HO'OMOE WAI KĀHI KE KĀO'O:
CREATING A SPACE & PLACE FOR MĀKUAHINE IN THE UNIVERSITY

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

MASTER OF ARTS

IN

HAWAIIAN STUDIES

May 2013

BY
CHANTRELLE A. WAI’ALAE

Thesis Committee
James Kimo Armitage, Chairperson
Mehanaokalā Hind
Erin Kahunawai Wright
ACKNOWLEDGEMENTS

First and foremost, Ke Akua, thank you for everything that you have blessed my life with. To Hawai‘i, my kūpuna, and the lāhui, you are my motivation; I will never leave you. To my ‘ohana, I do not know how you do it, but you are always my support, my strength, and my inspiration. To my ipo, through the good and the bad and back, we conquered life’s greatest tests. To my beautiful girls, your big smiles bring me solace and profound happiness. To my own makuahine, you gave me life and you filled it with culture and knowledge. You made me the woman I am today. To my dad, only you can hug my worries and fears away. To my sister, you have done so much for me. I can only hope to return the favor. To my brother, it was always the little things that you did that helped me in the biggest ways. I love you all.

To my committee chair Kimo Armitage, I do not know where to start to thank you but I know that this project would not come to an end without you. Thank you for keeping me on the path to graduate and for bringing my goals to reality. To my committee members Mehana Hind and Kahunawai Wright, you are both an inspiration as mākuahine and strong Hawaiian women. Mehana, you are one of the most beautiful women I know, thank you for your unwavering support and aloha. Kahunawai, thank you for always making time for me. Your insight and assistance was priceless. I would also like to send a special thank you to Leilani Au for answering all of my questions and taking the time to contribute to my project. Finally, to the mākuahine who participated in my research, thank you for letting me get to know you, you are all amazing women and mothers.
ABSTRACT

In 2011, The University of Hawai‘i at Mānoa (UHM) marked the start of a new school year by implementing the 2011-2015 Strategic Plan entitled Achieving our Destiny. Of the five values listed in this plan, the value of making UHM a “Hawaiian Place of Learning” was foremost. The plan reported that 57% of UHM’s students were of Asian or Pacific Islander ancestry and 56% were women (Hippensteele et al. 7). According to the 2010 Native Hawaiian Student Profile, UHM enrolls the largest number of Hawaiian students compared to any other campus in the UH system, enrolling 2,866 Hawaiians in 2010 (Balutski, Freitas, and Wright 5). Majority of the Hawaiian students enrolled were women (Balutski, Freitas, and Wright 5). Yet none of the proposals presented in the Strategic Plan addressed Hawaiian women, or even mentioned Hawaiian mothers, who will be referred to as Mākuahine Scholars, at UHM.

This paper highlights Mākuahine Scholars as a segment of UHM students. Information gathered from interviews with mākuahine at UHM provided insight into the experiences, significance, and needs of this unique student population. This paper challenges UHM’s stance as a “Hawaiian place of learning” by calling for the recognition and support of an essential group of Hawaiians on campus, the Mākuahine Scholars. This project seeks to 1) Identify Mākuahine Scholars as a unique group of students at UHM, 2) Analyze and voice the experiences of Mākuahine Scholars within the university system, 3) Document services currently available to Mākuahine Scholars, and 4) Develop a series of resolutions or suggested services that will acknowledge and support this marginalized group. With hopes to elucidate the challenges before Mākuahine Scholars in order to highlight a path towards improved achievement and success at UHM, this paper is written for all mothers, those of the present as well as those who will consequently make their mark.
# TABLE OF CONTENTS

ACKNOWLEDGEMENTS ... 2

ABSTRACT ... 3

LIST OF FIGURES ... 7

CHAPTER 1: Introduction ... 8

My Personal Connection ... 8

Outline ... 12

Why Mākuahine Scholars? ... 12

The Role of the Makuahine ... 13

Problem Statement ... 15

Research Procedures ... 18

Methodology ... 19

Theoretical Significance ... 21

- Origins ... 21

- CRT and Mākuahine Scholars ... 22

- Mākuahine and the University ... 23

- From Rags to Riches: The Power of Perception ... 24

- Community Cultural Wealth in Hawaiian Culture ... 26

- CRT Conclusion ... 30

Research Questions ... 31

CHAPTER 2: Literature Review ... 31
LIST OF FIGURES

FIGURE 1. Hawaiian Enrollment 25
FIGURE 2. Cost of Attendance 33
FIGURE 3. Expenditures 35
FIGURE 4. Mean Family Income 38
FIGURE 5. Teacher-Child Ratio 70
FIGURE 6. Cost Break Down 71
FIGURE 7. Resolutions Matrix 77
CHAPTER 1: INTRODUCTION

My Personal Connection

As I attempt to articulate the experiences and challenges that accompany the combination of motherhood and college life, a mixture of laughter and giggling surrounds me. It is nearly 10 pm and after an eight-hour workday, household chores, and getting my daughter ready for bed, I sit down to complete a 15-page paper. The student within me tells me to stay focused and continue with my work. On the other hand, the mother within me longs to join my family and spend time with them. As a Mākuahine Scholar, this is just another day of the week.

It was no easy task juggling these roles after giving birth to my first daughter during the last semester of my undergraduate career. As a first generation college student, representing my family and lāhui, I had to finish my senior year for my daughter and our future. Working two jobs, while attending school full time led to a very complicated birth. This was primarily due to pushing myself physically and mentally, up until the day I went into labor. After spending an entire week in the hospital fighting a virus I contracted, I returned to class a mere two weeks after giving birth.

This is the sacrifice that I had to make to fulfill my goals. I needed to work and go to school to financially support my daughter. I learned quickly the challenges of being a working Mākuahine Scholar. The popular MTV series “Teen Mom” shows examples of high schools that offer services and even childcare on campus for their teen mothers. Yet, when I found myself pregnant, at an institution for higher learning, there were hardly any services to assist me, while completing my studies. Although there were helpful programs such as Bridge to Hope and an organization for Student Parents at Mānoa (SPAM), none of these groups really addressed my
particular situation. Employees of these programs told me about childcare on campus but it was only for children two years of age and above. I found myself juggling my daughter between family and driving hours out of my way to drop her off just to make it to class. When my daughter got older, I was fortunate enough to have an advisor who helped me out a great deal by watching my daughter in her office on occasion. I remember contemplating dropping out of a particular class and most likely school for that semester because of the challenges that I faced with childcare. This advisor went the extra mile to help me continue my education. Just having someone to watch my daughter for that one-hour class made it possible for me to attend school that semester. Of course, this is not something that is commonplace at UHM and I was very lucky to have her assistance that semester.

After giving birth, I continued to communicate with my teachers and email assignments in my two-week absence; however, I still fell behind in class and struggled to catch up with my peers. As an honors student, I was also working on my undergraduate thesis and getting ready to present my work for graduation. Some of my teachers were understanding and gave me a week after I came back to catch up but others expected me to complete assignments with the rest of my class. Needless to say, I found myself typing papers from my hospital bed. With the amount of student parents on campus, I could not understand why there was not already something in place for expectant mothers. There were no guidelines or outlined rights for someone in my situation. It seemed to me that it was as if the whole system was set up for another kind of student, as if someone in my situation did not belong at the university. However, I knew that I was exactly where I belonged. It was the outdated infrastructure of the school system that had not adapted to accommodate student parents.
Whenever I shared my situation with others, they were astonished with the fact that I was in school and continuing to pursue my masters. In the beginning, I actually believed that I was alone and I sometimes felt ashamed of my situation. As I began to get to know my classmates at Hawaiian Studies, I quickly realized that I was not alone and that my presence as a mākuahine at the university was nothing to be ashamed of and deserved support.

In reading the 2010 Native Hawaiian Student Profile, I discovered that the one-year retention rate for Hawaiian students’ was at 73.3%, which is lower than the 78.6% for Mānoa students of other ethnic groups. The report also concluded that a mere 6.6% of Hawaiian students at UHM graduate within four years compared to other ethnic groups on campus who practically double that amount at 12% (Balutski, Freites, and Wright 5). There are most likely various reasons for lower statistics amongst Hawaiians. One of these reasons could be because of the lack of services for Mākuahine Scholars at UHM. As a Hawaiian Studies student, I noticed that there were many student parents in the Hawaiian Studies program and in places, such as Native Hawaiian Student Services (NHSS), with a high Hawaiian population on campus.

When I found out that I was expecting another baby earlier this year, I thought I would have to leave school to care for my newborn. After having my first child while in school and supporting myself, I was well aware of the challenges that lay before me, the greatest being childcare and a lack of student support on campus. With all of my graduate credits complete and only a thesis left to write, I made the tough decision to leave school and got a full time job. Just before the semester started, I realized that I could not simply leave my hopes and goals behind just because I was expecting another child. Being a mother should not make getting a graduate degree impossible. I quit my higher paying job for a full time job that paid less, required more hours, but gave me the schedule I needed to attend school.
As a Mākuahine Scholar, this project is very personal and dear to me. I too will share my own experiences. I am dedicated to outlining genuine challenges and producing positive amendments to UHM. One may question whether or not this actually makes me biased to my research. However, due to my personal connection to this project, no one else would want a more genuine report. As an insider, I can connect with participants on a level that other researchers would not be able to and am able to more deeply understand the experiences of Mākuahine Scholars at UHM. I realize that my interview questions may influence results from interviews, so I asked each of the mothers to contribute their own questions and topics for discussion. I have also included the questions and answers from each interview to allow readers the opportunity to decipher the data themselves. I hope to generate an understanding and clear perspective on these issues. More importantly, I hope to encourage my readers to think outside of the structure that has been replicated for generations and to finally address and support a group of students whose presence is beneficial to all of UH. This project will begin with Mākuahine Scholars and end with a rejuvenation of the entire University.

Entitled "Hoʻomoe Wai Kāhi Ke Kāʻōʻō: Creating a Space and Place for Mākuahine in the University," this paper articulates methods for equal opportunities for Mākuahine Scholars in the university. The first half of the title, “Hoʻomoe Wai Kāhi Ke Kāʻōʻō” is a ʻōlelo noʻeau that is translated as “let all travel together like water flowing in one direction” (Pukui 118). It calls for unity and acceptance of Mākuahine at UHM so that we may all move forward together towards our goals. This paper will start with an explanation for the target group (Mākuahine Scholars) and end having provided benefits for the entire university. The information gathered is written for Mākuahine Scholars at UHM however, it seeks to be a guide or map for all women and universities.
Why Mākuahine Scholars?

Although there are male and female parents at UHM, I chose to focus on mākuahine because a large majority of student parents that I have met in my own experiences as a student were overwhelmingly female. Additionally, mākuahine are the ones who must carry the keiki and bring them into this world and often face greater challenges doing this as students. In an email interview with makuahine #4, she shared another perspective in saying,

I think it is unique being a makuahine scholar, in comparison to a makuakāne scholar, because breastfeeding is something only a makuahine can do. Breastfeeding, amongst other things that come with having a baby, shifts the control on time from the makuahine to the baby. As a result, despite one’s commitment and effort, it is not as easy as it may seem to complete schoolwork. Makuakāne scholars, on the other hand, have a little bit more flexibility with their time.

The statistics previously presented also recognize a greater female population at UHM and more specifically amongst Hawaiians at UHM. Additionally, as a makuahine, I have my own personal experiences that led me to this topic and group selection. Previous statistics also point to a struggle in retention rates for Hawaiians and I believe that services directed to mākuahine can assist with these retention rates and the possibility of increased enrollment of Hawaiians at UHM. By starting with services dedicated to Mākuahine Scholars as a pilot group, entire families can also benefit from one family member’s enrollment and graduation from a university. There is a ʻōlelo noʻeau for this that says, “Ka ʻike a ka makua he hei na ke keiki. The knowledge of the parent is [unconsciously] absorbed by the child” (Pukui 151).
The Role of the Makuahine

The role of the makuahine in a Hawaiian family, as in most families, is foremost in child rearing and in running the household. According to David Malo, a Hawaiian historian who grew up during the time of Kamehameha I, the women were the ones to nurse their children and when they went off to any work, they took the children with them (66). In Native Planters in Old Hawai‘i, pacific anthropologist E.S Craighill Handy and his wife Elizabeth Handy say, “the division of labor in the kauhale was very definite in old Hawaiian times” (301). They write about how the work and responsibilities were clearly divided and observed within the family:

The women and girls were busy too. The care of children was exacting and time consuming; they prepared pandanus leaves and plaited mats and baskets, performed all the complex operations of tapa making, gathered salt from evaporated sea-water pools and stored it, collected shellfish and edible seaweed, and swept and tended the hale noa, or sleeping quarters (Handy, 301-302).

Other domestic tasks of the mākuahine consisted of gathering wild berries, collecting the long saw-edged leaves of the pandanus, soaking and reaming the leaves, making kapa, and more. “There was little idle time for the family’s womenfolk!” (Handy and Handy 304).

In addition to the division of labor between men and women, there were also definite functions determined by age (Handy and Handy 301). The kūpuna did not perform heavy laborious work (Handy and Handy 302). Their most valuable role was taking care of the children after they were weaned away from their mother (Handy and Handy 302). Often times, the tūtū, male and female, were closer to their grandchildren than their parents were (Handy and Handy 302).
Traditionally the responsibility for a child’s diet, health, and training rested with the grandparents (Pukui 90). However, after the arrival of foreigners, intermarriage, and the abandonment of the kapu system these traditional roles have shifted (Handy and Pukui 15-90). Handy and Handy (2010) state, “In the years since [the] white man’s coming, the old order has vanished (301). There have been and are now many women who must bear the full burden of family support. Such a woman is called luhi (overburdened)” (Handy and Handy 301). It seems that as time has progressed more and more responsibilities that were once dispersed amongst the entire family have now been allotted to the makuahine.

There are ‘ōlelo no’eau about women that endure these challenges. For example, “Luhi wahine ʻia. Labored over by a woman” (Pukui 218). This is a saying that is said in respect and admiration of a family that is raised by a woman who alone has fed and clothed her family (Pukui 218). Handy and Handy also write of such luhi or “Poʻai-wahine” as a lone woman who set with raising a family (Handy and Handy 303). This woman then became responsible for weeding, turning the ends of growing shoots, patting them firmly, planting and periodically cultivating in addition to her other mothering tasks (Handy and Handy 303). Another ‘ōlelo no’eau directed towards mākuahine says, “Hāʻawe i ke kua; hiʻi i ke alo. A burden on the back; a babe in the arms” (Pukui 50). This was said of a hard-working woman who carries a load on her back and a baby in the arms” (Pukui 50). For me, these sayings help to enumerate the responsibilities and challenges of motherhood. Although the father has his own responsibilities and role to play, the mother’s role is foremost in child rearing. It is for these reasons and more that I chose to start with Mākuahine Scholars.
Problem Statement:

Traditionally, Mākuahine would remain at home to care for their infants and the household duties. However, as a result of Hawaiʻi’s colonization by the United States and resulting changes of kuleana in the household, mothers now have a responsibility to financially contribute to the family. In today’s economy, this often requires a college education. However, the education system at UHM does not currently provide sufficient options that can make this possible for all Mākuahine Scholars.

