and sky. Since language influences thought, cognition, relationships, and significance of place, it is therefore, a way of erasing an automatic reaction to discount conquered or colonized peoples’ knowledge as primitive, uncivilized, heathen, or pagan.

Caltech’s renowned astronomer, Edwin Hubble’s research corroborates with linguistic relativity (that the past is in front) when he discovered in 1929 that the universe is expanding. In other words, all that we see in the skies is our past and it is

through learning about the past that scientists seek to understand our present—in order to prepare for our future. Today, astronomers are on a quest to study ancient super novas.

Therefore, reclaiming the past from *social amnesia* (Jaccoby, 1975) is perhaps the best way to prepare for the future because all that we know has gone before us, though much of it has been buried and silenced. A liberatory pedagogy that honors Native Hawaiian and all other indigenous peoples' worldviews and knowledge will allow future generations to reimagine and represent cultures and diversity of knowledge to prepare for the future in sustainable ways. Culturally relevant pedagogy in all areas (science, mathematics, art, music, etc.) cannot look cookie-cutter or standardized from one locale to another. Indigenous knowledge is always specific to place—its unique weather patterns, winds, rains, mountains, valleys, flora, fauna, oceans, and rivers. Intimate knowledge of place was an instinctive meaning making process of triangulating data from three ways of knowing: *objective*, *subjective*, and the *intuitive*. In addition, the spiritual realm of ancestors was integrated to guide humankind since ancestors were traditional knowledge keepers.

The Fijian film, *The Land Has Eyes* is based on the proverb, “The land has eyes, the land has teeth and always knows the truth” (Hereniko, 2004). Most indigenous cultures humanized nature—the land, the rocks, the sharks, the trees, the heavens, the stars. However in capitalist societies, the cornerstones of Euro-American economic and political ideologies are built on the premise of *property*

rights and ownership—such as African Americans being bought and sold as objects or property. The concept of owning property in a Native Hawaiian worldview is highly contested and linguistically relative. “Land was never something that could belong to you; on the contrary, you belonged to the land” (Kanahele, 2002, p. 85).

I intentionally utilized a critical theory framework throughout this dissertation in order to uncover silences, reveal what is missing, expose imbalances of power, and argue that through the Western worldview, the land has been silenced. By dehumanizing nature, American culture has become disconnected from a relationship with the land—(object)ifying it as a commodity. Without a subjective relationship with the environment, *profits* matter more than the *natural resources*. Natural resources are then exploited in order to manufacture goods to generate profits. In *Collapse: How Societies Choose to Fail or Succeed*, Pulitzer Prize-winning author, Jared Diamond (2005), elucidates a pattern of civilizations collapsing when geopolitical and environmental resources are mismanaged. Our planet is already shouting warning signs due to humankind’s abuses. But Diamond has a hopeful message if human communities make use of ancient ancestral scientific knowledge and present day advancements to save the future of our planet, Mother Earth.

Numerous futuristic photos, movies, or books depict our planet similar to what I’ve seen in a Transition Lens commercial on TV and can be viewed on YouTube (<http://www.youtube.com/watch?v=vFpmavKWfMw>).



Figure 28. Transition Lens Advertisement

Natural resources appear extinct. Men, women, and children walk around in monochromatic clothing resembling standardized uniforms; no one appears to talk and people seem to walk in a programmed trance, staring ahead, more robotically programmed than human (not to mention that people of color appear nonexistent). In other words, the planet looks entirely dehumanized. Instead we only see gleaming towers, glass-plated skyscrapers of transnational corporate offices—the headquarters of corporations that have *completely colonized the planet*.

Out of curiosity, I've shown the image above to second graders and inquired, "Would you prefer to live in a world like this or the one you live in now?"

Quickly pointing to the skyscrapers they answer, "I want to live in a world like that! It looks so modern and new!" These glistening depictions of the future are exceedingly seductive, implanting a subliminal image that envisions the future.

Visioning *is* powerful. But is this the vision we want for our children?

What's Missing?

Students are saturated and bombarded by these visual images and media on a daily basis through television, smart phones, video games, books, magazines, newspapers, and the Internet. Marketing research and advertising techniques by multi-billion dollar corporations seductively prey upon the young and old, “educating” the populace of what to buy, how to look, ways to feel, where to go, who to be. Corporations are never silenced.

In closing, I share a recent conversation with another 2nd grader. In great excitement, he opened a book with a photo of the Ocean Dome in Japan and proclaimed, “I want to go to this beach!” In awe, I examined the expansive climate-controlled retractable domed roof and façade of tropical trees, rocks, and pristine sandy beach.

“Do you think this beach is better than the beaches we have in Hawai‘i?”

With conviction he exclaimed, “Oh yeah, this beach has super water slides and a fake waterfall you can swim under!” I pondered the implications of his comments and later Googled “man made beach Japan.” I found the website photo above with the following description: Imagine a beach where the sky is always blue, it’s never too hot or cold, the water isn’t filled with salt and pollution, and the surf is always perfect – welcome to Ocean Dome, the world’s only indoor beach”²². It touted a flame-spitting volcano, a permanent blue sky, and “sanitized surfing.”

²² <http://www.impactlab.net/2006/03/02/japans-indoor-man-made-beach/>

Children (and adults) are lured to pay for the artificial beach—a constructed capitalist fantasy for the cost of US\$50.



Figure 29. Man Made Beach in Japan

The desire of this child seriously made me wonder what kind of relationship our children have with the land. Today’s urban and suburban landscapes no longer have native flora and fauna. More and more, natural ecosystems of the land, sea, and sky are being destroyed and becoming man made. Natural environments and wilderness have become “civilized,” bought, sold/owned, and manufactured into artificial environments that are sanitized, manicured, and landscaped.

I search the WEO document posted on my wall. Is the land represented? Or is it silenced and missing? In all honesty, I cannot say it is explicitly there. If, for a Hawaiian School, it is missing, what does it say about KS? This is certainly a discussion faculty and administrators need to have.

Corporations have numerous laws that speak for, represent, and protect their existence and future survival. Corporations hire the best attorneys and lobbyists to establish and maintain their rights. Governments uphold their rights in courts of law. These corporations are driven to increase profits by exploiting the land for commodities and resources. But who will speak for, represent, and protect the existence and future survival of the land? Who will hire the best attorneys and lobbyists to establish and maintain the rights of the land? Which government will uphold the rights of the land in courts of law?

And is it the sole responsibility for only one school in Hawai‘i? Kamehameha Schools is a huge corporation. It has a for-profit and non-profit division within its structure. What is its responsibility as Hawai‘i’s largest corporate landowner? How can KS lands be used to educate Native Hawaiian children such that students develop a *genuine* relationship with the land rather than those that are *artificial*? And again, should it be the sole responsibility of only one corporation in Hawai‘i?

An oligarchy of corporate businessmen illegally overthrew the Native Hawaiian Kingdom in 1893 and established shipping, banking, and other industries to eventually convert the island’s economy from what was once sustainable, to one in which citizens of Hawai‘i are currently dependent upon shipments of food and

commodities from the corporate warehouses of Walmart, Target, and Costco. Imagining a decolonizing praxis of hope and social justice for Native Hawaiians and the people of Hawai‘i requires reconceptualizing curricula, pedagogical methodologies, and educational experiences linked to developing a *relationship* with the *‘āina*, which has gone through enormous historical trauma and will continue to be dehumanized because it is silenced.