In Supporting or Blocking Educational Progress? The Impact of College Policies, Programs, and Practices on Low Income Single Mothers, author Sally Sharp explains the significance of a college degree in the United States. She shares how individual and collective social, economic, and political wellbeing is based upon educational access and degree attainment in the United States (Sharp 115). Thus, by limiting opportunities of educational attainment for Mākuahine Scholars these linked advantages are also limited. Sharp goes on to further to say that potential benefits of post-secondary education are perhaps the greatest for low income single mothers, for whom a college degree is a means of escaping poverty and receiving personal development (Sharp 115). As stated earlier, Hawaiians are statistically challenged with low income and struggle with college retention. Mākuahine Scholars who are single mothers or from low-income families have the most to gain from degree attainment.

In her study of three different institutions and the single mother participants within them, Sharp noted that some of the disadvantages that these mothers faced included class, gender and race (Sharp 116). The struggles that she lists include feeding, clothing, housing and supporting children; all of which demand a great deal of time and financial resources from these student
mothers (Sharp 116). Other challenges that she lists include financing school and meeting day-

to-day financial pressures such as keeping the utilities on (Sharp 119).

Sharp also says, “although colleges and universities have little influence on the degree

and nature of outside support individual students bring to their educational settings, they can

influence what happens to students once they enroll, shaping the quality of students’ experiences

and their persistence in degree programs” (16). Accommodations that would assist Mākuahine

Scholars with equal opportunities in the classroom are not readily available at UHM. These

needs include infant care, academic services, financial aid, and a central office dedicated to

Mākuahine Scholars. As a result of these lacking services, Mākuahine Scholars do not have

equal opportunities to participate in or sometimes even attend school.

In the University of Hawai‘i at Mānoa 2011-2015 Strategic Plan (The Strategic Plan),

Chancellor Virginia Hinshaw states,

The University of Hawai‘i at Mānoa is committed to providing excellence in

teaching, internationally recognized research, and a culture of service to our

society. That commitment is grounded in our historic trust to strengthen and

reinforce native Hawaiian values of kuleana, ‘ohana and ahupua‘a. For more

than a century, our institution has led the way in developing innovative

approaches to changing circumstances and by embracing challenges as

opportunities to foster creative, cooperative solutions (Hippensteele et al. 3).

We cannot consider ourselves grounded in native Hawaiian values such as kuleana and

‘ohana without addressing these needs. In its vision and throughout the Strategic Plan, the idea

that UHM is “grounded in the traditional values of our host culture” is constantly reinforced

(Hippensteele et al. 4). The value of ‘ohana is at the core of Hawaiian culture. UHM cannot
ground itself in a culture or people but not fully support their inclusion in the university.

In her article *Academic Gatekeepers*, Devon Mihesuah addresses the importance of indigenous teachers being the ones to teach indigenous classes (Mihesuah 35). Surely we are limiting the number of Kānaka ʻŌiwi teachers by excluding Mākuahine Scholars from the university and thus also affecting the education and upbringing of their keiki and generations to come. As an institution that is dedicated to “upholding a commitment to Hawaiian values of kuleana, ‘ohana, and ahupua‘a,” UHM has a responsibility to address these concerns now. This project gives UHM the opportunity to take these challenges and mold them into the “innovative approaches to changing circumstances” that Chancellor Hinshaw wrote of. This would allow UHM the opportunity to lead academia in truly “creative, cooperative solutions” for all indigenous women, their families, and communities.
Research Procedures:

This paper and proposed resolutions were written as a result of information and data gathered from nation wide research on student mothers and interviews done with Mākuahine Scholars at UHM. However, this paper was done for all student mothers and institutions of higher education to benefit from. Mihesuah asks her readers, “What is the use of studying history and culture if you cannot assist those alive today?” (Mihesuah 42). This is precisely what I intend to do. Rather than merely documenting the perpetuation of discrimination against Mākuahine Scholars in the education system, this paper aims to voice the concerns of Mākuahine Scholars at UHM and provide proactive resolutions that will benefit both mothers and the university.

Mihesuah analyzes the variances between native and non-native scholars and she determines that the native scholar tends to go against the status quo and is more concerned with the welfare of tribes, empowerment for indigenous people and inclusive stories of past and present (33). Not only is this project in compliance with these indigenous discourses, but it also serves to show the university and the “academic gatekeepers” the importance of indigenous work and thus the inclusion and support of Mākuahine Scholars at UHM. This paper carries the unheard stories of Mākuahine Scholars at UHM and recognizes their significance in the university.
Methodology

The methodology for this research was based on a qualitative research methodology. As a Mākuahine Scholar myself, I played an active role in my research and interactions with participants. I recruited six participants through a listserv of Mākuahine Scholars entitled “Mākuahine Scholars”. This list was generated by a Mākuahine Scholar, Kaiwipuni (Punihei) Lipe, and composed of those who expressed interest in having a group that would allow student mothers to get together and support one another. I used this listerv to send out a mass email that explained my project, its goals, and the need for Mākuahine Scholar participants. As a result of this, I received responses from six of the 20 mākuahine that are UHM students on the listserv. To participate in this study, participants must have identified as Hawaiian mothers who are past/present students at UHM.

Each mother’s identity is kept confidential. Thus titles such as Makuahine #1, Makuahine #2, etc. are used to refer to each mother. Three interviews were conducted in person (Makuahine #1-#3) and three interviews were conducted by email (Makuahine #4-#6). The interview process followed a semi-structured outline in that there was partial pre-planning of the questions asked. The same interview questions were used at each interview. However, many of the personal interviews often instigated unique questions and responses of their own. Some interviews were longer than others depending how much time each makuahine had. Other times, preceding questions provoked responses to the following questions so there was no need to ask them when we did not have enough time. Additionally, mākuahine were asked to contribute any questions, thoughts, or concerns to the interview. This prompted unique but comparable results. Interviews were conducted within the guidelines of the Institutional Review Board (IRB) at UH Mānoa. However, they were also informal and followed a more conversational approach to
allow participants to feel comfortable and open to fully participating. All interviews were voice recorded for documentation and review.

The data gathered was analyzed for common themes amongst participants in order to provide a summary of proposed resolutions that inspired the writing of this paper. The classic analysis strategy was adopted for data analysis because it provided a low-technology option for beginners, like myself, to qualitative analysis. This process allowed for the identification of themes and categorizing of results. In following the classic analysis strategy, once the interview results or data was complete, it was printed out and sorted by responses to each question. Once the responses were organized, they were used to generate a list of proposed resolutions.

These proposed resolutions were then further divided into three categories that consisted of free, low cost, and investment resolutions. Although these resolutions are proposed for Mākuahine Scholars, many of these resolutions stand to benefit other UHM students and the university as a whole. Interview notes, questions and participant responses are located in the Appendix of this paper. This project and the voices that stood behind it will surely serve as a stepping-stone to further equal opportunities of higher education for all mothers at UHM.
Theoretical Significance:

In recognizing the need to create a space and place for Mākuahine Scholars within the university, Critical Race Theory (CRT) in educational research was used to analyze and identify current challenges and proposed resolutions for Mākuahine Scholars. In *Whose culture has capital? A critical race theory discussion of community cultural wealth*, Tara Yosso defines CRT in education as “a theoretical and analytical framework that challenges the way race and racism impact educational structures, practices, and discourses” (74).

Origins

Richard Delgado and Jean Stefancic, authors of *From Critical Race Theory: An Introduction*, explain the uniqueness of CRT in that is derived from an “activist dimension” (Delgado and Stefancic 2). According to Delgado and Stefancic, CRT transpired amongst a group of lawyers, activists, and legal scholars across the country and is based off of insights from both the Critical Legal Studies (CLS) and radical feminism movements (Delgado and Stefancic 2). Yosso also attributes CRT to the CLS movement and maintains that, “CLS scholars questioned the role of the traditional legal system in legitimizing oppressive social structures” (Yosso 71). The analysis of the formulation of such systems, in this case the legal system, and those in power to create them transpired into the early foundations of CRT. CRT is significant to my research because it attempts to understand our social situation and then to change it. CRT “sets out not only to ascertain how society organizes itself along racial lines and hierarchies, but to transform it for the better” (Delgado and Stefancic 2).

Although much of CRT is based in the concept of race and racism in social structures, its discourse of marginalized groups is more than just an analysis of race. In *Toward a Tribal*
Critical Race Theory in Education, Bryan Brayboy states that scholars who utilize CRT in education work towards eliminating the influence of racism, sexism, and poverty amongst students and faculty (Brayboy 428). Mihesuah also leads a similar discussion and explains how indigenous scholars are not the only ones victimized, and lists females as one of the groups that are often rejected by academic gatekeepers who serve to obstruct or hinder “the other” from their academic circles or agencies (32). As it pertains to my research, CRT is applied to centralize marginalized mākuahine scholars and to re-evaluate the current university system at UHM.

CRT and Mākuahine Scholars

Mākuahine Scholars or Mākuahine in general are not recognized as a group at UHM. There are no services specific to them within the university and the services that are available for their benefit do not entirely support them as students. If mākuahine do find a way to attend school they do not have equal opportunities to engage in higher education to that of other students. Some mothers are lucky enough to have financial stability for childcare and living expenses. However, mothers who cannot afford childcare and do not have family members to assist them do not have the same options. Single mothers or mothers in a working class family must often work and go to school in order to support their family. These Mākuahine Scholars must do more work with less support. They come to school to make a better life for their children, to rise above their class or social expectations, only to be met with challenges from an institution that should promote higher education and opportunity.
Mākuahine and the University

In Hawaiʻi’s economy today, it is practically a necessity for one to have college experience in order to get a job that will adequately support a family. By neglecting to provide services and options for Mākuahine Scholars, UHM is not only limiting mothers, but also an entire family, and ultimately our entire state’s economic well being and future. UHM aims to respect and ground itself in the Hawaiian culture, however it is also highly structured as a traditional US institution mirroring the ideals and structures of Hawaiʻi’s US colonizers. Yosso explains how “racism overtly shaped social institutions at the beginning of the twentieth century and continues, although more subtly, to impact US institutions of socialization in the beginning of the twenty-first century” (70). Yosso also describes a contradictory nature of education within education institutions wherein oppression and marginalization takes place while at the same time the potential to “emancipate and empower” is promised (70). Although it may not be intentional, these traditional views shape the university structure. In limiting options for Mākuahine Scholars, UHM excludes this group from attending or equally participating as university students. In fact, these deficiencies exclude mothers of all ethnicities.

“CRT finds that racism is often well disguised in the rhetoric of shared ‘normative’ values and ‘neutral’ social scientific principles and practices” (Yosso 74). Services for mākuahine are not readily available at UHM because motherhood is not understood as a “normal” circumstance for students and is not entirely accepted at the university. It may be that these needs have not been voiced to UH administrators. Whatever the reason may be Mākuahine Scholars have a right to a place in the university and should be provided for accordingly.
From Rags to Riches: The Power of Perception

In her work, Yosso aims to transform negative ideologies and perceptions of people of color in the education system. She argues for a shift from the assumption that People of Color lack social and cultural capital for upward mobility (Yosso 70). She asserts that this way of thinking is dangerous because “as a result, schools most often work from this assumption in structuring ways to help ‘disadvantaged’ students whose race and class background has left them lacking necessary knowledge, social skills, abilities and cultural capital” (Yosso 70). In regards to my research, I have presented statistics and facts that highlight the challenges that Mākuahine Scholars endure, however, these challenges alone do not justify support services for Mākuahine Scholars. The case for Mākuahine Scholars is being made because Mākuahine Scholars have a right to be in the university. Mākuahine Scholars further enhance the university with their presence and are not deserving of these rights simply because they are a challenged group.

One such benefit that Mākuahine Scholars bring to the university is what Yosso calls “Community Cultural Wealth”. She outlines six forms of capital that she believes to be encompassed in said wealth. The six sources of capital that she identifies are: aspirational, navigational, social, linguistic, familial, and resistant capital (Yosso 77). Rather than focusing on the disadvantages of these communities, she celebrates their culture and the unique experiences that People of Color have to offer. These forms of capital draw on the knowledge that Students of Color bring from their homes and communities and transfer into the classroom (Yosso 69). Yosso defines community cultural wealth as “an array of knowledge, skills, abilities and contacts possessed and utilized by Communities of Color to survive and resist macro and microforms of oppression” (77).
In *Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and Wisdom in Higher Education*, author Konai Helu Thaman shares similar ideologies in her writings about the decolonization process. She says, “the theme of decolonizing Pacific Studies is about our struggles, from kindergarten to university, to learn the dominant study paradigms and worldviews of western people who lived in other places at other times” (Thaman 2). It is the prevalence of these “norms” that continue to marginalize and suppress all others. However, with the inclusion and support of Mākuahine Scholars at UHM, these walls can begin to come down.
Community Cultural Wealth within Hawaiian Culture

The following section highlights the six forms of community cultural wealth identified by Yosso. They are included to explain community cultural wealth as it pertains to Hawaiian culture and the importance of the inclusion of Mākuahine Scholars at UHM.

Aspirational capital

“The ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers” (Yosso 77). “Native Hawaiians are among the most socioeconomically disadvantaged ethnic groups, both within the state of Hawai‘i and at the national level” (Kana‘iaupuni, Malone, and Ishibashi 2). Despite these negative implications, our people push on and Hawaiians young and old continue to enter the University of Hawai‘i. In fact, UH System wide enrollment for Hawaiian students increased from fall 2008 to 2010. The 2010 Native Hawaiian Student Services Report details an increase of 3,560 Hawaiian Students in three years (Balutski, Freitas, and Wright 6).

<table>
<thead>
<tr>
<th></th>
<th>Fall 2010</th>
<th>Fall 2009</th>
<th>Fall 2008</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Hawn</td>
<td>%</td>
</tr>
<tr>
<td>UH Mānoa</td>
<td>20,337</td>
<td>2,866</td>
<td>14.1%</td>
</tr>
<tr>
<td>UH Hilo</td>
<td>4,079</td>
<td>1,028</td>
<td>25.2%</td>
</tr>
<tr>
<td>UH W O‘ahu</td>
<td>1,471</td>
<td>380</td>
<td>25.8%</td>
</tr>
<tr>
<td>UH CC’s</td>
<td>34,203</td>
<td>9,860</td>
<td>28.8%</td>
</tr>
<tr>
<td>UH System</td>
<td>60,090</td>
<td>14,134</td>
<td>23.5%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>Hawn</td>
<td>%</td>
</tr>
<tr>
<td>UH Mānoa</td>
<td>20,435</td>
<td>2,588</td>
<td>12.7%</td>
</tr>
<tr>
<td>UH Hilo</td>
<td>3,974</td>
<td>913</td>
<td>23.0%</td>
</tr>
<tr>
<td>UH W O‘ahu</td>
<td>1,333</td>
<td>321</td>
<td>24.1%</td>
</tr>
<tr>
<td>UH CC’s</td>
<td>32,203</td>
<td>8,331</td>
<td>25.9%</td>
</tr>
<tr>
<td>UH System</td>
<td>57,945</td>
<td>12,153</td>
<td>21.0%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>Hawn</td>
<td>%</td>
</tr>
<tr>
<td>UH Mānoa</td>
<td>20,169</td>
<td>2,456</td>
<td>12.2%</td>
</tr>
<tr>
<td>UH Hilo</td>
<td>3,773</td>
<td>867</td>
<td>23.0%</td>
</tr>
<tr>
<td>UH W O‘ahu</td>
<td>1,140</td>
<td>268</td>
<td>23.5%</td>
</tr>
<tr>
<td>UH CC’s</td>
<td>28,444</td>
<td>6,983</td>
<td>24.5%</td>
</tr>
<tr>
<td>UH System</td>
<td>53,526</td>
<td>10,574</td>
<td>19.8%</td>
</tr>
</tbody>
</table>

Figure 1. Hawaiian Enrollment. 2010 Native Hawaiian Student Profile. October 2010. Web. 19 February 2013.

With challenges such as those presented in this paper, one must certainly possess strength, character, and perseverance to look beyond negative circumstances and enter a system such as the university. Mākuahine Scholars and Hawaiian students alike truly possess this
aspirational capital that is unknown to students who do not have such life experiences and challenges. These circumstances may be difficult but it is a challenge that we as a people share and fight to overcome.

**Linguistic Capital**

“The intellectual and social skills attained through communication experiences in more than one language and/or style” (Yosso 78). Anyone who is familiar with the Hawaiian language cannot doubt the cultural knowledge, history and relationship to the ʻāina that is rooted within it. Larry Kimura, Assistant Professor of Hawaiian Language and Culture at UH Hilo further explains the importance of language in that, “language demonstrates the uniqueness of a people, carrying with it centuries of shared experience, literature, history, traditions and reinforcing these through daily use” (173).

Indigenous people are experts in the areas that they occupy. When you start to loose the language, you begin to lose the knowledge that indigenous peoples have acquired (Harrison 17). In maintaining the presence of Hawaiians, especially Mākuahine Scholars, this knowledge and Hawaiian language is also maintained and promoted at UHM. The Strategic Plan highlights this knowledge and promotes its expansion and inclusion at UHM (Hippensteele et al. 16-17). It is evident that linguistic capital is a significant contribution that accompanies the presence of Hawaiians on campus. By adding the experiences of Mākuahine Scholars to this, this knowledge is further enriched with the perspectives of mākuahine.
**Familial Capital**

“Cultural knowledges nurtured among familia (kin) that carry a sense of community history, memory and cultural intuition” (Yosso 79). Mākuahine Scholars are the ideal group of such familial knowledge. As mothers, they are the ones responsible for caring and teaching their keiki. Earlier discussions about the role of the Mākuahine in the ʻohana in traditional and contemporary times cited these responsibilities. Yosso shares how isolation is minimized as families connect with one another around common issues (79). Thus in supporting and perpetuating the presence of Mākuahine Scholars at UHM, this “isolation” ceases to exist and we are no longer marginalized. Mākuahine are leaders in their ʻohana and are rich resources for familial capital. Hawaiian women in particular are characterized by their strength and are leaders in every field of things Hawaiian, and stand at the forefront of the Hawaiian movement (Kameʻeleihiwa 1). Such knowledge can greatly benefit the university and its students.

**Social Capital**

“Networks of people and community resources” (Yosso 79). This form of cultural wealth builds upon the networks formed in familial capital. Yosso gives an example of a student who uses social contacts and community resources to identify and attain a scholarship. In my experience as a Hawaiian Studies major, this is a common practice amongst Hawaiians. There is an ʻōlelo noʻeau that says, “ʻAʻohe pau ka ʻike i ka hālau hoʻokāhi. All knowledge is not taught in the same school.” meaning “one can learn from many sources” (Pukui 24).

It is quite common for Hawaiian students to look beyond sources such as books and websites and to go out into the community to gather knowledge. I have colleagues who chose to have community members and cultural practitioners who do not have a college degree to serve
on their thesis committees. Rather than limiting themselves to UH professors, these Hawaiians recognize the cultural wealth and knowledge within their own communities that cannot be found in the university. This is the knowledge and networking that Yosso idealizes. In introducing these additional sources, the university is further enriched with additional resources and perspectives. These sources are invaluable and may not otherwise be discovered or preserved.

**Navigational Capital**

“Skills of maneuvering through social institutions” (Yosso 80). Yosso describes this strength as an “ability to maneuver through institutions not created with Communities of Color in mind” (80). This entire paper is a testimony of this struggle for Mākuahine Scholars. Although the institution was not founded to educate Mākuahine Scholars and continues to lack proper services for us, we are still here. My advisors Mehana Hind and Kahunawai Wright are examples of Mākuahine Scholars that came before me and Mākuahine participating in this study will help to pave the way for those who will follow.

**Resistant Capital**

“Those knowledges and skills fostered through oppositional behavior that challenges inequality” (Yosso 80). Yosso further describes this strength as being grounded in resistance to subordination that is shared amongst People of Color (80). Mākuahine Scholars share in this struggle as Hawaiians and as women. Once again, the very subject of this paper is an example of such challenges to inequality. Rather than leaving UHM or failing to acknowledge said inequalities, the Mākuahine Scholars that participated took the initiative to challenge UHM to amend these inequalities and to provide a space and place for them in the university.
CRT Conclusion

The six forms of community cultural wealth presented in this paper serve to illuminate the potential and strengths of Mākuahine Scholars. CRT, in regards to education, identifies remnants of racism within the education system that leads to the exclusion or marginalization of certain groups within the university. Yosso’s analysis is unique in that it magnifies the advantages and contributions that ‘People of Color’ offer, as opposed to their disadvantages and struggles, as justification for their inclusion.

Yosso says, “One of the most prevalent forms of contemporary racism in US schools is deficit thinking” (75). She shares how deficit thinking places the blame on the minority students and their families, asserting that they should change to conform to the school system, rather than the other way around (Yosso 75). Such thinking limits the inclusion of Mākuahine Scholars within universities, telling them that if they cannot comply with the system in place, then there is no place for them. As evidenced in this section, this way of thinking does not limit Mākuahine Scholars alone. It limits all UHM students and the potential for the enhancement and diversity that UHM prides itself in.

Goal #3 of the Strategic Plan includes Mānoa’s efforts to expand its ability to meet community needs, increase Native Hawaiian knowledge and develop resources for families (Hippensteele et al. 16-17). Each of these efforts calls for the inclusion and support of Mākuahine Scholars at UHM. Deficit thinking does not allow for the transformations or cultural foundations that UHM aims to achieve in its Strategic Plan. This paper contains resolutions for changes that will support and welcome Mākuahine Scholars at UHM.
Research Questions:

This paper addresses challenges that Mākuahine Scholars encounter as students at UHM. Some of the questions asked throughout this process were:

1) How does motherhood influence one’s experience at UHM and vice versa?

2) How does the university replicate colonial structures and practices in the 21st century?

3) How can we enhance student services that are currently available to better address the unique circumstances and responsibilities of Mākuahine Scholars at UHM?
CHAPTER 2: LITERATURE REVIEW

Previously Conducted Research:

There are many studies, which I will refer to throughout this paper, that are founded in concepts of race and gender in the education system. In *Shut Out: low income mothers and higher education in post-welfare America*, various studies analyze the experiences, challenges, and obstacles that low income mothers face in the university system. The study conducted by Sharp, one of the many authors featured in *Shut Out*, was similar to my analysis in that it included interviews from student mothers. Sharp also includes interviews with faculty and compares services and experiences for student mothers across three schools.

However, my study on Mākuahine Scholars is unique in that it is centered in the experiences and challenges of Mākuahine Scholars and targets UHM. Aside from analyzing and documenting these challenges, this project proposes actual solutions and recommendations to provoke change at UHM. It is my goal to ensure that my work will go beyond the pages before you and extend into new policy and services for Mākuahine Scholars.

Identifying Universal Needs of Student Mothers

As a Mākuahine Scholar, I am well aware of the challenges and difficulties that Mākuahine Scholars encounter. Simple tasks that most college students may take for granted, such as the opportunity to go to class or free time to do homework, can be a daily struggle. I could write on and on about the struggles and challenges that I alone face as a working Mākuahine Scholar. However, my needs, circumstances, and challenges may differ from other Mākuahine Scholars. Therefore, this section seeks to highlight information gathered from
studies and research on student mothers nationwide. Although there was no data specific to Mākuahine Scholars, national data compiled has helped to formulate universal needs and challenges of student mothers. The lack of data centered on Mākuahine Scholars has identified the gross need for research on this group.

As a result of research on student parents nationwide and the interviews conducted with mākuahine scholars, I have identified three target areas of concern for student mothers. These areas consist of financial aid, childcare, and community support. When referring to community support for Mākuahine Scholars, this included support from family, friends, and the university community. As a Mākuahine Scholar, I myself have battled with each of these areas and I found the stories and experiences of other student mothers to be very relevant to my own.
CHAPTER 3: FINANCIAL NEED

The Price of Being a Student and a Parent

Finances are one of the biggest concerns of any parent. According to the 2011 data gathered by the U.S. Department of Agriculture (USDA), “for the overall United States, annual child-rearing expense estimates ranged between $12,290 and $14,320 for a child in a two-child, married-couple family in the middle-income group” (Lino 12). Since these cost estimates are an average per child, these are definitely costs that student parents face and should therefore be accordingly factored into their cost of attendance. Unfortunately, at UHM, this is not one of the ‘Cost of Attendance’ factors that are evaluated in one’s attendance. The areas that are considered are: Tuition, Fees, books and Supplies, Room and Board, Personal Expenses and Transportation and sometimes childcare (See figure 2 for a sample).

These areas hardly consist of costs that Mākuahine Scholars face as student parents. Housing accounted for the largest share across income groups in the USDA report. This area consisted of 30 to 32 percent of total expenses on a child in a two-child, husband-wife family. For families in the middle-income group, child care/education (for those with the expense) and food were the next largest average expenditures on a child, accounting for 18 and 16 percent of child-rearing expenses (Lino 11). It is important to consider that these estimates are an average across the United States, where it is far less costly than the prices we pay here in Hawaiʻi. In fact, the cost of living in Hawaiʻi is among the highest in the United States (Kanaʻiaupuni, Malone, and Ishibashi 1). Therefore the financial burden on Mākuahine Scholars is even further intensified than data compiled for parents in general across the U.S. who may or may not be attending school.

Figure 3 represents the major financial areas identified by the USDA for all families. This includes: Housing, food, transportation, clothing, health care, child care/education, and miscellaneous goods and services [entertainment, personal care items, etc.] (Lino 11). Although some of these areas are identified as an individual cost of attendance at UHM, it merely represents estimates of traditional college students and does not factor in the additional costs for Mākuahine Scholars.
Cost of Attendance: Fact or Fiction

Additionally, areas that are considered as a portion of the cost of attendance for students are not always accordingly evaluated with one’s true cost of attendance. In my experience, I have to drive to school so that I can drop off my daughter before going to campus. Before I enrolled my daughter in a school near my home, this consisted of a commute from Ewa Beach to my mother’s house in Mākaha and then to UH. This amounted to over 50 miles each way in order to attend school. However, the cost of attendance calculated by the financial aid office only factored in $360 into my transportation costs for the entire school year, this barely covered gas costs for my little Toyota in a single month!
In fact, as a non parking pass holder, I am not so sure if this even covers the fees that UHM charges me for parking on campus. Parking charges are currently at $5 a day and $6 after 4pm. Of course, this is only if you are lucky enough to get into a parking structure before it is full. If not then one must pay $2 for every half hour, which can quickly add up in full day at school and is capped at $16 a day (Commuter Services).

I learned from a friend that I could ask the financial aid office to amend my cost of attendance. Yet after explaining my situation to a representative at the financial aid office, I was questioned about my actual costs as if my plea was fabricated and then reluctantly told me that I could contest my cost of attendance estimate for transportation but it may not make much of a difference, if at all. I was also told that I needed to have all of my past receipts for gas for the school year in order to prove my case. Like most people, I had not saved all of my gas receipts and feeling discouraged from the response that I got, I never did contest my transportation costs. The financial aid office never advertised the fact that I could contest my cost of attendance, and when I did attempt to go thru the process, I was discouraged. If there is anything that Mākuahine Scholars can never have enough of, it is time. Since I was told that my efforts might not make much of a difference, I decided that the time and effort that I would place in this task was far less than what I could gain.

The financial aid office also allows students to amend their cost of attendance to cover childcare costs but this too is not advertised and was only made known to me when I spoke with another Mākuahine Scholar. These are examples of situations that highlight the need for a representative on campus for Mākuahine. Although one can include childcare as a cost of attendance, additional costs of raising a child (Costs for food, living expenses, etc.) are not reflected in the cost of attendance of a Mākuahine Scholar and make it extremely difficult for
single mothers attending school. The financial aid office is made aware of a student’s finances and amount of dependents through the Free Application for Federal Student Aid (FAFSA) report that must be completed by all financial aid recipients. Yet, these costs are not entirely recognized.

Financial Challenges and Unmet Need

Donald Heller and Stefani Bjorklund, authors of Student Financial Aid and Low Income Mothers, best identify another financial challenge for student mothers. They cite a study conducted by the Advisory committee on Student Financial Assistance, a governmental body established to advise the Secretary of Education and Congress on student aid policy, which finds unmet need to be a serious problem for lower income students (Heller and Bjorklund 135). Heller and Bjorklund define unmet need as “the difference between the cost of attending college and the resources available to meet those costs” (135). Therefore, even after the financial aid department generates a cost of attendance, students are unable to get enough funding from the university, federal government, and private support from scholarships to help them meet this need.

In my personal experience, this is where I relied on student loans. However, student loans can quickly amount to a huge burden for student mothers and often have their own limits. Even with the possibility of student loans, financial resources are still limited to one’s cost of attendance as determined by the university’s financial aid office. In my situation, if the financial aid office truly calculated my costs, my unmet need would and definitely was a lot more than what was estimated. Heller and Bjorklund explain this phenomenon and introduce the fact that mothers in post-secondary education are more likely to experience even greater cost-resource
discrepancies than non-parenting students because parents generally allocate any “extra” income to pay for family expenses rather than college costs (135).

The report conducted by the Advisory Committee on Student Financial Assistance also stated that financial barriers were a critical factor in the ongoing gap between the college participation rates of low-income youth and those of their higher income peers. Of course, Hawaiian families in Hawai‘i have the lowest mean family income of all major ethnic groups (see figure 4) in the state (Kana‘iaupuni, Malone, and Ishibashi 1). Heller and Bjorklund state that even after one includes financial aid from all sources such as: the federal government, state governments, higher education institutions, private organizations and in all forms, grants, loans, and work study, low income college students still face a gap of thousands of dollars per year (129).

![Figure 4. Mean Family Income.](image-url)
This does not begin to include the costs of being a parent and even more challenging, a single parent. According to Kana`iaupuni, Malone, and Ishibashi, the median family income among Native Hawaiian single-mother families with children younger than eighteen years old was $19,530 in 2005 (2). This was $700 lower than the national average of $20,284 and did not even account for the higher cost of living in Hawai`i (Kana`iaupuni, Malone, and Ishibashi 2). Additionally, Hawaiian families are larger than average in Hawai`i. Therefore this comparatively low income must also support a greater number of individuals and would most likely be a lot lower for a single mother who must also go to school in addition to work. Per capita income accounts for differences in household size, measuring how much income is available for each individual in the household. Kana`iaupuni, Malone, and Ishibashi’s analysis of per capita income concluded that Native Hawaiians are socioeconomically disadvantaged (4).

The per capita income for Native Hawaiians averaged $14,199, the lowest among the state’s major ethnic groups—less than half that of non-Hispanic Whites ($30,199) and almost 35 percent lower than the statewide figure of $21,525 (Kana`iaupuni, Malone, and Ishibashi 4). These numbers serve as a testimony for the advancement of Hawaiian families through higher education and highlight the significant financial challenges that Mākuahine Scholars face.