In order to prepare our children and future generations to live in democratically humane ways, the answers are not in one school or one corporation. It is in all of us. Each of us, like the rhizomatic roots and stalks of *kalo*, as citizens of the land, must rise up, and erupt in small and large places. If we listen and allow the ancestral memories of the land to speak, the children of Hawai‘i will be cared for and will have natural ecosystems of land, sea, and sky to sustain every future generation to come.

If we do not allow the land to speak, who will?

Kalo kanu o ka ‘āina.

Taro planted on the land.

Natives of the land from generations back.

(Pukui, 1983, p. 157, #1447)²³

²³ Many similarities between and among creation stories originate from a relationship with the land, for example, the etymology of the biblical name Adam originates from *adamah*, a Hebrew word meaning “dirt,” “ground,” “soil,” or “earth” and Genesis 2:7 states “the Lord God formed the man from the dust...” (NIV Bible, 1997).

APPENDIX A

EH, WHO YOU?

I was always confused about my identity growing up in the 1960s. I was born in Hawaii, a Japanese-American. The advent of TV made an impressionable impact on my *desired* self-identity, particularly the episodes of *Leave it to Beaver* that I watched everyday after school. I distinctly remember wanting to live in a house and neighborhood like Beaver and I wanted my mother to look like Mrs. Cleaver with her waisted dresses and thin, patent leather belts. I knew that I didn't want to look or act Japanese. Why did I eat out of a *chawan* or rice bowl, when Beaver's family ate out of dinner plates? They used forks and knives, while we used chopsticks. I felt alien in a number of ways.

I also grew up with the *Dick and Jane* basal reader series. My heart's desire was to look like Jane and have blonde hair. As early as first grade, although I went to Japanese language school and saw pictures of Japanese children in our *chomen* or readers, I did not want to have small, slanted eyes, straight black hair and a razor-edged line of bangs running horizontally across my forehead. I wanted to look American. I wanted to look Caucasian or, as we say in Hawaii, *haole*.

Our family lived with my paternal grandparents, who arrived from Japan circa 1910 to work on the Hawaii sugar plantations. My grandparents only spoke Japanese. My parents conversed in Japanese and English. As a child, the predominance of spoken Japanese in the household created a handicap for me. I remember not feeling confident to articulate my thoughts and opinions in English. As

a result, I was quiet, shy, and rarely said anything in school. My parents were always told during parent-teacher conferences, “Anna needs to speak up more often.” Unfortunately, I didn’t have the words inside me to be able to pop them out of my mouth.

Our next-door neighbor, Mrs. Richards, was Caucasian, and I marveled at her eloquence in rattling away in a conversation. She sounded intelligent and knew so many big words. Why couldn’t my parents speak like her? Why couldn’t I speak like her children? I secretly wished to be *haole*, too. Mrs. Richards’ children loved the Nancy Drew and Hardy Boys mystery series. They loved *The Sound of Music* and memorized all the songs. The books they read at school and the library books in their home were all about Euro-American children and families that looked like them.

Why was I invisible in all this? I found invisibility to be incapacitating, and it fueled a sense of inferiority and voicelessness. Hence I remained silent and mainly an observer. But it was a bewildered silence, perhaps a self-inflicted warped sense of self that I did not understand. I was metacognitively aware of it but unable to unravel it nor to consciously name it.

In the outside world, I was uncomfortable in my own skin and lived an unvoiced sense of displacement. But why was it so different at home? In my “nest,” it was a different story. I felt deeply secure, loved, nurtured, and safe to be my Japanese self with my paternal grandparents, mother, father, brother, and sister. What provided that deep sense of unshakable grounding?

It was my home culture. I was rooted in family and all the traditions that came with my cultural heritage. On New Year's Eve, my father displayed branches of bamboo, pine, and plum blossoms on both sides of our front door. Dad conveyed that the bamboo represented flexibility and reminded us that we must learn to bend but not break. The pine and bamboo remained green and strong during cold winter months. We too must stand strong and resilient through stormy weather in life. The plum blossom revealed its greatest beauty and flowered during the winter. We too must bring out the best of our character even in the toughest of times. Each cultural symbol was a metaphor for mental fortitude, strength, and living a forthright life even during times of adversity. It was ingrained in us from a very young age, that the worst thing we could ever do in life was to bring shame to our parents. These cultural values became the core of what my father and mother wanted us to become.

Just before the clock struck 12 o'clock on New Years Eve, Mom and Dad sat us around the dinner table to eat *soba* (buckwheat) noodles as a family. Slurping noodles in the midst of transitioning from one year into the next symbolized the continuation of life and the blessedness of a long life.

The very next morning, our first meal of the year was a traditional *mochi* (sticky rice) soup so the "family would stick together and be close." My sense of identity as Japanese was molded and shaped from these and many more cultural practices and funds of knowledge (Gonzalez, Moll, & Amanti, 2005). Within my deepest core, I had a sense of who I was and where I came from. It grounded me. I

felt anchored. However, a mysterious dissonance surfaced when I watched TV and read books, where I would feel myself dissolve, unrepresented in the world.

It was not until taking graduate level college courses in postmodernism, post-colonial theory, and media literacy that I began to cerebrally demystify and deconstruct the hegemonic oppression I unwittingly placed upon my self-image as a child. As an obedient Japanese 5-year-old, I unconsciously subsumed and negated my identity, marginalizing myself to dominant Euro-American culture as seen through mass media, school curriculum text books, and literature.

Gayatri Spivak (1988) asked the question, Can the subaltern speak? At one time, I could not. At one time, I was muzzled but never knew why. At one time, I had no idea why those in the margins, those silenced, those socialized as if in a lower stratum, those oppressed, or those unrepresented felt subordinate. And what about young children, like myself, who could not speak or could not speak adequately enough in the dominant language?

The evolutionary journey of understanding self has brought me here, to the writing of this dissertation. I now know that I had my home culture to hold me secure. But what about children whose home culture suffers from the historical trauma of their colonial past? Like rubbing black permanent marker off one's skin, it is painstakingly slow.

APPENDIX B

INTERVIEW QUESTIONS FOR ADMINISTRATORS AND TEACHERS

1. How do you feel about the direction towards Kula Hawaii?
2. What does it mean to you?
3. How is it incorporated in your practice?
4. What difference do you see or notice in your students?
5. Where do you see KES ten years from now in terms of Kula Hawaii?

APPENDIX C

INTERVIEW QUESTIONS FOR PARENTS

1. How many children do you have at Kamehameha Schools (KS)?
2. What grades are they in?
3. Have you heard about Kula Hawaii? If necessary, explain “school for Hawaiians” and “Hawaiian school”.
4. How do you feel about it? What are your thoughts?
5. What would you want for your child?

APPENDIX D

AGREEMENT TO PARTICIPATE IN DECOLONIZING PRACTICES AT KAMEHAMEHA ELEMENTARY SCHOOL STUDY

(FOR PARENTS OF STUDENTS IN STUDY)

Anna Sumida

Primary Investigator

This research project is being conducted as a component of a dissertation for a doctoral degree in education from the University of Hawaii. The purpose of the project is focused on the teaching practices at Kamehameha Elementary School (KES) – Kapālama campus that reflect the transformation from a *school for Hawaiians* to a *Hawaiian school* (Kula Hawai‘i). The study will help to better understand teaching and learning practices that perpetuate culture, language and Hawaiian worldviews into the 21st century. You are being asked to participate because you are an administrator, teacher or parent of a child at KES.

The research project will span the duration of the 2010 - 2011 school year.