The Working Mother and the Increase in Challenges for Low Income Families

The Student Financial Assistance Report also explains that there is consistent evidence that financial aid, particularly in the form of grants or scholarships, encourages college enrollment and persistence of low-income students in general (Heller and Bjorklund 130). As a Mākuahine Scholar I know that I myself could not possibly attend school without such assistance.
Additionally school can take up just as much time, if not more, than working full time. Some Mākuahine Scholars do not have time to work while attending school, which greatly affects the family income. On the other hand, some student mothers must continue to work full time or at least part time to continue to support their family. Since Mākuahine Scholars must split their time between school, family, and possibly work, they are also more likely to be low-income students.

**There is Hope**

Single mothers for example, do not often have much of a choice but to work or to go on welfare. Bridge to Hope is a program at UHM that presents an education option for welfare recipients and First-to-Work participants who want to attend college (Bridge to Hope). On its website, this program is described as a “means of achieving lifelong economic self-sufficiency” (Bridge to Hope). The program is designed to assist with on-campus student employment and other services to help welfare recipient students with their educational goals. Although services are limited to welfare recipients, any student parent can find something helpful on their website. Not all parents are welfare recipients, yet, according to the 2011 data compiled by the USDA, 85% of single-parent families and 33% of husband-wife families were in this lower income group nationwide (Lino 14).

The Bridge to Hope staff has compiled a list of resources for the following: Returning to school, budgeting, child care, and research regarding the program. Although these links and sections are extremely helpful, they do not provide services that can be offered to all Mākuahine Scholars or student parents in general.
Another helpful resource on the website is a link to the UH Foundation for a listing of scholarships as well as listings of organizations that service or encourage student parents. These areas can be built upon and strengthened to better assist Mākuahine Scholars and other student parents on campus. Sharp acknowledges the significance of such programs and efforts in saying, “the lessons we learn about what works with low income mothers are, arguably, lessons about what works with all students…” (Sharp 127).
CHAPTER 4: CHILDCARE

Childcare is the second target area of concern for student mothers and a necessity for any student parent. According to the People Attentive to Children (PATCH) website, childcare is the second largest expense in a parents budget (PATCH). Information gathered for the 2010 United States Census indicated that on average, families with children spend $138 a week on childcare (Bureau of Labor Statistics). It also reported that families with children under the age of five spend an average of $170 a week on childcare (Bureau of Labor Statistics).

The 2010 Census provided data on the percentage of income that a family spends on childcare. The lowest income bracket provided was for income ranging from $1500 to $2,999 a month. At this level, on average 49.5% of the family income went to childcare expenses (Bureau of Labor Statistics). This percentage decreases with a rise in income. It can be very challenging for parents, let alone student parents, to find childcare in Hawai‘i. There are limited possibilities available. This chapter will detail some of these possibilities and the different types of childcare that is available in Hawai‘i.

PATCH

PATCH is an advocacy agency that was established in Hawai‘i in the early 1970’s in order to improve the availability and accessibility of quality child care programs in Hawai‘i. At the time, 47.4% of U.S. mothers worked outside of the home (PATCH). By 2000, this number increased to 72.9%. Today, PATCH annually serves approximately 10,000 families with childcare needs. The largest percentages of parents accessing PATCH services are parents 19 years old and younger, making up 30% of PATCH clients. The second largest group consisted of 26% of PATCH clients who fell in the age range of 20-29. Therefore, one can estimate
roughly 56% of PATCH clients are in the average college age group. This indicates a high level of childcare needs for this age group. Additionally, Hawaiians are the third largest ethnicity of clients making up 14% of PATCH clients (PATCH).

Just as I have identified children ages 2 and younger as a group in need of childcare for Mākuahine Scholars, PATCH’s 2011 Annual Report also identifies this age range as that in most need, representing 75% of the children in need of childcare. The report has identified a lack of vacancies followed by cost as the two greatest identifiable problems for finding infant care (PATCH).

**Terms Associated with Child Care Costs and Programs:**

**Adult-child ratio:** Recommended number of adults to care for a specific number of children

**Licensed Care provider:** A provider who has received a certificate of approval issued by the State authorizing the operation of a childcare facility. Such facilities are required to meet certain health, safety, and training standards (including CPR and First aid qualifications).

**License-exempt Care provider:** This provider is not required to meet State-licensing requirements. Such providers can care for up to two children who are not related to them in addition to their own relatives.

**Accredited Care Provider:** This provider has met the highest care standards established by organizations such as the National Association of Young Children (NAYEC) and the National Association for Family Child Care (NAFCC) for registered family care home providers (Choosing Quality Childcare, 2).
Types of Child Care

According to the PATCH website, the average cost of childcare in Hawai‘i is $640 per month. This varies depending on the child’s age and needs, in addition to the necessary days and hours that care is needed. The type of child care desired will also greatly affect cost. The types of care outlined by PATCH include: family child care, child care centers, infant and toddler centers, preschools, head start, before and after school programs, relatives/friends care, and in home Care. For example, an infant center based facility charges an average of $1,054 a month, while infant family child care homes average $614 a month. This presents an annual difference of over $5,000! Additionally there are approximately 526 family child care centers as opposed to 71 Infant/Toddler Programs in Hawai‘i. The following sections will outline the various types of child care as defined by PATCH. It will also present variables that parents should consider when making their own decisions in regards to the kind of child care that is best for their keiki.

Family Child Care

“Family Child Care is care provided in the caregiver’s home typically caring for up to 6 unrelated children, depending on their ages” (PATCH). As a parent, one should consider the type of neighborhood, home, and people who will be in the home where childcare is provided. PATCH provides a helpful database of childcare providers to choose from. However, PATCH also provides a disclaimer that you must agree to have read before you can access its list of childcare providers. It says:

PATCH only refers child care providers ("Providers") that are licensed by the State Department of Human Services. Providers are not employees, subcontractors, agents or licensees of PATCH. PATCH makes no warranties,
expressed or implied, regarding their license status and the nature and quality of child care and accepts no liability for services rendered by said providers, including but not limited to, any intentional or negligent acts by the providers resulting in injury to children under their care and/or damage to property of the children/parents. We strongly recommend that you carefully read the Provider's contract before signing it to help avoid any future disputes or miscommunications (PATCH).

As a parent in search of childcare for my own keiki, this disclaimer and the idea of leaving my child in a strangers home is frightening. Although these childcare providers may be licensed to care for kids, this is not always a testament of character or that of other family members or friends who may frequent the home. Family child care is a more affordable option (approximately half the cost of an infant care center) but for me personally, it is hardly an option that I am comfortable with.

Despite my individual feelings, the 2011 PATCH Annual Report stated that most parents chose a family child care home to meet their child care needs, representing about 45% of those surveyed. Some of the reasons cited by PATCH for family child care are: parents want to keep their children in a home-like environment, they prefer to relate to a single caregiver, or they believe that children are healthier, happier and more secure in smaller groups. These are all factors that parents should consider when making their own decisions.

**Child Care Centers**

Child Care Centers include day care nurseries; preschools, parent cooperatives, and drop-in child care centers. According to PATCH, some of the reasons parents choose child care centers include: interaction with a larger number of children and adults and variety of age
groups. As a Mākuahine Scholar, this is the option that I recently chose for my daughter but for different reasons. The main reason I chose to go with a Child Care Center as opposed to Family Child Care was for safety reasons. I just felt more comfortable knowing that my daughter was at a school facility where there were trained teachers and faculty members as opposed to a single caregiver looking after multiple children on his/her own. I am more comfortable with this not only because of the extra set of eyes and hands to watch over my child but for the extra set of eyes on the childcare providers and staff. This better assures me that each person is properly doing his/her job. I would have made this decision a lot sooner if I could afford it. Now that my daughter is three, childcare is about half the cost of what it was for her when she was an infant. Additionally, as children get older (usually at least 3 years old), there is more financial assistance for them through programs such as open doors and Pauahi Keiki Scholars.

Infant and Toddler Centers are Child Care Centers that specialize in caring for infants and toddlers. PATCH emphasizes the fact that Infant and toddler care should be based on relationship planning as opposed to lesson planning and should emphasize child directed learning over adult-directed learning. PATCH also adds that such care must explore ways to help caregivers get "in tune" with each infant they serve and learn from the individual infant what he or she needs, thinks, and feels. Of those surveyed by PATCH, only 4.5% chose the infant/toddler Center option. Although there are no reasons listed as to why parents made their individual choices, I believe that this is largely a financial decision.

Preschools

Preschools are listed as a separate category from that of child care centers because of the
difference in age groups that they serve. Preschools typically serve 3-4 year olds while Child Care Centers range from about 2-5 years of age unless they are infant/toddler based. PATCH suggests that parents often choose this option because they believe larger groups, multiple caregivers, and state inspections make programs safer for their children. Like myself, parents find that more staff, space, equipment, toys and organized activity provide for a better environment for their children.

**Head Start**

PATCH describes Head Start as a program designed to promote the growth and development of children from low-income families. Key priorities of the heard start program are listed on the Department of Health (DHS) website. These priorities include: school readiness, activities relating to children with disabilities, family literacy services, health care, professional development, father involvement, services for homeless children, management and fiscal improvement child outcomes. The Head Start program is for children ages 3-5, while the Early Head Start program serves pregnant women, infants, and toddlers (PATCH). Head start is an affordable option for low-income families, unfortunately, the wait list for these programs are often extensive.

I learned from my own personal experiences that you have to find the time to continuously follow up with these agencies. I applied for early head start when I was pregnant with my first daughter. I was placed on a waiting list and after about a year without notice, I called the program only to find that they recently implemented a new process by which parents must reapply and go thru the entire process again if they are on the wait list for over year. Of course, no one called or sent a notice of this to me so I found myself reapplying once more.
Today, my oldest daughter is a little over three and she has been on the wait list for the second time for about 5 months. Therefore, although head start seems like an affordable option, one must keep in mind the challenges that accompany this option. After-School Care is self-explanatory and mainly provided at the Elementary or Intermediate School that a child attends, so there is nothing more to say about this option.

Relative/Friend Care

According to PATCH, a relative or friend who is known and trusted provides this care. This form of child care is license-exempt and therefore does not require the child care provider to meet the state’s child care licensing requirements. Such license-exempt providers can care for up to 2 children who are not related to them in addition to their own children or relatives. This is the option that I chose for my daughter for her first three years because I was uncomfortable with her in Family Child Care and could not afford to place her in Center based childcare until she was three.

I was fortunate to have different family members and friends that helped when they could. This was challenging because it was not set child care and it depended on whether or not others had extra time to assist me. Therefore, there were times that I found myself missing class or work because there was no one available to watch my daughter while I went to class. Some of the benefits of relative/friend care listed by PATCH include: having someone who is known and trusted, higher possibility of similar values, parents are more comfortable entrusting their children with someone they know, flexible scheduling, and budgeting.
In Home Care

Finally, in home care is care provided in the child’s home. This type of care is not regulated by DHS and the provider in this case is sometimes called a “nanny”. Parents have to consider entrusting both their home and keiki to someone else. According to PATCH, some of the benefits for home care include: the idea that children may be safer and more secure in their own home, parents may have more control over the kind of care their children will receive, and that it could also be more convenient, flexible, and cost effective with a greater amount of children.

The University of Hawai’i at Mānoa Children’s Center (UHMCC)

As mentioned earlier in this paper, there is currently an option for childcare supported by UHM. However, The Children’s Center (The Center) only serves children who are two to five years old (UHMCC). Therefore, if a student does get pregnant while at UHM and does not have outside childcare, she would have to leave school for at least two years to care for her child if she does not have child care assistance. In my own experience as a makuahine, the first two years were actually the most difficult for me because infants require a lot more care and assistance. Now that my daughter is older, she is a little more independent and I have more time to focus on homework and chores when I watch her.

As shown by the numbers presented by PATCH, infant care is also a lot more costly. This leaves Mākuahine Scholars with no options for childcare on campus at the most difficult and costly time possible. The Office of Student Affairs (OSA) supports The Center (UHMCC).
According to the OSA website,

The Office of Student Affairs (OSA) encompasses student support services -- co-curricular activities, housing, counseling and career guidance, employment, and health, which serve all students. OSA also administers programs that provide support services to minority students, especially Hawaiians and Filipinos, students with disabilities, senior citizens, and assists students who have special problems or concerns, such as academic grievances and student conduct issues (Office of the Vice Chancellor for Students).

OSA specifically mentions Hawaiians as a target group and even more importantly roots itself in providing support services to students. Since OSA supports The Center it should consequently be working to provide for these student needs. Yet, only 75% of The Center’s child care spaces are reserved for full-time classified students and the remaining 25% are for employees at UHM (UHMCC). Perhaps this ratio may need to be revisited if there is a wait list of students to get into the program and 25% of the positions are reserved for faculty who are more financially stable and do not have to bare the costs of student expenses. Of course, faculty spaces most likely offset the subsidies that students get for their keiki. Therefore, it would have to be up to UH administration to see the value in increasing funding to The Center in order to provide for a higher student to faculty enrollment.

It is also essential that student needs are surveyed and serviced by the program. Many Mākuahine Scholars that I have met on campus expressed a great deal of stress behind finding child care for their children under two. When I visited the Bridge to Hope office and spoke with WenDee Eng, Coordinator for Student Parents at Mānoa (SPAM), she too shared her challenges in finding childcare for her infant while attending school. When questioned about expanding
The Center to accommodate infants in an email interview, Leilani Au, the Education Coordinator of The Center said,

Maybe we will eventually include children under two, but we have not done the research to see what the demand is on the UH campus. I do know at HCC [Honolulu Community College], there are only 6 spots and some semester[s], we were not even full. The biggest demand has always been for 18mos and 2 year olds (we have 24 spaces for two years and it is always full and we maintain a waitlist). We are seriously considering offering twelve more spaces next year, hopefully 18 months and up.

Au mentioned that when she worked at HCC there were some semesters when the six infant spaces available were not always filled. I actually have a friend at HCC who was on the HCC wait list for about a year before she left HCC. I am currently on the wait list myself. In speaking with Beverly Chang, Secretary at the Keiki Hau‘oli Children’s Center at HCC, Chang shared that there is a waitlist and that there are rarely any openings available because returning students usually fill these spaces. She also told me that as a UHM student, my chances of getting into the program were unlikely because HCC students and faculty are given first priority. It has been about 8 years since Au worked at HCC so perhaps she is unaware of this growing need for infant care amongst college students. Since her program only serves children ages two to five, Au is most likely to receive calls and demands for children in or near this age group as opposed to parents in search of early infant care and therefore is not familiar with this student need.

Infant care provided through The Center would be ideal because it is already supported by state general funds, parent fees, donations, grants, and fundraising. Additionally, UHM provides facilities, utilities, and maintenance services to The Center at no cost. In response to
financial assistance from UHM, The Center supports the instruction, research, and service mission of UHM. It also serves as a site for students, faculty, and community members to observe best practices in early childhood education to conduct research (UHMCC).

Au mentioned in a phone interview that as someone with a background and history in infant care, she did consider adding infant care to the program. However, she found that with the integration of infants, the program would have to cut back on its services to other age groups, all of which are currently in demand. When asked in an email about the factors that were considered in her attempt to include infant care, her response was:

The pros are if the students need it (and sometimes our own staff and other UH staff) and [negatives] we don’t have any more physical space here, so if we change the ages, we probably will have to decrease our total enrollment (thereby decreasing our ability to provide child care to other student[s].

When I met with her in person, Au expanded on this response and said that in order to add six infant spaces, the Center would have to cut back twelve toddler spaces to make room for infants, infant furniture, and staffing for the infants. Not only is this less cost effective but it also takes away spaces that could possibly help six more families in the two year old range. Since there is currently a waitlist for this age group, this decision was very difficult to make. Without enough space and funding from UHM, they made the difficult decision to leave the program as is.

When questioned about why there is funding for infant care at HCC and not at UHM, Au expressed that she felt the need for infant care was not as great as the other age groups that they service. She felt that most students would not be able to manage the demands of parenthood and that of being a university student in comparison to the demands of a community college student. Since there was no research done on the need for infant care at UHM and there is no option for
infant care at The Center, student parents in need of this service may not contact the program for this need, thus leaving Au unaware of the demand for infant care at UHM. Additionally, there are no affordable schools for infant care in the Mānoa area, however, there are other affordable options for childcare for children from ages two and up in the community. There are also programs like Kamehameha Schools Keiki Scholars and the Open Doors program that assist with childcare costs for children ages three and up. Prior to our email interview, Au also expressed in our phone conversation that she really did not know that there was much need for childcare for infants at UHM, especially those younger than one because she believed students have the option to leave school to take a break with their children after childbirth.

Of course, I myself did not have this option because I relied on scholarships to help me pay my rent and I was employed at an on campus job, like many UHM students. Therefore if I dropped out of school, I would have no source of income. Makuahine #2 and Makuahine #3 shared similar circumstances with me. If we were to leave school, we would probably have to quickly find work to support our keiki. Additionally, all of the mothers interviewed expressed a greater satisfaction with being a student mother as opposed to a working mother. In her email interview, makuahine #4 said:

I know many mothers. I think my experience, as a Makuahine Scholar is different. I’m so fortunate to go to school. The amount of free time it allows me with my keiki is immeasurable. And because of that I love spending time with them. Lots of mothers love their children but staying home with your children can make you go insane! I think what school does is it offers me opportunities for me [to] get out of the house and keep up with my children. It fuels my creativity with keiki. For me, although going to work might be easier in the long run you’ll
never be able to get back this time with your children. And I value that. Going to school allows you the best of both worlds.

Although it is true that students can choose to leave UHM, this should not be because there are insufficient services for student parents. With the four year graduation rate of only 6.6% for Hawaiians and 12% overall on campus, it is not ideal for mākuahine to have to take such a long break from school (Balutski, Freitas, and Wright 5). In its mission statement, The Center strives to “support student parent’s access to education and faculty/staff’s work at the University of Hawai‘i at Mānoa by providing their children with a high quality early childhood program” (UHMCC). In regards to infant care at UHM, it is evident that the needs of Mākuahine Scholars have not been voiced to the decision makers. The ideas and efforts behind this movement are in place but our voices are necessary to initiate change. When I shared these points with Au in our personal interview, she was sympathetic and expressed that she would love to help open a space for infant care and would offer her expertise in planning and organizing an infant care center but just does not have the funding and space. She stated, “If you give me a space, I would gladly help!”

I questioned Au about the program’s decision to cease efforts for the implementation of infant care. Au said in an email that reasons for this were: “Lots of other thing[s] on our plate now (we have increased our overall enrollment by 45 children by opening three satellite locations at three elementary schools as inclusion classes.” These are very positive implementations. However, the need for affordable infant care is not addressed by these additions. A need for infant care at UHM was expressed by all of the Mākuahine that I interviewed. I also know of other Mākuahine Scholars and faculty on campus whom I did not interview that also struggled with infant care. Yet, these needs are not addressed on campus. It
is my hope that this paper and the testimonies that are given by Mākuahine Scholars will help to elucidate these needs and arouse changes that can better serve Mākuahine Scholars and other UH students.
CHAPTER 5: COMMUNITY SUPPORT

The third and final target area identified is community support. For a Mākuahine Scholar, this community includes family, friends, and the university. In her analysis of three differing universities, Sharp writes about a college that she identifies with the pseudonym “small college”. Small college acknowledges that children are central to the lives and success of student mothers. Although instructors discourage student parents from bringing their children to class with them, the campus offers affordable on-site child care during the day, evening, and during public school breaks. In fact, the college encourages the entire family to be a part of the campus by hosting student activities that involve the entire family (Sharp 119).

Family

Dr. Erin Wright, director of the Native Hawaiian Student Services program also sees the value in family involvement. She shared similar opportunities for family events and activities that involve the entire family in the university experience. This would promote familiarity with the university for Hawaiian families, especially keiki, and would allow family members to better understand the experiences of their mākuahine. If more Hawaiian keiki are familiar with the university and see their own family members going through this experience, it could help them envision themselves in a university. Additionally, if they can see their own mother go thru this experience, not only is it attainable but it can also help to motivate them to finish and get their own degree.

As a Mākuahine Scholar, there were many times that I came home from a busy day of work and school to an even busier evening at home. If only my family had an idea of the work and expectations that I came home from, then perhaps they would be more understanding. As
for my relationship, my partner often feels as if I may not make enough time for him or I am always too busy. Perhaps if he had a better understanding of what I do in school or he was able to be a part of it, it would be easier for him to accept my responsibilities to my education in addition to my role as a mother and partner. In adding family events and activities as Wright suggests, family members may get a better idea of the demands and challenges of being a student.

Friends

Another significant aspect to community support is a social network of friends that a mākuahine can rely on for emotional and sometimes physical support. Sharp writes of a group of student mothers who came together as a support system for one another for anything from just talking to studying together (119). Such support networks not only help bring students who are facing common challenges together but also help to better integrate student mothers into the university experience. This integration into the college experience also allows student mothers to internalize identities as successful students rather than mothers struggling to keep up with the other students (Sharp 126).

University

“Interacting with an institutional agent or program that teaches students how to be students and contributes to their sense of belonging to the educational community can be instrumental in transforming these students identity” (Sharp 126). Although support from family and friends can provide a strong foundation for any student, university support for Mākuahine Scholars is essential to providing equal opportunities for mākuahine. Programs such as Bridge to
Hope, Student Parents at Mānoa, The Women’s Center, and the Children’s Center are evidence of a foundation of support for Mākuahine Scholars. In order to fully accommodate Mākuahine Scholars, there needs to be a cultural foundation and better childcare options. The UHM mission statement states:

Taking as its historic trust the Native Hawaiian values embedded in the concepts of kuleana, ʻohana, and ahupuaʻa that serve to remind us of our responsibilities to family, community, and the environment, Mānoa’s hallmark is a culture of community engagement that extends far beyond the classroom to bridge theory and practice, fostering creative and critical thinking, and promoting students’ intellectual growth and success as contributing members of society (Hippensteele et al. 4).

In a personal interview with Au, she shared that she was initially approached by Campus Center staff about opening a children’s center within the new Campus Center. Unfortunately, it did not pass legislation and it was decided that the recreational center would be pursued instead. The remodeling will include “a multi-purpose gymnasium, an indoor jogging track, a fitness center for cardiovascular and weight training, multi-purpose fitness studios, locker rooms and showers” (Campus Center Board). Campus center renovations are projected to cost 46.5 million dollars. Of this 38 million was reserved for the expansion and construction of the recreational center (Campus Center Board). A fitness center that is basically across the street from the current Athletic Complex was given priority and did not allow for a single room for our keiki and the ʻohana that UH claims to value.
CHAPTER 6: Research Results

Proposed Resolutions

There were many challenges and suggestions of possible resolutions interjected into this paper. In order to better organize and present possible resolutions for the challenges that my research and personal experiences have uncovered, these possibilities are articulated through three categories that consist of services that are: free, low cost, and an investment for UHM. Some of these services and accommodations may be easier to initiate than others but all of them serve to further enhance UHM. I have dedicated majority of these accommodations to all student parents as opposed to just Mākuahine Scholars because the concept of race can make these accommodations and services complicated. However, services that will be implemented within Native Hawaiian Student Services can easily begin with Mākuahine Scholars.

Free but Effective Options

Early enrollment for student parents: Since many student parents struggle with managing their school/work schedules in addition to that of their children and child care providers, the option of registering before other UHM students can help parents to better manage their schedules and get the classes that they need to graduate. Makuahine #6 was unfortunately stuck with a schedule that required her to be in school from Monday thru Thursday. This made it difficult for her to juggle childcare amongst herself, husband, and mother.

She said, “Some days I had no choice but to take her to class. My reasons would range from something came up, to no one was available to watch her, to she was just fussy and needed
to be nursed.” Of course, not all teachers and classes allow students to bring their children with them to school. As a single mother, I found myself in predicaments when I had no one to watch my daughter so I would end up skipping classes that I knew would not welcome my daughter and went nervously to courses that teachers were relatively comfortable with me bringing her to.

**Options within the Classroom:** Highlighting or labeling keiki friendly courses would help student parents better identify courses that will accommodate them and also inform other students registering that their may be keiki in their class. Of course, restrictions could be made on the amount of parents bringing keiki to a class. In their interviews, mākuahine shared different experiences with teachers allowing them to bring their kids with them to class. Makuahine #2, who is pursuing her masters in Education, says “a principle problem at UH is that bringing your kid to UH is a problem but other places are happy when you bring your baby because it allows them to remember why we are doing this.” On the other hand makuahine #3, a Hawaiian Studies major, talked about how her professors always expressed that she could bring her child to class. She found comfort in this because she knew she would not be judged by her professors for bringing her daughter to class. Makuahine #5, who majored in Social Work, shared a very positive experience with accommodating faculty and classmates. She stated,

I was very blessed and fortunate to have very supportive teachers, staff, peers and counselors during my pregnancy as well as after. My teachers allowed me to miss class and wanted me to take the time that I needed to recover and really adjust to baby. I missed only 2 weeks of classes before returning after I gave birth and my teachers were shocked and wanted me to stay home a little longer; they allowed
me to skype into class so that I could satisfy my need to be in school but also be home with baby.

Makuahine #3 made an important point in that, “even though places are keiki friendly, meaning you can bring your kid, it doesn’t mean the area is equipped to deal with keiki for us as students. We are still not fully engaged and nervous.” This is important because it illustrates the greater need for childcare on campus. Labeling classes is a start and would definitely assist student parents, however, childcare during courses would be the ultimate solution.

Another option is directed towards expectant mothers. The university could implement a period of time perhaps 2-3 weeks (this can be further negotiated) that new mothers can take off from school in the event that they have to give birth during the semester. Prior to this absence, teachers can work out a plan for assignments and lessons that can be done ahead of time or after a mother returns. Perhaps the amount of weeks the student takes off could also be the amount of weeks she has to catch up (with a limit of course).

This accommodation is free but this resolution can be a deciding factor for an expectant mother who is on the border of dropping out or continuing her education. During their interviews, many mākuahine expressed that they felt pressure or stress that was at some point almost overwhelming. Yet, they were able to find solace in having a plan or getting organized. Makuahine #2 shared that she was so sleep deprived and swamped with many responsibilities that it began to affect her health. She reported having migraine problems from staying up late and doing her homework in the dark so that her keiki would not be awakened in the studio that she shared with her husband. In struggling to fulfill her educational requirements and challenges as a mom, she even suffered a stroke.
Implementing an allotted amount of time that mothers will have to make up the work that is missed is significant for expectant mothers. In her interview, makuahine #6 shared her experience giving birth one month into the fall semester:

I gave birth on September 21, 2011 to my daughter. I believe it was a Wednesday. I returned to school the following Monday. I was stressed because I had a major test Wednesday. And I knew this teacher made it clear that she wouldn’t be making exceptions because I gave birth. However, I made a mistake trying to return back to school so early. I ended up really sick and could barely move on the day of the test because a complication with my clotting. And I went to the teacher to see if I could take the test at a later time. She was indifferent and reminded me I would receive a zero. So I took that test. I got a D. But the worst part was by the time I completed it. I was in a full sweat, my jeans were soaked with blood and I almost fainted. Not only was I embarrassed by all the blood I was scared something was really wrong. I went to the hospital right after. This was probably the hardest day of school I’ve had at UH Mānoa. It probably wouldn’t have fazed me but as the semester went on another student started missing a very noticeable amount of classes. And this same teacher made exceptions not only for her to retake two tests but excused her absences and gave her passing grade. I think this teacher singled me out because I was a mother. I earned an A- for that course. I worked my ass of in that class. I believe to this day that this teacher was in-fact harder on me because I was a Makuahine Scholar.
Although I was shocked by makuahine #6’s experience, I was not surprised that something like this took place. There are accommodating teachers at UHM, but I also learned in my own experiences that this is not always the case. There were times when I felt that I was singled out or tested because I am a makuahine. Therefore, it is important that as students, mākuahine have rights afforded to them. Kōkua students have an allotted amount of time to make up work in absences due to their disability. Athletes, such as football players, are allotted time for absences and allowed to make up work when they go away for games. Mākuahine deserve the same options when they leave to bring a life into this world.

**Priority for Parking Permits:** Options such as public transportation and carpooling for student parents can be very challenging if not impossible depending on their schedules, distance, amount of children, and the ages of their children. It is for these reasons and more that driving to school is sometimes the only option. Students without children have greater options for transportation and often only have to work around their own schedules. By implementing early reservation times for parking permits for student parents, it helps to alleviate some of the challenges that student parents encounter.

**Surveying Mākuahine Scholars:** Wright, also shared that NHSS plans to implement questioning that asks students if they are parents in their future surveys so that we can get a better idea of how many Hawaiian students are parents. Of course, results from this survey could be limited because only Hawaiians who are affiliated with NHSS will be taking this survey. Another option would be for the UH System itself to issue a mandatory survey that will gather general demographic information of UHM students that would include questions of
parenthood, the age, and amount of children that UHM students have. By implementing a mandatory student survey, UHM can gain a better understanding of its student population, its needs, and how to better serve them.

UHM could also implement these questions into its applications to get a better understanding of the demographics of their applicants. Future implementations could include the possibility of the names of student parents identified so that organizations for student parents at Mānoa can contact accepted students and make them aware of their options and the student services available to them. In fact, such information can be readily made available to all applicants so that those applying to UH are also given the same options. This would benefit UH as an institution because it would give applicants the option to fully consider enrollment at UHM and enlarges the applicant pool so that the best students can be selected.

**Low Cost, Big Results**

**Discounted Permits:** For reasons previously mentioned, parking permits are valuable resources for a student parent. If UHM wanted to really show its support for student parents, it could offer parking permits at a discounted rate for student parents, just as it does for those who carpool or have electric vehicles (Commuter Services). If this is a cost that UHM is not willing to take, another option would be to give discounted permits to parents who show a greater financial need for them or have a child enrolled in UHM child care. Since these parents are already paying for tuition and have a greater need for parking on campus, this option may be easier to justify.

**KŌKUA:** UHM currently offers multiple services to students in the KŌKUA Program. The UHM does however, provide funding to completely remodel Campus Center to include “a multi-
purpose gymnasium, an indoor jogging track, a fitness center for cardiovascular and weight training, multi-purpose fitness studios, locker rooms and showers” (Campus Center Board). Program is for students with a documented disability. The State of Hawai‘i allows pregnancy to constitute as an eligibility for Temporary Disability Insurance (The Department of Labor and Industrial Relations). Therefore, one possibility would be to allow student mothers to take advantage of this program. Notetaking is a service that student mothers can benefit from. In the event that a student mother cannot attend school due to pregnancy, illness, or having to give birth, it would be helpful to have someone take notes for her so that she can keep up with her class. The KŌKUA program currently offers this option only when the student is present in class (KŌKUA). Perhaps UH can modify this rule to include student mothers in their absence from class in order to avoid the tasks and costs associated with creating an entirely different program to implement this.