Participation in the project would consist of participating in an interview, classroom observations, analyzing student samples of work and reflective discussions on teaching and learning. As an administrator or teacher, the interview would focus on

your practice, impact on students and future vision. The interview should take no longer than an hour. Observations would be scheduled in advance with you. Discussions on teaching and learning would take place during grade level curricular meetings or specified times when it is best for you. As a parent, the interview will focus on your understandings and impressions of Kula Hawai'i and should not take longer than an hour.

The investigator believes there is little or no risk to participate in this research project. During the interview, if you feel uncomfortable, you are free to decline to answer any question/s or stop participation at any time. For administrators and teachers, there may be times of unexpected schedule changes for observations and discussions however; these can be rescheduled to our convenience. Personal identification will not be included with research results.

The anticipated benefit of the research is to better understand teaching and learning practices that perpetuate culture, language and Hawaiian worldviews into the 21st century. It will benefit Kamehameha Schools and its efforts to support students of Native Hawaiian ancestry in public and charter schools.

Your child will not be compensated for participating in this study.

Research data will be confidential to the extent allowed by law. Agencies with research oversight, such as the UH Committee on Human Studies, have the authority to review research data. All research records will be stored in locked files. Digital recordings will be destroyed immediately following transcription. All other research records will be destroyed upon completion of the project.

Participation in this research project is completely voluntary. You are free to withdraw your child from participation at any time during the project without penalty to your child's grades.

If you have any questions regarding this research project, please contact the researcher, Anna Sumida, at 234-9131.

If you have any questions regarding your child's rights as a research participant, please contact the UH Committee on Human Studies at (808) 956-5007, or uhirb@hawaii.edu.

Participant's Copy

Participant:

I have read and understand the above information and give consent for my minor child to participate in this research project. I understand that I am free to withdraw

my child from this study at any time and understand that my child's classroom grades will not be affected in any way.

I hereby give consent for my minor child to participate with the understanding that such consent does not waive any of my child's legal rights, or mine. Nor does it release the primary investigator (Anna Sumida) from liability or negligence.

_____ Parent's name (printed)

_____ Name of minor child (printed)

_____ Parent's signature

_____ Date

(FOR ADMINISTRATORS, TEACHERS AND PARENTS)

Anna Sumida

Primary Investigator

This research project is being conducted as a component of a dissertation for a doctoral degree in education from the University of Hawaii. The purpose of the project is focused on the teaching practices at Kamehameha Elementary School (KES) – Kapālama campus that reflect the transformation from a *school for Hawaiians* to a *Hawaiian school* (Kula Hawai‘i). The study will help to better understand teaching and learning practices that perpetuate culture, language and Hawaiian worldviews into the 21st century. You are being asked to participate because you are an administrator, teacher or parent of a child at KES.

The research project will span the duration of the 2010 - 2011 school year.

Participation in the project would consist of participating in an interview, classroom observations, analyzing student samples of work and reflective discussions on teaching and learning. As an administrator or teacher, the interview would focus on your practice, impact on students and future vision. The interview should take no longer than an hour. Observations would be scheduled in advance with you.

Discussions on teaching and learning would take place during grade level curricular meetings or specified times when it is best for you. As a parent, the interview will

focus on your understandings and impressions of Kula Hawai'i and should not take longer than an hour. Study information will be coded and summarized into broad categories.

The investigator believes there is little or no risk to participate in this research project. During the interview, if you feel uncomfortable, you are free to decline to answer any question/s or stop participation at any time. For administrators and teachers, there may be times of unexpected schedule changes for observations and discussions however; these can be rescheduled to your convenience. Personal identification will not be included with research results.

It is believed that participation in this study will benefit KES and Kamehameha Schools' efforts to support students of Native Hawaiian ancestry in public and charter schools.

You will not be compensated for participating in this research project.

Research data will be confidential to the extent allowed by law. Agencies with research oversight, such as the UH Committee on Human Studies, have the authority to review research data. All research records will be stored in locked files. Digital recordings will be destroyed immediately following transcription. All other research records will be destroyed upon completion of the project.

Participation in the research is completely voluntary. You are free to withdraw from participation at any time without penalty.

If you have any questions regarding this research project, please contact the researcher, Anna Sumida, at 234-9131.

If you have any questions about your rights as a research participant, please contact the UH Committee on Human Studies at (808) 956-5007, or uhirb@hawaii.edu.

Participant's Copy

Participant:

I have read and understand the above information and agree to participate in this research project. I understand that I am free to withdraw from this study at any time without penalty.

_____ Parent's name (printed)

_____ Name of minor child (printed)

_____ Parent's signature

_____ Date

APPENDIX E

POLICY 740[C] - HAWAIIAN CULTURE VIBRANCY

Purpose

This policy addresses Kamehameha Schools' belief in the importance of revitalizing and promoting Hawaiian cultural vibrancy in achieving its mission, and KS's commitment to Hawaiian cultural vibrancy among its leadership, staff, and learners system wide, and other target audiences, as it creates, fosters, and promotes educational opportunities to improve the capability and well-being of people of Hawaiian ancestry, the Lāhui Hawai'i.

Policy

1. KS shall promote Hawaiian cultural vibrancy in program delivery and outcomes and in the administration and operations of KS by focusing on three specific areas of vibrancy:

Nohona Hawai'i

KS will learn and practice the attributes of Nohona Hawai'i, a living, vibrant Hawaiian way of life - one that embodies a kuana 'ike Hawai'i (a Hawaiian world view), expresses a sense of pili 'uhane (spirituality), values launa (social interaction and relationships) and is characterized by a spirit of 'olu'olu (kindness) and ho'okipa (hospitality).

‘Ike Hawai‘i

KS will value, cultivate, nurture, perpetuate and apply ‘Ike Hawai‘i, Hawaiian knowledge and understanding, in ways that honor the depth and breadth of its many forms and expressions within our Hawaiian way of life.

‘Ōlelo Hawai‘i

KS will cultivate, nurture, perpetuate, honor, and engage in the proper and regular use of ‘ōlelo Hawai‘i - the native language of its founder and beneficiaries.

Kamehameha Schools understands and believes that the revitalization of ‘ōlelo Hawai‘i is critical in order for the native Hawaiian way of life to survive and thrive in perpetuity.

2. In support of Hawaiian cultural vibrancy, all levels of KS leadership will:

- Be expected to plan and manage their own personal Hawaiian cultural growth and self-development;
- Ensure that there are opportunities for learning and practicing Hawaiian culture for all staff.

Reporting

Levels of Hawaiian cultural vibrancy will be assessed and reported annually to the CEO and Trustees in the following ways and context:

In KS' efforts to stimulate and maintain Hawaiian cultural vibrancy within a diverse range of work and learning environments, it is important to consider the types of information that would be meaningful to report, as well as the application of a kuana 'ike Hawai'i, a Hawaiian cultural world view, in drawing conclusions regarding the reported information. The effort of cultural revitalization is not an exact science; it requires an encouraging atmosphere and an environment rich with opportunities for Hawaiian cultural learning and practice. It is often less prescriptive and more spontaneous and organic. With this in mind, the following is a basic list of indicators in the reporting process:

1. Information from Nohona Hawai'i Database (e.g., number of activities for cultural learning and practice, % participation measured by numbers of participants compared to relevant staff numbers per division, group, organization, etc.).
2. Achievement of divisional and/or departmental Hawaiian cultural goals (long and short term).
3. Activity generated through the Keaukahi Initiative (e.g., diversity of content and activities, ability to address different levels of understanding, activities

that address the three vibrancy areas of Nohona Hawai‘i, ‘Ike Hawai‘i and ‘Ōlelo Hawai‘i, as well as the five strategic themes – ‘Ōlelo Hawai‘i, Launa, Kamehameha Ahupua‘a, Ho‘ōla Lāhui, Aloha ‘Āina, etc.).