Another service offered to KŌKUA students that could benefit mothers is the option of extended time for exams. This can be especially helpful for mothers who give birth during a semester and must take time off to heal and adjust to motherhood. It is also a very cost effective option to implement that can help to make UHM more welcoming for student parents and avoid negative experiences like that of makuahine #6 after her return from childbirth.

**An Investment with Guaranteed Returns**

**Online Classes:** An increase in online classes would actually benefit all students. Not only does this option allow for greater flexibility in scheduling for student parents, but it can also help to alleviate the traffic and parking problem on campus. Another benefit would be reduced student costs because readings can be uploaded online as opposed to having students purchase books.
More classroom space on campus is another benefit of increased online classes. Although some classes may not be possible online, it would be ideal if at least one online class per major or subject could be offered every semester. An increased amount of online classes would also increase student enrollment and possibilities for distance learning. Additionally, it can help to make it more possible for an expectant mother or a current parent to continue his/her education in a timely manner.

**Services within NHSS:** It would be more cost effective to include services that will be directed to Mākuahine Scholars within a department that is already established as opposed to creating an entirely different office with its own operating budget. NHSS is an ideal office because it is dedicated to assisting Hawaiians and can better target the needs of Mākuahine Scholars thru a more comprehensive understanding of their cultural background. In her interview, makuahine #3 explained that places like the Women’s Center are helpful but more exchange for mothers is needed at UHM. She was interested in having services that are more specific to Hawaiian mothers. Wright has shared future plans for the department to target Hawaiian parents so there is already a foundation in place. Through email conversations, Wright shared that there are currently no positions within the program that are dedicated to Mākuahine. She shared that, currently, we have Ile [Ileana Ruelas] who is responsible for our community engagement work so she works with our Hawaiian families to, for example, help support them to support their kids pursue higher education. Otherwise, building services to better support makuahine (and parents, in general) and families are on the horizon. In fact, we will be working in partnership with the Women's Center
to build this infrastructure between our two offices (Bridge to Hope and Student Parents at Mānoa).

With this in mind, NHSS will most likely have to consider creating a staff position for someone who can conduct activities and services within these proposed partnerships. It would also be ideal for this staff member to provide mentoring/advising services to Mākuahine Scholars and Hawaiian parents in general so that they are aware of the services available to them and feel a sense of support. In her interview, makuahine #1 praised the same Hawaiian Studies advisor that assisted me in my time of need saying, “Mehana Hind, she was totally awesome and made me feel like it was possible. She gave me peace of mind and that’s priceless.”

As a past Makuahine Scholar and single mom, Mehana understood the challenges of being a student parent and went out of her way to help anyone she could. This is the kind of person that is needed to advise mākuahine at UHM. All of the mothers interviewed expressed that they were not aware of services available to them at UHM. Thus, having a central office for Mākuahine Scholars can help to alleviate this. With the addition of demographic information of mākuahine on campus, staff could reach out to mothers to better inform them of the services available to them.

Another important role for this position would be to advocate for mākuahine. This person could advocate for matters such as child care, access to parking that accommodates strollers, maternity leave, and any other issues that come up. Makuahine #2 shared how important it is to change policy not only within UH but also amongst us as Hawaiians. She shared how we too as Hawaiians have become so entrenched in the university system that we often mirror the very system that we aim to change.
In her study of three differing universities, Sharp wrote about a school that dedicated a unique staff position for a financial counselor who was a student service staff member dedicated to working with student parents (Sharp 120). Part of her duties included meeting with current and prospective students to talk about things from their daily financial concerns to the student services available to them on campus (Sharp 120). This position provided student parents at this university with a sense of belonging on campus. Having a similar position within NHSS can help to do the same for Mākuahine Scholars at UHM.

Cost estimates to implement such a program for Mākuahine Scholars through NHSS were provided by Wright in her December email. They are as follows:

**Student Parent Services Coordinator- $65K-$75K**
Depending on qualifications. This would be a specialist faculty position with a degree in either social work or psychology/counseling and experience in program development.

**Operating budget – To start $20K-$30K**
This would include equipment (e.g. laptop, printer), supplies (e.g. paper, pens), monies to coordinate family events, professional development opportunities for coordinator and students, guest seminars/lectures, promotional items, outreach materials, toys and baby supplies, etc…

**Support Staff - GRA - $19K; Student Assistant - $12K**
If it too costly to start with both positions, the program can start with just one or the other and then add on the other position as the program becomes more established.

**Infant Care:** Child care constituted a large portion of this paper and was one of the three target areas identified for Mākuahine Scholars. Although an addition of infant care to UHM’s Children’s Center would be an additional cost; expansion of the school can service a need that is currently unmet for student parents. Makuahine #3 said the “Children’s Center created a huge balance between us (in reference to her husband) since it wasn’t just baby and school, we had more time for work.” She talked about her struggle to juggle school, work and baby with just herself and her husband to care for their child. She was fortunate to have a mother in law who
Waiʻalae, 70

retired from Hawaiian Airlines and was therefore able to fly in from Hawaiʻi Island weekly to assist with childcare. Makuahine #4 talked about having such a great need for childcare that she and her husband are considering moving from town to the west side of the island to be closer to family that can assist with childcare. Mākuahine go to extreme efforts just to attend class. UHM should support these efforts.

Since the Center is also a site for students, faculty, and community members to observe best practices in early childhood education and to conduct research, it would also provide another age group for such research and observations to take place (UHMCC). The addition of infant care at UHM can benefit student and faculty enrichment and research for those enrolled in courses such as FAMR 331 Infancy and Early Childhood as well as those pursuing a degree in the Master of Education in Early Childhood Education program (Saoit).

As mentioned earlier, the dilemma with this option is that the six infant spaces would replace twelve spaces that are currently reserved for toddlers. When asked why six to eight children was their target, Au shared that this decision was made because of state licensing and national accreditation standards. The child care program at HCC offers 6 spaces to infants and they maintain a wait list. The need for childcare in this age group is currently unknown at UHM. By conducting research and interviews with Mākuahine Scholars, this can help to show that there is a need amongst student mothers and possibly implement a change in the child care options that students have at UHM.

The challenges highlighted by Au in her email interview include different licensing requirements (See Figure 5) and a redesign of a classroom and outdoor space in order to safely accommodate infants. Figure 5 details the differing ratios that accompany children of various age groups and group sizes.
Another option for infant care on campus is more costly but definitely an investment in UHM students and faculty. This option would be a satellite location from the Children’s Center that would ideally be located on campus in a central area to students, an area such as Campus Center. Therefore, the infant care program could be an extension of the already accredited and insured Children’s Center, but located on campus. Rough cost estimates to start and run such a program were provided by Au. An initial $100,000 would start and support an infant program for 8 infants ranging from birth to 15 months in its first year. Of course these cost estimates are rough and are fairly generous so each category has possibilities for reduction of costs. Cost estimates were created with the intent of 9 daily operating hours, 5 days a week, 10 months out of the year (during spring and fall semesters only). The costs are broken down in figure 6.

### Teacher-Child Ratios within Group Size
(Asessed in Criterion 10.B.12)

<table>
<thead>
<tr>
<th>Age Category</th>
<th>Group Size</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Infant</td>
<td>1:3</td>
</tr>
<tr>
<td>Birth to 15 months $^{b}$</td>
<td></td>
</tr>
<tr>
<td>Toddler/Two (12-36 months) $^{b}$</td>
<td>1:3</td>
</tr>
<tr>
<td>12 to 28 months</td>
<td></td>
</tr>
<tr>
<td>21 to 36 months</td>
<td></td>
</tr>
<tr>
<td>Preschool $^{a}$</td>
<td></td>
</tr>
<tr>
<td>2½-year-olds to 3-year-olds (30-48 months)</td>
<td>1:6</td>
</tr>
<tr>
<td>4-year-olds</td>
<td></td>
</tr>
<tr>
<td>5-year-olds</td>
<td></td>
</tr>
<tr>
<td>Kindergarten $^{c}$</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1:10</td>
</tr>
</tbody>
</table>

INITIAL $10,000- FURNITURE & EQUIPMENT

Of this $100,000, a one time $10,000 would be needed for classroom furniture and equipment. This cost could be supplemented with donations or second hand purchases, as long as they are safe and not recalled items.

ADDITIONAL $20,000- OPERATING COSTS

Another cost would be an additional $20,000 that would cover other operational costs for areas from administrative costs and substitutes down to Kleenex and wipes (Au, personal interview). Costs for items such as Kleenex and wipes could be subsidized by having parents supply these and any other individual essentials for their own keiki. Options to subsidize these
costs would include asking parents with children enrolled, along with other students who are in early childcare programs, to volunteer a certain amount of hours each week. Additional support can also come from anyone else interested in volunteering, for example those who must do community service hours for scholarships. In doing so, staff can get assistance with things from classroom maintenance to secretarial work. Another option for supporting these costs could include fundraising for the program. This is done at other schools to assist with child care costs and will be discussed later in this chapter. Unlike classroom furnishings, operating costs are not a one-time cost and will be assessed annually.

**STAFFING OPTION A- $75,000**

The largest cost for an infant care program at UHM would be staffing. In order to run an infant center that would support 6-8 infants, there will need to be at least two licensed staff available at all times. The estimated cost for two full time teachers for a class of 8 infants is $75,000. This would include an annual salary and fringe benefits.

**STAFFING OPTION B- $56,600**

Another more cost effective option would be to have one full time employee for the 8 infants and then hire part time teachers to assist the teacher. Not only is this more affordable but it also provides for more hours of service and allows for more flexibility in instances of illness. Au shared that The Center pays its student employees $10 an hour and pays $17 an hour to substitutes. This estimate was based on hiring 3 part time teachers to work 15 hours a week for $10, which is well above the national median level of $8.82 for child day care workers (Bureau of Labor Statistics). HCC students who have completed a certain amount of hours in early
childcare classes often fill these positions, under the supervision of a licensed and experienced staff member. Requiring parents enrolled in infant care to contribute 3-5 hours a week could further supplement staffing positions.

With all of these staff hours, operating costs would also be greatly reduced depending on the amount of hours parents are able to assist with. Other options for subsidizing childcare costs were presented by makuahine #4 in that other care providers (social worker students, medical students, law students, etc.) could have the option to complete their community service or practicum hours in the infant care center as well, while getting hands on experience with children.

Au estimated that the program could charge students $450-$500 a month. Therefore, if eight infants were enrolled at the lower end of the estimate, tuition would assist with an annual $36,000. If the program needed, it could charge faculty or outside community members higher tuition rates thus ensuring consistent enrollment in the program and additional funding. In allowing faculty to enroll their keiki, UHM can use this as a benefit to recruit better faculty at the school, because childcare for a working parent is always a great incentive. Although $450 a month for infant care is relatively cheap, it may be difficult for some students to afford this. Therefore tuition assistance or tuition according to income could also be an option.

Au expressed the negatives of Staffing Option B in an email interview. She said part time employees are often less consistent than full time employees and that it is better to minimize the amount of adults that babies would have to bond with.

We can also look to childcare programs instituted by other universities nationwide for ideas. At the University of California (UC) Davis, the University provides multiple options for
childcare on campus for children ranging from infants to pre school (UC Davis). For example, UC Davis supports:

A parent co-operative nursery for infants (under one year old) of law students. Other student parents and fellow law students take turns caring for the infants during parent's class hours. Law students often call their time in the nursery their ‘therapy’ and enjoy volunteering. The nursery, located in the lower level of King Hall, has a capacity of six infants. Liability insurance is paid through fundraising, so the only cost to student parents is time (UC Davis).

Another option available to students at UC Davis is the Early Childhood Lab School. ECL is a weekday program for infants, toddlers, and preschoolers. It serves as a model early childhood program, a site for research involving young children, and provides an educational experience for students studying child development. The program enrolls 82 children: 10 infants, 12 toddlers, and 60 preschoolers, in four classrooms and three large outdoors play spaces (UC Davis).

At the University of Wisconsin-Madison, the University supports an entire office dedicated to student parents called the Office of Childcare and Family Resources (OCFR). On the program website, it states:

Parents have always sought the advice and help of relatives, friends and professionals in raising their children. Campus parents face the challenge of balancing the complex demands of work and family and student parents have the additional stress of completing their education. All are likely to need help with finding resources and developing networks. Whether you need to locate childcare, have questions about financial assistance or are seeking help with child
management or early education training opportunities, our office is here to help.

We work directly with the 8 affiliated centers that serve our campus families and provide a range of other supportive programming and services.

In 2012, The Student Services Finance Committee approved a budget increase to about $850,000 for university childcare services at The University of Wisconsin-Madison (Duffin). The Childcare Tuition Assistance Program provides UW-Madison students with childcare services and assists eligible students with financial expenses through grants. Rep. Cale Plamann said, "I think that this is one of the most important things that we could be investing in," Plamann said. "This one would be a real tragedy if we even start to fall behind" (Duffin).

The abundance of university programs dedicated to student mothers and parents nationwide was overwhelming. There were more services and accommodations to student parents than I could write about. UHM, an institution that roots itself in Hawaiian values such as ‘ohana, does not have anything comparable to these programs in place. UHM is not a leader in this area but instead lags behind other universities nationwide.

**Scholarship Assistance:** In recognizing the unique challenges and financial burdens of Mākuahine Scholars, a scholarship dedicated to Mākuahine can help to alleviate student costs and promote continued enrollment and the possibility of graduation for Mākuahine Scholars. Makuahine #4 added that some makuahine take an extra semester or more to graduate because of their circumstances, thus making their cost of education higher. Having financial assistance such as scholarships or a tuition adjustment to address this would greatly assist mākuahine. There are currently scholarships already reserved for Hawaiians at UH. By dedicating a scholarship towards Mākuahine Scholars, entire Hawaiian families can benefit from just one award. Awards
of just $1,000 can go a long way to helping mothers who are struggling to meet their cost of attendance requirements. It would help to have survey results about the amount of Mākuahine Scholars that there are in order to better identify the amount of scholarships that should be awarded. Another idea would be to start off with just one or two scholarships and use the amount of applications as a gauge to better identify how many parents are in need. Figure 7 illustrates the proposed resolutions presented in this chapter and the authority figures that are capable of implementing these resolutions.

<table>
<thead>
<tr>
<th>RESOLUTIONS</th>
<th>AUTHORITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early enrollment</td>
<td>UHM Chancellor</td>
</tr>
<tr>
<td>Labeling courses</td>
<td>UHM Chancellor</td>
</tr>
<tr>
<td>Online classes</td>
<td>UHM Chancellor</td>
</tr>
<tr>
<td>Surveying</td>
<td>Vice Chancellor for Student Services</td>
</tr>
<tr>
<td>Parking permits</td>
<td>UH President</td>
</tr>
<tr>
<td>Scholarships</td>
<td>President/President's designee</td>
</tr>
<tr>
<td>Services in NHSS</td>
<td>UHM Chancellor</td>
</tr>
<tr>
<td>Infant care</td>
<td>UH President</td>
</tr>
</tbody>
</table>

Figure 7. Resolutions Matrix
CHAPTER 7: Conclusion

Project Goals

When I first started this project, my primary goal was to identify and voice the challenges of Mākuahine Scholars. In doing so, I also hoped to document the experiences of a group of student mothers at UHM. The motivation behind these goals was an opportunity to invoke changes in order to better support Mākuahine Scholars at UHM. I never imagined that this would result in both taking place!