4. Results of staff surveys (formal and informal) that measure:
 - Staff's assessment of the Hawaiian cultural character of their work/learning environment;
 - Staff's self-assessment of growth in Hawaiian cultural learning and practice;
 - Staff's interest and level of participation in cultural activities internal and external to KS.

Definitions

1. Nohona Hawai‘i. A Hawaiian way of life, or living Hawaiian culture.
2. ‘Ike Hawai‘i. Hawaiian knowledge and understanding.
3. Hawaiian Cultural Vibrancy. The relative state of Hawaiian cultural health and well-being as indicated by the frequency, intensity, richness, authenticity and pervasiveness of Hawaiian language use, cultural practices, and the application of a Hawaiian world view.
4. Hawaiian World View. Hawaiian perspectives of life and the world based on spirituality, ancestral wisdom and knowledge, history, values and future aspirations.

Policy Implementation

Delegation of Authority

1. Delegation of Authority

Procedures

1. 740.10 Procedures for Hawaiian Cultural Vibrancy

Tracking Information

1. Approval Date: June 24, 2009
2. Effective Date: July 16, 2009
3. Last Reviewed Date: June 24, 2009
4. Responsible Person: Director of Hawaiian Culture Development

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APPENDIX F

POLYNESIAN VOYAGING SOCIETY AND LĀ‘AU LAPA‘AU PDF

Ho'okāhua Presents: Ho'ōla Lāhui

Polynesian Voyaging Society

Hawaiian Seafaring Traditions



Join us for a fascinating look into the world of Polynesian voyaging on this huaka'i to the Polynesian Voyaging Society (PVS) facility on Sand Island featuring:

- *A tour of the PVS facility led by PVS Captain Ka'iulani Murphy*
- *An introduction to the traditional art of non-instrument navigation and the renaissance of Polynesian voyaging*
- *Master Navigator Nainoa Thompson sharing insights on the preparation for Hōkūle'a's upcoming worldwide voyage*
 - *An opportunity to engage in a service learning project with Hōkūle'a*

Don't miss out on this rare opportunity, contact Ho'okahua to reserve your seat!

Friday February 4, 2011
8:30AM-1:00PM
Bus pick up at:
Pākī 8:30am
Kawaiaha'o Plaza 8:45am

Thursday June 9, 2011
8:30AM-1:00PM
Bus pick up at:
Pākī 8:30am

To Reserve Your Seat Contact Ho'okahua:
hookahua@ksbe.edu or 523-6216

(please remember to obtain supervisor's approval prior to registering)

Ho'okahua Presents: Ho'ōla Lāhui

Lā'au Lapa'au

Healing Plant Identification



Join Krista Steinfeld (*Windward Community College Lā'au Lapa'au instructor*) for an inspiring introduction to the basic principles of traditional herbal healing. This huaka'i will involve a walking tour near the Pali lookout in Nu'uano as participants learn about plants that were commonly-used in Hawaiian medicine and how to identify certain medicinal herbs in their natural surroundings. To reserve a space contact Ho'okahua today!



When: Friday 4/8

Time: 9:00am-1:00pm

Where: Nu'uano

Bus Pāki: 8:30am

Pickup: Kawaiha'o: 8:45am

Seats are limited, reserve yours today!

Contact Ho'okahua:
hookahua@ksbe.edu or 523-6216

** Disclaimer: Ms. Steinfeld is not a licensed or certified physician and will not diagnose any illness or disease. Please seek the advice of your primary healthcare professional before seeking any alternative medicinal advice.*

APPENDIX G

BACKGROUND ON KULA HAWAI‘I

Although there have been threads of Kula Hawai‘i (Hawaiian School) running through the history of Kamehameha Schools, a significant shift emerged during the strategic planning process of 1999-2000. In collecting feedback from hundreds of individuals on the future purpose and direction of Kamehameha Schools, we got a broad indication from the Hawaiian community, including parents, alumni, and those who were not already being served by Kamehameha, that our work to support Hawaiian language and culture should be a high priority. This is how goal three of the Strategic Plan came to be:

Kamehameha Schools will cultivate, nurture, perpetuate, and practice ‘Ike Hawai‘i (which includes Hawaiian culture, values, history, language, oral traditions, literature, and wahi pana – significant cultural or historical places – etc.).

With this community encouragement, and our commitments within the Strategic Plan, we recognized the need to reawaken language and cultural vibrancy in our programs. This led to the November 2004 announcements (oral and written) by the Headmasters at each campus that we were committed to becoming more Hawaiian in our programs and processes. This announcement led to the convening of a Tri-Campus Committee to identify the common language and cultural proficiencies that each student should have in the future. And in the Spring of 2005 a set of proficiencies (Hawaiian Language Competencies) that were identified and shared as a target for all graduating seniors, beginning with the class of 2010.

Since then, each campus has undertaken a number of initiatives to assist students in the development of these competencies. In addition, there have been coordinated efforts among the campuses to support common work towards Kula Hawai‘i. This has included looking at clarifying expectations and developing student assessments. One only has to look at developments from 2005 to 2008 to see how far Kamehameha Schools has come in terms of the prominence of Hawaiian language and the practice of the Hawaiian culture in this journey.

Of course, at the same time that Kamehameha Schools has been moving ahead with Kula Hawai‘i for students, the issue of adult expectations has emerged. As a school, we know the role we play as educators is much larger than merely the delivery of information. And this dialog on adult expectations has led to the question: where are we going with Kula Hawai‘i? What is our vision?

As a result, leadership from all three campuses (i.e., principals, headmasters, Vice President for Campus Strategies, and CEO) developed the following Kula Hawai‘i Vision and related Frequently Asked Questions (FAQs) to address some of the issues. It is our hope that by providing this information, we can continue together in this essential journey for our students, our families, our communities, our lāhui, and for ourselves.

APPENDIX H

KULA HAWAI'I (HAWAIIAN SCHOOL): VISION

Hawaiian School (*Kula Hawai'i*) Statement

For the first 75 years or so of its existence, Kamehameha has seen as its primary role assimilation of its students into mainstream western and American culture. Integral to this was an effort to disconnect them from the Hawaiian language and culture. This approach was used to prepare them well to succeed in the western world in the belief that they could not do so as bilingual and bicultural graduates. We know differently now.

With the adoption of the Kamehameha Strategic Plan in 2000, we embarked on a new path. Today, as stewards of the Hawaiian language and culture, all Kamehameha staff and students commit to learning that supports the renewed vibrancy of the language and culture of Hawai'i's indigenous people. This does not mean one must be Native Hawaiian to work at Kamehameha. All who commit to steward Hawaiian language and culture are accepted into our Kamehameha *'ohana* and are included and supported.

Our mission is to improve the capability and well being of Native Hawaiians, and we recognize that vibrancy of language and culture is vital to the total well being of our people. We accept Kamehameha's special *kuleana* as a Hawaiian institution for renewing this vibrancy.

Kamehameha is committed to developing industrious leaders who will serve the communities in which they live and work. A key to this development is the ability to connect their Hawaiian ancestral past to the present and future. An identity rooted in the language and culture of their ancestors and an appreciation of this special place we call *Hawai'i nei* are critical. The language and culture of the indigenous people of Hawai'i imbue this place with a uniqueness.

Therefore, we will continue to infuse Hawaiian language and culture as embodied by *'ike* and *nohona Hawai'i* into our learning and all that we do at Kamehameha.

APPENDIX I

KULA HAWAI'I (HAWAIIAN SCHOOL) VISION - POTENTIAL FAQs

Impact on Educational Programs & Reputation

Question 1: How will a move towards Kula Hawai'i impact our vision of preparing students for college? Will the Kamehameha Schools campuses still be considered college prep schools?

Answer: We acknowledge the concern expressed by some faculty members, alumni, parents and students that a move to Kula Hawai'i represents an abandonment of the college preparatory focus of our campuses. However, Kula Hawai'i and a college preparatory school are not mutually exclusive. The two complement one another and are synergistic; each is a catalyst for the other. Though the content of our school program will evolve over time, the rigor necessary to prepare our students well to succeed in college will still remain. One has only to look at schools across the globe with their very diverse curricula to find evidence that rigor is not based on a singular program. Our students with the unique identity they will develop in Kula Hawai'i will enrich the communities in which they find themselves beyond Kamehameha, bringing added value to the world.

Question 2: Is Kamehameha Schools becoming an immersion school? What will our school be; immersion, a hybrid between immersion and traditionally western, what does it need to be to serve the cultural and global needs of our graduates?

Answer: After the overthrow of the Hawaiian Monarchy in 1893, a serious and rapid decline in the vibrancy of the native language of Hawai‘i occurred. This decline can be attributed in large part to governmental policies and practices that undertook to create monolingualism among an ethnically diverse population. Today, efforts from educators beyond Kamehameha Schools and those within the Kamehameha system demonstrate that the Hawaiian language is not lost and that Hawaiian language learning can thrive, even in a traditional western educational setting.

There are different approaches to revitalizing the vibrancy of the Hawaiian language and a total immersion program is one such approach. While Kamehameha is committed to this revitalization, total immersion is not currently being given serious consideration. Such a revolutionary change would be too disruptive and the necessary human resource base to support such a change does not exist at this time. The full revitalization of the Hawaiian language will not occur overnight.

Question 3: So what is the long-term goal regarding dual language acquisition (the bilingualism sought in the Kula Hawai‘i Vision Statement)?

Answer: Our long-term goal is to have all graduates be proficient in at least two languages; Hawaiian and English are givens. “Equal ease” in basic communications may be a definition of “proficient.” The timeline for achieving this long term goal has not been set; however, we will not wait to begin our work. We will begin by

examining methods and models of language instruction and the latest brain research on intellectual development to inform our decisions on how best to achieve our goal. This is the beginning of our journey of discovery towards dual language acquisition.

Question 4: Will achieving “equal ease” mean that the amount of instructional time devoted to Hawaiian and English for all students in grades K-12 will be the same?

Answer: We don’t know the answer to that yet. We should look elsewhere (e.g. Scandinavia) where students graduate with dual language fluency to see models we might consider. And we acknowledge the importance of addressing staff capacity--the idea of “growing staff”--along with addressing our goals for students.

Admissions

Question 5: Will our admissions practices change?

Answer: No. There is no plan to change the practices though there may be reasons to consider Hawaiian language proficiency levels in the admissions process at some future time. What we do know for certain is that what students experience once they are in our care will change. Major programmatic shifts in school settings require an increase in communication with the current student-parent community, interested applicants and the K – 12 workforce. Every effort will be made to seek appropriate feedback to inform the process of communicating and implementing this plan.

**KS Partnerships, Charter Schools and Other Native Hawaiian Agencies
involved in Native Hawaiian Education**

Question 6: How does this shift impact our partnerships and support of other Native Hawaiian Agencies? (I.e. will funds used to support Hawaiian language and culture learning in external agencies be reallocated to KS to hire additional staff to provide ample student instruction and staff training?)

Answer: We do not plan to pull resources from our partners to transition the programs at our campuses. That said, at this time we do not have a definitive answer on the potential impact of this shift on our campuses. We do know we will need to continue to work together with our partners regarding Hawaiian language, since we are already working together to “improve the capability and well-being” of Native Hawaiians. We also recognize the importance of doing a resource requirement assessment.

Question 7: What will Kamehameha’s role be with regard to developing Hawaiian Language resources, including Hawaiian language teachers?

Answer: As a progressive collaborator, Kamehameha will need to consider a possible greater role in the development of Hawaiian language resources, including teachers. We recognize the relationship between supply and demand, aware that whatever we do can create greater demand for available resources. We do not want to negatively

impact these existing resources. As we move in this direction, we seek to broaden the base of talent to also support the larger community goal.

Job Impact

Question 8: How does this impact me? Will this jeopardize jobs for non-Hawaiian speaking teachers? Is my job in jeopardy?

Answer: No one's job is in jeopardy due to this evolution to Kula Hawai'i. Job competencies and expectations for growth will change in response to this development, but basic job requirements will not change. This is in keeping with the enhanced expectations for staff performance more generally.

When vacancies are posted, there are always minimum requirements and preferred qualification. At this time Hawaiian language competency is a preferred qualification. As more people grow Hawaiian language skills, this preferred qualification could evolve into a minimum requirement but there are no immediate plans or a timeline for this. Revitalization of the language's vibrancy will take time to achieve before this could become a minimum requirement.

Training and Support for the Transition

Question 9: Will I need to enroll in a community Hawaiian language course or will Kamehameha provide training?

Answer: Once minimum competencies for staff have been determined, the institution will support a wide variety of ways for staff to achieve them over time.

Question 10: What happens if I do not attend the training that is provided? Will my job be in jeopardy?

Answer: Completion of training to achieve the minimum competencies will be expected. But adequate time will be provided to do so.

Question 11: Will there be sufficient Hawaiian language experts available on all campuses?

Answer: Yes, in time. Kula Hawai'i is a programmatic shift in a student's Kamehameha Schools Grades K – 12 learning experience. Each campus currently employs Hawaiian language and cultural experts. A combination of these experts and staff training will be provided to assist all staff, across the content areas, as appropriate, with Hawaiian language skill development.

Question 12: Is it assumed that additional resources will be made available to support this evolution?

Answer: In the short-term, prudent decisions will have to be made by campus leaders regarding support for this effort, given limited funds. In the long-term, there is the intention to secure the resources required to implement this goal.

Terminology

Question 13: What does ‘infused’ mean when we say we will strive to “infuse Hawaiian language and culture into our program?

Answer: This means that over time Hawaiian language and culture will be foundational to our program and not simply an “add on” to a basically western program. Hawaiian worldview and approaches will share an equal place in the school program and permeate it everywhere.

Question 14: What do we mean by “stewards”?

Answer: A steward is someone who has a special responsibility for the wellbeing and future of whatever is in his or her care. Thus, as stewards we have a unique responsibility for the revitalization and vibrancy of the Hawaiian language and culture. We own this as our kuleana. Indeed, some stewards are practitioners. But one does not have to start off being a practitioner to take on the kuleana to support what may be necessary.

Parent/ Family Response

Question 15: Was stakeholder input considered prior to making the decision to move in this direction?

Answer: Yes. During our strategic planning in 1999-2000, we certainly did receive broad indication from the Hawaiian community, including parents, alumni and those who were not already being served by Kamehameha, that our work to support Hawaiian language and culture should be a high priority. This is how goal three regarding Ike Hawai'i of the Strategic Plan evolved.