My personal experiences and challenges encountered from my transformation as a traditional student to a Mākuahine Scholar inspired and birthed this very topic. In going through my own experiences and talking to my peers, I quickly learned that my experience as a Mākuahine Scholar was not as unique as I thought it was and that there are many other students in similar situations. My goal to conduct individual interviews proved to be quite challenging because I was working with a group of women who led very demanding schedules and I myself being a working mother who was also expecting another child had to find times when we could meet up. Thus in an effort to finish this project I did not conduct a follow up focus group as I had hoped. In fact, three of the mothers had such a hard time keeping a scheduled interview date that I ended up doing their interviews by email within a week of my delivery. It was very intriguing, rewarding and inspiring to work with this group of women. Each interviewee was strong and influential in her own life and to those around her.

Although this project was initiated and primarily proposed to fulfill graduation requirements, it is my hope that it can go beyond this. In working with the Director of NHSS, the possibility for realization of the proposed resolutions has increased. In talking to key people
such as Leilani Au at The Center, I have also started much needed conversations for changes and voiced concerns that she as a Coordinator at the program had no knowledge of. Thus, it is my intention that this project goes beyond the goals that I alone have set for myself, but rather starts a movement of mobility for Mākuahine Scholars.

**Conclusion:**

In its goal to be an “Engaged University,” The Strategic Plan says, “Mānoa’s hallmark is a culture of community engagement that bridges theory and practice, extends the learning environment beyond the classroom, and promotes students’ intellectual growth and success as contributing members of society” (Hippensteele et al. 4). It is my goal to engage the UHM in understanding that many of the goals and proposals within The Strategic Plan will not be attainable without the presence and accommodation of Mākuahine Scholars at UHM.

The three target areas that background research identified for Mākuahine Scholars were: financial aid, child care, and community support. The proposed resolutions presented help to address these target areas and can open the door for future policies and services Mākuahine Scholars. Most of the proposed resolutions are costless or low cost because they can be linked to services that are already in place for other students at UHM.

These proposed resolutions consisted of: early enrollment, options within the classroom, priority for parking permits, surveying students, discounted permits, options within the KŌKUA program, expansion of online classes, infant care, scholarship assistance, and services within NHSS. This project has uncovered many proposed resolutions and is likely to continue to do so as it promotes progression for Mākuahine. Thus, it is very possible that all of these resolutions
may not be immediately realized. A resolution or two from each category (free, low and investment) could be a compromise and a great start for this movement.

Targeting Mākuahine Scholars will enhance UHM with a unique population that contributes its own cultural wealth. As presented earlier in this paper, Mākuahine Scholars possess the six forms of community cultural wealth identified by Yosso. Services accommodating this group will promote further discussions about Hawaiians, Hawaiian families, Hawaiian child rearing practices, Hawaiian communities, and more. In providing services to Mākuahine Scholars, an entire family proves to benefit from this support. Thus, family members themselves are also more likely to attend UHM and continue to maintain a Hawaiian presence in the university.

With the lack of practical services for Mākuahine Scholars it is surprising to see that there is a student population of Mākuahine Scholars at UH. However, this population is most likely a small fraction of those who would excel at UHM with adequate support from the university. Sharp quotes an executive officer from Small University who says, “The best of education is the most liberating. It’s meeting the students where they are and moving with them to where they want to be. It is dignity for every student…” (Sharp 117). Thus, my final question is what kind of education does UHM want to provide for its students?
APPENDIX

Makuahine #1
January 16, 2013 Personal Interview

“Just staying home with kids drove me crazy, we are smarter than that!”

“When you are a mom you have to get it done. I think we place above the general UH student. We are well rounded. We have an active role in society. We are caring for the future.”

1. Tell me about yourself? School? Family?
   • From Kāneʻohe. First year Education major in graduate school
   • Got her B.A in Hawaiian Studies
   • Home schools her 3 keiki
   • Believes online classes are a better option for flexibility for moms and teachers
   • HCC offers online classes in Hawaiian language
   • Community colleges have better options for online and night classes that fit with a working parents schedule

2. Why were you interested in participating in this study?
   • “Wanted to help in anyway I can”
   • If this helps future moms, I’m all for that
   • Believes Hawaiian moms more likely to have kids at a younger age
   • Would like to see more support for mothers out of this
   • Women’s center helpful but more exchange for mothers, help with keiki, and scholarships for moms needed
   • If there were a place for mothers it would be different. It would help if the school could offer credits to those who help with childcare
   • All for mothers bringing their kids to class. Kids are such a big part of our culture. Some of her teachers let her bring her keiki to class. “It’s a privilege that my kids came with me.” My kids could just listen and they would learn too
   • Would help out others with their keiki if they needed help
   • Her parents had their own business so she grew up in a more “non traditional” way
   • Televising classes so parents could watch them online would be a helpful option
   • If there was a mother’s Center you could take them (keiki) there and you can do your homework and not have to worry about them making noise
   • My sister and I were lucky to have parents who could help with childcare, but not everyone has that
   • After sister just gave birth, she had to go to school that week to take a test. She was thinking of not attending school that semester but her teachers said they would work with her. But the week she gave birth, her teacher said she had to go in to take a test.

3. Can you share some of your experiences as a Makuahine Scholar with me?
   See above
How would you describe this experience in three words?

- Challenging, hard work, rewarding
- I really look up to other women who do this. Especially single moms.
- Wanted to talk about Mehana because she really made her experience as a Mākuahine Scholar better
- “Mehana, she was totally awesome and made me feel like it was possible. Peace of mind and that’s priceless.”
- As a mother, my academic life has increased. There was no screwing around.

4. Do you think your experience as a student and mother is unique? Why? Why not?

- Yes. Only can be understood by other mothers/parents
- They underplay the cost of education for mothers.
- We turned in the cost for Kamaʻāina Kids to increase cost of attendance and it increased cost of attendance by $11,000 but not all parents know about this
- Lives with parents but if she didn’t she would go insane
- The need for scholarships for makuaheine scholars
- Doesn’t it make sense to help this population the most?
- We are advocates for education. We wouldn’t be taking the time to do this (go to school) if it wasn’t important
- You can compare my transcripts pre and post baby and you will see a great increase
- When you are a mom you have to get it done. I think we place above the general UH student. We are well rounded. We have an active role in society. We are caring for the future.
- “Being in school at the Hawaiian Studies program, I was able to better understand the problems that we face as Hawaiians.”
- Would not have grown or be able to better teach her keiki if she could not attend school
- “Hawaiian Studies changed my life and made me realize a lot of the problems that we have”

5. How do you think we as Hawaiian mothers impact the university? If you don’t feel as if this is so, tell me why.

- I am unaware of my impact

6. What are some of your responsibilities as a mother?

- Emotional support for family, bills, applying for things like scholarships, teaching the keiki.
- Teaches keiki what’s right or wrong.
- Lives 5 min. away from her grandparents and her children live with their grandparents so she also has their support and her keiki are able to have that relationship
- We should have a Hawaiian Children’s Center

7. Do you find your experience/responsibilities as a Makuahine Scholar different from other mothers? Why or why not?

- Feels as if other students treat her as an elder because she is a mother and older than the average student
8. How do these responsibilities differ, if at all, from your responsibilities as a Kānaka ʻŌiwi and mother?
   - Question not asked

9. How do you balance school, parenting and any other responsibilities that you have?
   - Question not asked

10. How do you feel these different responsibilities affect your keiki? Your family?
    - Question not asked

11. Who helps you with childcare?
    - Husband and other family members
    - If teachers are nice they let her bring her kids
    - Hardly brings her kids with her anymore because she has 3 kids.

12. What kind of childcare options did you consider? What did you choose? Why?
    - Question not asked

13. Are you also a working mother? If so, how does this affect you as a Makuahine and student?
    - Currently working on the AVA Konohiki project at Hawaiian Studies
    - Work schedule is flexible and she is allowed to bring her kids to work
    - Having to work affects family time and husband’s free time surfing
    - Could not work there if she was not allowed to bring her kids

14. What challenges, if any, do you face as a mother and a student?
    - Partner problems
    - “Just staying home with kids drove me crazy. We are smarter than that!”

15. How do you feel about the services currently offered?
    - Not many services offered for mothers
    - Uses services geared to other student populations to suit her needs (for example the shuttle)

16. What services offered by UH do you find helpful to you as a Makuahine Scholar and student? Why or why not?
    - Star scholarships
      - Parking is a drag. No room for strollers. Need for access to parking from bottom floor.
      - Women’s center and shuttle helpful on campus
      - “I don’t think there are very many.”

17. What are some services that you would like to see offered?
    - Children services, childcare, a playground on campus for keiki
    - The Children’s Center is awesome but it’s off campus and does not provide infant care
18. How do you think these additional services will affect you as a mother and student? How will they affect your keiki? Your family

- It would be really helpful.
- She would be a better student.
- It would have a positive impact and free up time.
- For mothers, it would provide peace of mind that their children are okay and they can focus on what they are supposed to be doing.
- Wouldn’t have to worry about being late to class or about baby, so parent can focus on class and learning
Makuahine #2
January 27, 2013 Personal Interview

“As moms, we are so important to our lāhui, we hold the next generation. Just like how if we help the Hawaiians we can help everyone, if we help the moms, we can help everyone.”

1. Tell me about yourself? School? Family?
   • First kid planned while working at UH as an advisor for the Hawaiian Language Department in the middle of Graduate school
   • Masters program 5-9pm so it worked out well with work and school
   • Went back to work when daughter was 6 weeks old
   • Had a private office space in Kamakahōkūkalani with students so she was out of site and out of mind
   • Then when her daughter was 7 months old (only one month after her office space moved to Spalding) she was told she could not bring her daughter with her to work
   • She assumed it would be okay because she grew up at UH while her mom worked on her PhD and she also saw other people in the Hawaiian Language department raise their kids at work.
   • Life turned upside down, “holy shit what am I going to do?”
   • “I thought we were like a family at work”
   • Husband took baby to work at Holmes with Engineering Department
   • After a year of doing this with husband she decided she would quit her job because daughter was getting older and it would get more difficult to have her at her husband’s office
   • She decided to go back to school and get PhD so she could change the University
   • Loved her job but had to quit. Told them she was going back to school but it was really because she could not bring her baby to work. If she had more support she would have continued to work there and give it her all
   • Her daughter is 5 and her son will be 2 in March
   • Her son has had no daycare yet and still nurses, this is very important to her
   • She only wanted her family to take care of him because daycare is very expensive and she is worried about who she leaves her son with
   • Struggled to balance family life and school. Moved back home to help care for grandma. This helped financially because she was no longer working full time.
   • Only able to do work while her son was napping and at night because he was so active.
   • Suffered migraine problems, had a stroke. Felt very overwhelmed before the stroke happened. She was told she has to take care of herself but it is so hard to find the time when there is so much that needs to get done.
   • Struggling to fulfill educational requirements and challenges as a mom.
   • She was hoping to get son in school by the time he is 2 in April but the earliest availability is late May. She wants to get a full time job to help support her family financially but cannot without childcare

2. Why were you interested in participating in this study?
   • Wanted to do something like this for PhD on her own
• Wanted to highlight the need for a change in the University system
• This is a foundational problem at UH. It seemed like when she would bring baby to the University people would be like “ugh! A baby” but in other places, people are excited to see a baby because it reminds them of why they are doing what they are doing
• “We are in Hawai‘i and we know that ‘ohana is at the center of how we define ourselves, we gotta, even Hawaiians, gotta remind ourselves”
• We need to illuminate the issues going on
• Principal problem at UH, bringing kid to UH. It’s not a problem at other places they are happy you bring your baby to remember why we are doing this
• How do we transform this environment?
• As moms, we are so important for our Lāhui, we hold the next generation. Just like how if we help the Hawaiians we can help everyone, if we help the moms, we can help everyone.
• Excited someone is doing this research
• This is an important aspect to highlight and bring awareness to. Even us as moms we forget just how important our jobs are. We start to think that its normal for us to be shushed away or pushed aside
• Some people just didn’t feel like bringing a baby to work was okay. Baby was not loud and the product of her work did not change. This was in a room full of Hawaiians. She was told that the norm was for a mom to not care for her keiki after 3 months
• Important to change policy within the University but also amongst us as Hawaiians
• As mothers we have really important perspectives that no one else has, its important for us to be in the academy
• Family housing you have to be married to get it.
• Would like a drop in place

3. Can you share some of your experiences as a Makuahine Scholar with me?
   • See previous notes about struggle with job
   • Wanted to talk with co-workers about being able to have baby at work
   • Western academy is so haole and western that even Hawaiians assimilate and forget what it is about to be Hawaiian
   • We all fall to this because we are surrounded by western ideas and philosophies
   • In the university we are more specifically exposed to this white male ideology
   • We need to have these conversations with our own people
   • Even Hawaiians do not always act Hawaiian. You would never see our kūpuna do something like this. You would never see them turn a keiki away
   • No one else cared that she brought baby. It was her own people. We are so assimilated that they don’t even need to do anything. We are doing it to ourselves and to our own people
   • Everyone’s reality is different and the school should support this reality not just expect us to all have the same needs

4. Do you think your experience as a student and mother is unique? Why or why not?
   • Didn’t ask this question
5. How do you think we as Hawaiian mothers impact the university? If you don’t feel as if this is so, tell me why.
   • Already mentioned

6. What are some of your responsibilities as a mother?
   • Already mentioned

7. Do you find your experience/responsibilities as a Makuahine Scholar different from other mothers? Why or why not?
   • All her friends have kids
   • Homework is the biggest thing
   • Everyone else is struggling with work but Makuahine Scholars have both
   • Her friends wonder how she can come home from work and school and have time to think of a paper
   • But as a mother you do what you have to do

8. How do these responsibilities differ, if at all, from your responsibilities as a Kānaka ʻŌiwi and mother?
   • Didn’t ask this question

9. How do you balance school, parenting and any other responsibilities that you have?
   • Didn’t ask this question

10. How do you feel these different responsibilities affect your keiki? Your family?
    • Affects marriage because they do not have time to nurture their relationship because both of them are in school
    • Feels as if her kids deserve more because if she were working they would have more money to better financially support kids. Got a job offer with more money but she cannot take it because she does not have any childcare for her son
    • Worried kids are suffering because of her choice to go to school and finish PhD as opposed to just working full time. However, it will better affect her kids in the long run.
    • More time to spend with kids since she has a more flexible schedule
    • Also has more time to get involved with her daughters school
    • Could be putting more effort into work
    • Part of her plan was to have a baby while she was in school and not working full time because she knows she would have more time and options to be with keiki
    • She sees how some of her friends who work full time hardly get to see their kids and she doesn’t want to be like that
    • The University is made for white males. That’s why it’s so hard for us as women and mothers. If we made it for the women/mothers, the males would have no problems.