Question 16: How will parent and alumni feedback be incorporated into the evolution of Kula Hawai'i, going forward?

Answer: Admissions applicant numbers may already be seen as an indicator of parent sentiment. What we have found is that the number of applicants seeking admission to our campuses has not diminished as a result of Kula Hawai'i; on the contrary, it has grown.

We currently periodically conduct parent satisfaction surveys. A question(s) related to Kula Hawai'i can be included. For alumni, feedback can be solicited in the different forums the institution conducts from time to time.

APPENDIX K

KES HOME HO‘ONA’AUAO STAFF DEVELOPMENT SESSIONS

Nohona Hawai‘i Database Information		
Activity Date & Title	Description	Strategic Themes
September 19, 2005 2:45-3:45 Makahiki 1 Home Ho‘ona‘auao 1	Oli Kāhea; Ka Pule a Ka Haku; Explain “Home Ho‘ona‘auao”; Hawaiian orthography and pī‘āpā songs; Useful vocabulary and phrases list; Protocol in ceremonies. Mea ‘ai māmā (ka haupia). Homework: Thinking of one’s own inoa Hawai‘i. Repeat presentation for Educational Assistants.	‘Ōlelo Hawai‘i
October 3, 2005 2:45-3:45 Makahiki 1 Home Ho‘ona‘auao 2	Greeting phrases; Sing He Inoa no Pauahi; Traditional and modern naming practices; Creating/choosing a Hawaiian name. Mea ‘ai māmā (ka wai kī me ka halakahiki). Homework: Create a name tag with one’s inoa Hawai‘i. Repeat presentation for Educational Assistants.	‘Ōlelo Hawai‘i
November 14, 2005 2:45-3:45 Makahiki 1 Home Ho‘ona‘auao 3	Share inoa Hawai‘i (in color groups); Practice ‘O wai kou inoa? ‘O ___ ko‘u inoa. Sing He Inoa no Pauahi. Mea ‘ai māmā (ka ‘uala). Homework: Practice using Hawaiian names with each other. Repeat presentation for Educational Assistants.	‘Ōlelo Hawai‘i Launa

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
December 12, 2005 2:45-3:45 Makahiki 1 Home Ho'ona'auao 4	In color groups, play Jeopardy to learn about Ke Ali'i Pauahi (using the books Ho'omāka'ika'i and Princess Pauahi as resources). Sing He Inoa no Pauahi and Pauahi, Nona Ka Lei. Mea 'ai māmā (ka he'e malo'o). Repeat presentation for Educational Assistants.	Kamehameha Ahupua'a
January 9, 2006 2:45-3:45 Makahiki 1 Home Ho'ona'auao 5	Sing graces (E Ho'omaika'i e nā Kamaiki and E Ke Akua); Sing various mele to learn nā helu (numbers), nā waiho'olu'u (colors), and nā māhele o ke kino (parts of the body). Mea 'ai māmā (ka 'ōpae). Homework: Research favorite Hawaiian place. Repeat presentation for Educational Assistants.	'Ōlelo Hawai'i
January 30, 2006 2:45-3:45 Makahiki 1 Home Ho'ona'auao 6	Review graces; Share favorite Hawaiian place with a partner; Sing Nā Mele o nā Mokupuni (Island Medley); Mo'olelo of Wākea and Papahānaumoku (birth of the islands). Review mele no nā helu, nā waiho'olu'u a me nā māhele o ke kino. Mea 'ai māmā (gau). Repeat presentation for Educational Assistants.	Aloha 'Āina

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
March 6, 2006 2:45-3:45 Makahiki 1 Home Ho'ona'auao 7	Sing Ua Mau; Significance of the Kumulipo genealogy; Guest Kumu 'Umi Perkins (KSK HS Hawaiian History) presentation: Paths to Reclaim Hawaiian Sovereignty; Essential Question – What was the relationship between land and sovereignty during the Hawaiian Kingdom era and the ramifications of that relationship today? Mea 'ai māmā (ke kūlolo). Repeat presentation for Educational Assistants.	Ho'ōla Lāhui Kamehameha Ahupua'a Aloha 'Āina
April 17, 2006 Inservice Day 8:00-9:00 Makahiki 1 Home Ho'ona'auao 8	Sing Ho'onani i Ka Makua Mau; Ka Mo'olelo o Hāloa; Nā Māhele o ke Kalo; Ku'i i ke Kalo; Poi eating traditions. Mea 'ai māmā (ka pa'i 'ai/ka poi, ka 'ōpae a me ka pa'akai 'alaea). Homework: Bring flowers to sew lei (kui-style made with needle and thread).	Ho'ōla Lāhui 'Ōlelo Hawai'i Aloha 'Āina

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
May 1, 2006 2:45-3:45 Makahiki 1 Home Ho'ona'auao 9	Complete written feedback sheets about Home Ho'ona'auao lessons; Discuss lei metaphors within Mele Ho'okipa; Sing Mele Ho'okipa; See various types of lei (hili, haku, wili); Kui i nā Lei Pua; Oli Mahalo. Mea 'ai māmā (ke kōelepālau a me ka wai hua 'ai). Presentation for Educational Assistants held prior to Faculty presentation. Optional huaka'i to Brothers Cazimero May Day Concert.	Ho'ōla Lāhui 'Ōlelo Hawai'i Launa
October 4, 2006 Inservice Day 8:00-10:15 Makahiki 2 Home Ho'ona'auao 10 & 11	Hawaiian language pronunciation exercises (Ka Hakalama, Diphthongs); Mele Ho'okipa (kuhi lima for verse 1); Keanakamanō visitation preparation followed by tour of Keanakamanō led by Ka'iwakīloumoku and Ho'okahua staff. Mea 'ai māmā (ka mea 'ono haupia me ka halakahiki).	'Ōlelo Hawai'i Kamehameha Ahupua'a Aloha 'Āina
November 20, 2006 2:45-3:45 Makahiki 2 Home Ho'ona'auao 12	Survey staff to create differentiated 'ōlelo Hawai'i learning groups; Sharing of K-6 inoa Hawai'i for grade levels, classrooms, and teams; Mele Ho'okipa (kuhi lima for verse 2). Mea 'ai māmā (ke kalo pa'a). Homework: Ko'u 'Ohana genealogy worksheet. Repeat presentation for Educational Assistants.	'Ōlelo Hawai'i

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
December 18, 2006 2:45-3:45 Makahiki 2 Home Ho'ona'auao 13	Sing Pauahi, Nona Ka Lei and Pauahi 'o Kalani; Ka Mo'okū'auhau o Ke Ali'i Pauahi activity; Ka Mo'okū'auhau o Ke Ali'i Ke'elikōlani activity; Personal Mo'okū'auhau activity; Mele Ho'okipa (kuhi lima for verse 3). Mea 'ai māmā (ka i'a malo'o). Repeat presentation for Educational Assistants.	'Ōlelo Hawai'i
January 29, 2007 2:45-3:45 Makahiki 2 Home Ho'ona'auao 14	Mele Ho'okipa (kuhi lima for verse 4); Meet in differentiated 'ōlelo Hawai'i learning groups to practice vocabulary from Ko'u 'Ohana genealogy worksheet and practice reciting personal mo'okū'auhau or Ke Ali'i Pauahi's mo'okū'auhau. Mea 'ai māmā (ka limu). Repeat presentation for Educational Assistants.	'Ōlelo Hawai'i Launa
February 20, 2007 2:45-3:45 Makahiki 2 Home Ho'ona'auao 15	Review kuhi lima for all of Mele Ho'okipa; Heahea verse – kumu motions vs. haumāna motions; Return to differentiated 'ōlelo Hawai'i learning groups to practice vocabulary from Ko'u 'Ohana genealogy worksheet and practice reciting personal mo'okū'auhau or Ke Ali'i Pauahi's mo'okū'auhau. Mea 'ai māmā (ka pūpū i'a). Repeat presentation for Educational Assistants.	'Ōlelo Hawai'i

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
March 5, 2007 2:45-3:45 Makahiki 2 Home Ho'ona'auao 16	Mele Ho'okipa me ka hula kuhi lima; Guests Neil Hannahs and Ulalia Woodside (KS Land Assets Division) presentation: Brief introduction about 'Āina Ulu and viewing of Nā 'Āina Ho'oilina O Kamehameha DVD (Kamehameha Schools' Historic Land Lineage). Mea 'ai māmā (ka hō'i'o).	Ho'ōla Lāhui Kamehameha Ahupua'a Aloha 'Āina
April 30, 2007 2:45-3:45 Makahiki 2 Home Ho'ona'auao 17	Mele Ho'okipa me ka hula kuhi lima; Guest Marques Hanalei Marzan presentation: Ho'i i ke Kaula Piko (Returning to the Ancestral Cord) – Fibers are our unbroken link that binds us to our origins. Individual elements begin the process of growth, continually intertwining with other elements, forming a network of stability and strength far superior to that of an individual. The fiber arts of Hawai'i are a good example of this concept manifested in a visual form. Mea 'ai māmā (ka 'uala). Homework: Bring in lā'i to make laulau.	Ho'ōla Lāhui
May 9, 2007 2:45-3:45 Makahiki 2 Home Ho'ona'auao 18	Complete written feedback sheets about Home Ho'ona'auao lessons; Hana i ka Laulau – wrapping of ingredients prepared by Colleen Fujihara and Food Services staff; Eat laulau at Friday Snack on 5/11/07 in KES office lounge.	Ho'ōla Lāhui Launa Kamehameha Ahupua'a

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
September 17, 2007 2:45-3:45 Makahiki 3 Home Ho'ona'auao 19	Guest Ka'iulani Odom (KS Ho'olako Like) 'Ike Hawai'i Health and Wellness presentation (similar to one made for KES families at last year's Health and Wellness Fair in February 2007); Sharing of KS published Hāloa materials (book and posters). Mea 'ai māmā (ka poi a me ka i'a). Parent volunteers help with after school duties so that Educational Assistants may attend Home Ho'ona'auao with Faculty.	Ho'ōla Lāhui Kamehameha Ahupua'a
October 29, 2007 2:45-3:45 Makahiki 3 Home Ho'ona'auao 20	Overview: Mauna'ala – A Royal Mausoleum in Nu'uaniu; concept of kahu; preparation of mele ho'okupu (Pauahi, Nona Ka Lei and Ke Aloha o Ka Haku) for December 19 th visit. Mea 'ai māmā (ke kalo pa'a mai Keanakamanō mai).	Ho'ōla Lāhui
November 26, 2007 2:45-3:45 Makahiki 3 Home Ho'ona'auao 21	Mauna'ala – Facts and Information: Play Jeopardy to learn more about Mauna'ala (using The Royal Mausoleum of Hawai'i and Mauna 'Ala The Royal Mausoleum in Nu'uaniu Valley as resources); Continue mele ho'okupu preparations; Review protocol for visiting Mauna'ala. Mea 'ai māmā (ka mea 'ono).	Ho'ōla Lāhui

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
December 19, 2007 1:00-3:00 Makahiki 3 Home Ho'ona'auao 22 & 23	Mauna'ala visit with Kahu Maioho; Presentation of mele ho'okupu, lei and pua; Self-guided outdoor tour; Meet in Chapel for sharing with Kahu Maioho. Mea 'ai māmā (ke kōelepālau) back at KES.	Ho'ōla Lāhui Launa
January 16, 2008 2:45-3:45 Makahiki 3 Home Ho'ona'auao 24	Nani Ke Ao Nei (Part I): Origin of mural and explanation of inoa for each panel of the mural; Guests Jack Jeffrey and Dr. Sam Gon share mana'o to help strengthen curriculum connections to the mural. Mea 'ai māmā (ke kōelepālau).	Aloha 'Āina
February 25, 2008 2:45-3:45 Makahiki 3 Home Ho'ona'auao 25	Nani Ke Ao Nei (Part II): Guests Dr. Sam Gon and Kaiponohea Hale (KS Curriculum Support and Dissemination); Role of CSD for Nani Ke Ao Nei; Follow-up discussion in small groups. Mea 'ai māmā (ke kŭlolo). Homework: Donate lā'ī for lei lā'ī hilo activity.	Aloha 'Āina

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
April 14, 2008 2:45-3:45 Makahiki 3 Home Ho'ona'auao 26	Complete written feedback sheets about Home Ho'ona'auao lessons; Hana i ka Lei Lā'i Hilo. Mea 'ai māmā (ka mea 'ono mai'a/kalo); Wear lei on April 25 th to Ho'olōkahi dedicated to Kumu Kealoha Soon.	Ho'ōla Lāhui Launa
September 8, 2008 2:45-3:45 Makahiki 4 Home Ho'ona'auao 27	E Ho'opa'a Lōkahi theme; Revisit previous topics to strengthen ourselves as one; Ka Hakalama, Oli Kāhea, Oli Komo, Mele Ho'okipa (mele, 'ukulele, hula); Nani Ke Ao Nei website. Mea 'ai māmā (ka 'uala).	'Ōlelo Hawai'i
October 13, 2008 2:45-3:45 Makahiki 4 Home Ho'ona'auao 28	Guest Ka'iulani Odom (KS Ho'olako Like) presentation: Seasons of Hāloa video about Hawaiian health and nutrition; Hāloa – the importance of the connection between 'āina, kalo, and kanaka; Partner lomi. Mea 'ai māmā (poi smoothies).	Ho'ōla Lāhui

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
December 1, 2008 2:45-3:45 Makahiki 4 Home Ho'ona'auao 29	Guest Dr. Lilikalā Kame'eleihiwa presentation: The Tradition of Nī'aupi'o from Wākea and Papahānaumoku to the Kamehameha 'Ohana. Mea 'ai māmā (ka niu).	Ho'ōla Lāhui 'Ōlelo Hawai'i
December 15, 2008 2:45-3:45 Makahiki 4 Home Ho'ona'auao 30	Sing He Inoa no Pauahi, Pauahi 'o Kalani, and Pauahi, Nona Ka Lei; Guest Janet Zisk (KS Archivist) presentation: Ke Ali'i Pauahi – Her Life, Her Legacy. Mea 'ai māmā (ka poke i'a).	Kamehameha Ahupua'a
January 26, 2009 2:45-3:45 Makahiki 4 Home Ho'ona'auao 31	Guest Dr. Sam Gon presentation on Nani Ke Ao Nei mural and curriculum connections. Mea 'ai māmā (ka 'uala).	Aloha 'Āina

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
February 23, 2009 2:45-3:45 Makahiki 4 Home Ho'ona'auao 32	Overview: Kāhili presentation; Demonstration of feather bundles prepared by Ka Pā Hula o Ka Lei Lehua; Touch feather bundles. Mea 'ai māmā (ka mea 'ono).	Ho'ōla Lāhui
April 27, 2009 2:45-3:45 Makahiki 4 Home Ho'ona'auao 33	Complete written feedback sheets about Home Ho'ona'auao lessons; Participation in making of kāhili pa'a lima – Watch; Help make; Make mini kāhili; Give one or two inoa Hawai'i suggestions. Mea 'ai māmā (ka haupia). The two kāhili pa'a lima were named Laulima and Lōkahi.	Ho'ōla Lāhui
September 28, 2009 2:45-3:45 Makahiki 5 Home Ho'ona'auao 34	Ka 'Ōlelo a me Ka Nohona – Review of Waiwai Hawai'i; Introduction of Working Exit Outcomes Framework (4 Ao) vocabulary; A Sabbatical Survey of Indigenous Language and Culture-Based Programs presentation by Mariane Hannahs; WEO connection – E lawe i ke a'o a mālama a e 'oi mau ka na'auao. Mea 'ai māmā (ka poi a me ka i'a).	'Ōlelo Hawai'i

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
October 12, 2009 1:00-3:30 Makahiki 5 Home Ho'ona'auao 35 & 36	Ke Ali'i Pauahi – Review of WEO (4 Ao) vocabulary; Henry 'Ōpūkaha'ia of Hawai'i presentation by Kahu Cathy Weaver; Huaka'i to the Chapel with Kahu Kordell Kekoa and to the Heritage Center with Nu'ulani Atkins and Gussie Bento; WEO connections – He Hawai'i au mau a mau and Hilina'i i Ke Akua. Mea 'ai māmā (tamarind fruit).	'Ōlelo Hawai'i Kamehameha Ahupua'a
November 23, 2009 2:45-3:45 Makahiki 5 Home Ho'ona'auao 37	Ka Makahiki – Review of WEO (4 Ao) vocabulary; Observing nature (nā hōkū); Nā Akua as depicted in Herb Kāne's painting titled Ka Mahi'ai; Brief overview of Makahiki season handout; WEO connection – Mōhala i ka wai ka maka o ka pua. Mea 'ai māmā (ke kū kino lau).	'Ōlelo Hawai'i Ho'ōla Lāhui Launa
February 1, 2010 2:45-3:45 Makahiki 5 Home Ho'ona'auao 38	Nani Ke Ao Nei – Building a foundation of knowledge about the Nani Ke Ao Nei mural; Sharing curriculum development from various grade levels and subject areas; Planning for the future; WEO connection – Kū i ke ao. Mea 'ai māmā (ke kōelepālau).	Aloha 'Āina

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
March 1, 2010 2:45-3:45 Makahiki 5 Home Ho'ona'auao 39	Kanu Lā'au – Meaning of Kapālama; Ceremonial planting of lama trees; WEO connection – Ua lehulehu a manomano ka 'ikena a ka Hawai'i. Mea 'ai māmā (ka he'e).	Ho'ōla Lāhui
April 26, 2010 2:45-3:45 Makahiki 5 Home Ho'ona'auao 40	Nā Mo'olelo – Guest Kumu Kāwika Eyre (KSK HS Hawaiian Language) presentation of his Ka Na'i Aupuni series of books; WEO connection – Nānā i ke kumu. Mea 'ai māmā (ke kōelepālau a me ka mea 'ono 'ulu).	Ho'ōla Lāhui Kamehameha Ahupua'a
May 17, 2010 2:45-3:45 Makahiki 5 Home Ho'ona'auao 41	Kohala Kuamo'o – Guests Kawai'ae'a 'Ohana and KS Publishing 'Ohana share their process of creation; WEO connection – Nānā i ke kumu. Mea 'ai māmā (ka poi a me ka poke i'a).	Ho'ōla Lāhui 'Ōlelo Hawai'i Kamehameha Ahupua'a Launa

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
September 20, 2010 2:45-3:45 Makahiki 6 Home Ho'ona'auao 42	Ho'okahua Presentation – Guests Randie Kamuela Fong and Makana Garma: Hawaiian Cultural Vibrancy; Hawai'i Mau A Mau video; Who is Ho'okahua?; 'Ōlelo Hawai'i – Peppering approach to Hawaiian language; Cultural Staff Development/Resources. Mea 'ai māmā (nā hua 'ai like 'ole).	'Ōlelo Hawai'i Kamehameha Ahupua'a
October 11, 2010 1:00-3:00 Makahiki 6 Home Ho'ona'auao 43 & 44	Kanikapila – Alu Like, Mele Ho'okipa, E Nā Hawai'i; Review of hula kuhi lima for Mele Ho'okipa; Pilina Overview – Etymology of the word pilina; Pilina discussions (within nā hui hōkū 'imo'imo) focused on the topics of Ali'i, Waiwai Hawai'i, and 'Ōlelo No'eau. Mea 'ai māmā (nā kanakē like 'ole).	'Ōlelo Hawai'i Launa
October 18, 2010 2:45-3:45 Makahiki 6 Home Ho'ona'auao 45	Follow-up to Ho'okahua Presentation – Sing E Nā Hawai'i; Lili'uokalani – Queen of “Peppering”; Ho'oma'ama'a i ka 'Ōlelo Hawai'i (within nā hui hōkū 'imo'imo): Puana, Pela Hawai'i, Peppering, Hana Keaka. Mea 'ai māmā (ka wai).	'Ōlelo Hawai'i

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
November 15, 2010 2:45-3:45 Makahiki 6 Home Ho'ona'auao 46	Ho'oma'ama'a i ka 'Ōlelo Hawai'i (within nā hui hōkū 'imo'imo): Sing E Nā Hawai'i; Pā'ani Hūlō. Mea 'ai māmā (ka wai kī).	'Ōlelo Hawai'i
January 31, 2011 2:45-3:45 Makahiki 6 Home Ho'ona'auao 47	Nani Ke Ao Nei – Sing E Nā Hawai'i; Share curriculum development from various grade levels and subject areas; Huakai reflections; Resources; Manao from Dr. Sam Gon III (Senior Scientist and Cultural Advisor, The Nature Conservancy of Hawai'i).	Aloha 'Āina
March 14, 2011 2:45-3:45 Makahiki 6 Home Ho'ona'auao 48	Ho'oma'ama'a i ka 'Ōlelo Hawai'i (within nā hui hōkū 'imo'imo): Sing E Nā Hawai'i; Nā Inoa Kaulana – Identify hua 'ōlelo within inoa – Kamehameha, Pauahi, Kapālama, Keanakamanō, Ka'iwakīloumoku, Kawaiaha'o, Kaiwi'ula, Mauna'ala; Pā'ani Hūlō. Mea 'ai māmā (ka 'uala).	'Ōlelo Hawai'i Kamehameha Ahupua'a

Nohona Hawai'i Database Information		
Activity Date & Title	Description	Strategic Themes
April 18, 2011 2:45-3:45 Makahiki 6 Home Ho'ona'auao 49	Mo'okū'auhau Presentation – Sing E Nā Hawai'i; Discuss the relationship of these terms: pilina, 'ohana, mo'okū'auhau, family tree, genealogy, and ancestral lineage; Share sixth grade mo'okū'auhau activities: Wākea to Hāloa, Kamehameha to Pauahi, and Kupuna Kuakahi to Keiki; Nā 'Āina Ho'oilina O Kamehameha; Start learning about KES Building Names (within nā hui hōkū 'imo'imo); Complete written feedback sheets about Home Ho'ona'auao lessons. Mea 'ai māmā (ka 'uala).	Ho'ōla Lāhui 'Ōlelo Hawai'i Kamehameha Ahupua'a Aloha 'Āina

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