11. Who helps you with childcare?
    • Juggles son between herself and husband (he has never had childcare) and he is left with family once in a while. Daughter goes to school because she is 5
    • With childcare assistance she would have the time to graduate faster and take more initiative to be more active in her work and community
12. What kind of childcare options did you consider? What did you choose? Why?
   * Wanted to keep son with her
   * Infant care schools are too expensive
   * Trying to get son in Children’s School

13. Are you also a working mother? If so, how does this affect you as a Makuahine and student?
   * Yes, GA ship
   * Appreciates the flexible schedule of a part time job as opposed to working full time

14. What challenges, if any, do you face as a mother and a student?
   * Juggling homework and parenthood
   * Financially could better support keiki if she was working full time

15. How do you feel about the services currently offered?
   * Need more services for mothers
   * Loves the Children’s Center but never really reached out to other places like the Women’s Center

16. What services offered by UH do you find helpful to you as a Makuahine Scholar and student? Why or why not?
   * I love the Children’s Ctr. because of the childcare options and extra things such as workshops for parents with childcare
   * Stroller/ADA access on campus sucks
   * Parking at Hawaiian studies no stroller access you have to walk up and down with stroller where the cars drive, very unsafe and out of the way
   * Overall attitude to women with children sucks
   * Part of this male dominated society that doesn’t appreciate women and mothers
   * “It’s just not a child friendly place”
   * We just need a space for us and our keiki
   * UH can create something. They need to spend some money and make something for us
   * Renovations going on at Campus Center, there should be something there for us

17. What are some services that you would like to see offered?
   * Infant care for those who need it
   * Spaces that are child friendly for students and faculty. Knows of companies that offer childcare until keiki is one. Great for new and breastfeeding moms. Gives you time to figure things out.
   * Drop in Center
   * We should adopt models where are kids are closer to us, we get to nurse
   * It shows what places have humanitarian value
   * When I brought my daughter to work the kids loved seeing her and when I couldn’t bring her, they wondered why
• It’s a small investment to make for employees and students. If I had more support at my job with some flexibility for a year with my daughter I would have stayed there forever. I loved my job
• We have to change the culture of the University
• There needs to be a value change. What are our values?
• We need something for healthy families or relationships
• Could not afford to just quite her job. Relied on scholarships and GA ship. Options she would not have had if she were not a student

18. How do you think these additional services will affect you as a mother and student? How will they affect your keiki? Your family?
   • Graduate faster
   • More time with family

19. Do you think there is a need for infant care on campus? Why? Why not?
   • Yes, it should be available for those who need it

20. Did you have a need for infant care while you were also a student?
   • Yes, trying to get son in Children’s Center now

21. How would you feel about an office or center dedicated to serving Mākuahine scholars?
   • Would raise awareness for Mākuahine Scholars
   • Really important to have a center but it shouldn’t be the only place where mommies can go
   • We need to infiltrate the entire University

22. How can this enhance UH as a university?
   • On a humanitarian level
   • Brings new perspectives
   • Each person has their own perspectives
   • I really firmly believe that Mothers are an important voice in any conversation and they are necessary to any issue that we are looking at and we are not going to be there (UH) if our needs are not supported

23. How do you think we can make the suggestions that we have a possibility?
   • We need to get organized and make it a priority
   • This is super hard because we are all busy mommies
   • We cannot forget when we move on, we have to remember how it was as a makuahine scholar
   • I know people who have children and then as time goes on they just assimilate into this white dominated society when they are not in this situation anymore

24. Is there anything else you would like to add or say?
   • No, thank you!
Makuahine #3
January 28, 2013 Personal Interview

“If we were organized we would have a really powerful persuasive unit because any sort of political issues, once you get the mamas behind it, it changes the direction and impacts the success of whatever you’re trying to accomplish.”

“Mothers have a very special power to collectively organize things and when we have babies we see how this impacts our entire family.”

1. Tell me about yourself? School? Family?
   - 35 years old
   - Husband from O'ahu
   - One daughter who is just over two years old
   - Husbands family is from Hilo and majority of her family is in Washington
   - Only family on her side is her sister who is 24, she is her main support

2. Why were you interested in participating in this study?
   - Being a Makuahine Scholar is something that was on my mind for a while”
   - Went to the AERA 2011 conference and there was a panel of mother scholars all women of color working on their own thesis
   - Never thought of identifying herself as such or as a group in terms of advocacy.
   - Thought it was natural to be sort of marginalized as a mother and that it was her problem to deal with.
   - It’s important for us to identify other mothers and parents on campus
   - Would like us to get better organized

3. Can you share some of your experiences as a Makuahine Scholar with me?
   - Chose Hawaiian Studies graduate program because she was pregnant when applications for graduate school were due and felt like Hawaiian Studies was in theory a place that would be supportive of Hawaiian parents.
   - Started grad program when daughter was three months old
   - Husband watched infant during the day while she went to school and work
   - Didn’t have anyone to watch daughter during class but luckily mother in law retired from Hawaiian Air so she flew here every week to help out
   - Felt pressured to rush home from school and relieve mother in law, leaving her with no time to do homework
   - Her research could have been done in other areas such as Political Science or American studies but she chose Hawaiian Studies because of their understanding of ‘ohana
   - Would have considered other majors but glad she chose Hawaiian Studies with or without daughter. Would have more intense engagement in work if she was not a parent
   - Says it would be nice if she could do her work at its highest potential.
   - Professors always expressed to her that she is able to bring her daughter to class
   - “At least I know that if I had to, I’m not going to be judged by my professors”
“Even though places are keiki friendly, you can bring your kid, it doesn’t mean the area is equipped to deal with keiki for us as students. We are still going to be stressed out the entire time, afraid to disrupt, unable to engage…”

Professors understood when she needed to adjust timelines and workload to deal with family schedule.

It’s understood here (Hawaiian Studies) that we are all doing our work for the Lāhui.

Children’s Center created a huge balance between us because it wasn’t just baby and school we had more time for own work.

Believes The Children’s Center started as a collective and is now more like an institution.

Would be most helpful if someone like NHSS facilitated the organizing of a collective where Hawaiian students could opt in for some sort of shared schedule or calendar, or allotted times during the week when we could do drop off care. Costs are cut because the care comes from other mākua.

It’s a matter of getting organized and getting a place. It’s a collective because the very parents that utilize the care also give the care. Would be helpful to have some kind of google calendar marking times when someone is available to watch keiki and other spaces when someone may really need childcare.

In talking about why we do not have something in place at UH when other schools across the nations do, “it’s all about money.”

SPAM program is stupid. I don’t need to take time out of my busy schedule to go to workshops for things like coupon clipping.

“The University of Hawai‘i is an arm of the state of Hawai‘i. It’s a colonial institution it’s part of the legacy of the Hawai‘i state corrupt politics, corrupt greed and all those kinds of things. So I do not believe that this is an indigenous place of learning at all. For one I’m a Hawaiian here trying to grapple with land issues, my own identity and connections to the land, issues of colonialism. And we have the University right in front of my face saying, we don’t care what Hawaiians think, we’re going to build another telescope on top of Mauna Kea, that’s a bunch of crap!”

On talking about colonialism, capitalism that is promoted by the University she says, “It makes us crazy and makes us sick inside.”

Service learning for a program with makuahine and keiki within Hawaiian Studies.

NHSS could further subsidize Children’s Center.

UH is the arm of the state of Hawai‘i.

I do not believe this is an indigenous place of learning at all.

It’s ridiculous that we as Hawaiians do not all get tuition waivers. On top of not giving Hawaiians tuition waivers, UH is constantly raising our tuition.

This is the capitalist system that we are stuck in.

It’s critical for us to have a larger analysis of this, what are kīpuka that we can create to get thru it all?

We are all isolated from one another so we are not even structured to be in regular communication with each other.

Mothers have a very special power to collectively organize things and when we have babies we see how this impacts our entire family.
• What role can makuahine scholars play in addressing these large issues for our lāhui?

**How would you describe this experience in three words?**

• Guilt - Not enough attention for work or family
• Efficiency - Had to become organized to a degree not even close to before
• Aloha - That’s what I felt from everyone

4. Do you think your experience as a student and mother is unique? Why? Why not?

• Realized I had to get better organized
• Made agreements with small support network for baby
• Previously worked at a GA ship with NHSS but left to be a Teachers Assistant (TA) which was a lot more helpful because she no longer had to deal with strict scheduling requirements in the office

5. How do you think we as Hawaiian mothers impact the university? If you don’t feel as if this is so, tell me why.

• We are invested in our work. It’s about our families and benefiting them.
• We have to offer real practical experience
• We are putting them to use now
• If we were organized we would have a really powerful persuasive unit because any sort of political issues, once you get the mamas behind it, it changes the direction and impacts the success of whatever you’re trying to accomplish

6. What are some of your responsibilities as a mother?

• Shares responsibilities with husband
• Wake up with daughter, gets her ready and husband takes them to school/work
• In the evenings responsible for evening stuff
• Day doesn't restart until daughter goes to bed
• Envies friends with family on the island because they can drop of keiki when they need to go to a workshop or class, etc.

7. Do you find your experience/responsibilities as a Makuahine Scholar different from other mothers? Why or why not?

• One more thing to balance than mothers who are only working
• On the positive as a student its like you’re doing a job that you are passionate about
• It’s a healthy level of energy and spirit but it is also draining
• It’s draining to just go to work. I see it as a privilege to be a student mother as opposed to a working mother. Ideal chose would be to be a stay at home mom (but wouldn’t just stay home) or just be independent to be out in the community and organizing
• I feel for moms that are just working and that’s all they do because that sucks.
• “If I were a working mom I would just constantly be exhausted and not have time to see my kid”
8. How do you think we as Hawaiian mothers impact the University?
   • We are invested in our work. It’s about our families and benefiting them.
   • We have to offer real practical experience that we are putting to use now
   • If we were organized we would have a really powerful persuasive unit

9. How do you feel about the services currently offered?
   • Only service I’m aware of is SPAM, its kind of silly and out of touch with parents
   • Its kind of cool that they do parent nights at Mānoa gardens
   • SPAM should focus its energy on advocacy, funding, and more space for our children
   • We need advocacy and money. Money for childcare and school
   • I don’t need to learn how to clip coupons, I need a safe space for my child and or financial help with childcare
   • I’d prefer Hawai‘inuiākea or NHSS to create a Hawaiian centered space

10. How do you think the additional services we talked about would affect you as a mother and student?  How will they affect your keiki? Your family?
   • “The goal is to graduate. The easier the institutions makes it to graduate or the more it helps to break down the barriers that parents have to graduate, the faster I can graduate.”

11. How do you think we can make the suggestions that we have a possibility?
   • Organizing, advocacy, hire one staffed person on campus that is dedicated to helping us
   • SPAM has a full time staffed person and student staff, they should be doing stuff like this. Why not help organize us to advocate for ourselves
Makuahine #4
January 30, 2013 Email Interview

1. Tell me about yourself? School? Family?
   • I am currently a second-year student at the William S. Richardson School of Law. Prior to attending law school, I earned my Masters in Public Health from the Office of Public Health Studies (at UH Mānoa).
   • My husband and I currently live in Mākiki. We moved to Mākiki a little over a year ago to be closer to school (so we don’t have to fight the traffic).

   a. How many keiki do you have?
   • I have one daughter.

   b. What are their ages?
   • She is about 2 and ½ months old.

2. Why were you interested in participating in this study?
   • As a new mom, after learning about your topic, I wanted to help where I could. I really support the listserv that Punihoi started, and I think it is a good way for us (makuahine scholars) to support one another.

3. Can you share some of your experiences as a Makuahine Scholar with me?
   • I’m really new to being a makuahine scholar, and I feel that I am learning along the way. Last semester, although I had all intentions of completing my final exams as they were originally scheduled, I ended up having to ask for an extension to take my final exams at a later date. Luckily, the law school (and my professors) is very accommodating with regards to “circumstances” like childbirth.
   • Interestingly, I would say that I had a relatively “easy” birth. Physically, I was ok, but there were still a lot of adjustments that needed to be made that is inherent with a newborn. For instance, I didn’t anticipate how exhausting breastfeeding would be. As a result, I found it difficult in trying to be a new mom, accommodating to my daughter’s needs, and trying to study at the same time.
   • Things worked out very well for us this semester, so far. I was able to schedule my classes so that I am able to watch baby during the day, and then go to class at night. Luckily, my husband’s work schedule is semi-flexible where he is able to leave work early on the nights that I have class so that he can watch baby and I can go to class.

   c. How would you describe this experience in three words?
   • Priorities, time management (sorry! I know this is two words…hope that’s ok!), and luck

4. Do you think your experience as a student and mother is unique? Why? Why not?
   • I have been thinking a lot lately, as I think many new mommies do, about balancing school/work and family. I was immediately confronted with what I would consider to be unique circumstances with being able to take baby with me to my externship (an internship that I get school credit for). Having baby with me at my externship brought me to realize that not every employer, or other “superiors” (i.e., professors, etc.), is as flexible in allowing one to bring their
newborn baby with them to work. Having baby with me I think is beneficial for all involved—myself, baby, and my supervisor/professor at my externship. For instance, I am still able to continue working, baby is stimulated by being out of the house with me, and my supervisor/professor still benefits from my work completed.
- Other than that, I think my experience is unique as a student and mother because my husband’s work schedule is flexible. Additionally, I feel very fortunate to be able to work out my class schedule so that I am able to be my baby’s primary care giver, especially in this critical first year.

5. How do you think we as Hawaiian mothers impact the university? If you don’t feel as if this is so, tell me why.
- I am unaware about my impact on an individual basis. However, in thinking about the broader network of Hawaiian mothers, I think that we all provide a support for one another. Even if we don’t know one another, I think we all resemble the fact that it is possible. We can have it all—careers/school and family.

6. What are some of your responsibilities as a mother?
- I am a full-time student; I am the primary care giver (I watch her during the day and most nights) of my daughter, a wife, daughter, and granddaughter.
- I have tried to limit my school activities in anticipation of being a new mommy, but help with school events/clubs when ever possible.

7. Do you find your experience/responsibilities as a Makuahine Scholar different from other mothers? Why or why not?
- Other mothers that I know are either stay-at-home moms, work part-time, or work full-time. As a result, they either have family who watches their child(ren) during the day so they can go to work, or hire a babysitter.

8. How do these responsibilities differ, if at all, from your responsibilities as a Kānaka ‘Ōiwi and mother?
- The main difference is that I watch my daughter during the day and go to school.

9. How do you balance school, parenting and any other responsibilities that you have?
- I am still trying to figure this out. However, as of right now, my husband and I balance our schedules so that I can go to my classes. Additionally, since it is difficult to get any studying done during the day while I am watching baby, I also have scheduled “study time.” For the most part, every night and weekends are when I study and prepare for classes. This works for us because my husband works during the day, so when he comes home at night and on weekends, I can go and study.

10. How do you feel these different responsibilities affect your keiki? Your family?
- Prior to the beginning of the semester, I realized that I didn’t want baby to feel like she was a burden or humbug because I needed to get schoolwork done.
Keeping this in mind, I knew it would be important for me to schedule “study time.” Scheduling “study time” allows me to get done what I need to get done, and also devote my entire attention to baby during the day when I am watching her.

- With regards to the affect on my family, I think it is a sacrifice that we have to make. When baby was first born, we wanted to try cloth diapers (to save money and the environment). However, due to our living situation (i.e., not having a washer/dryer in our apartment), and the limited time that my husband has with baby because he works, I didn’t like all the time that it took to wash the cloth diapers.

11. Who helps you with childcare?

- My mother helps whenever she can. She works full-time, but usually comes to help (if needed) after work or on weekends.
- My in-laws also helped us when I needed to complete my final exams last semester. However, they also work full-time.

12. What kind of childcare options did you consider? What did you choose? Why?

- We are starting to consider a babysitter. We would LOVE to be able to continue to care for our baby as her primary care givers as we are doing now. However, we are also trying to balance this with me being able to graduate as soon as possible. It is not guaranteed that the classes that I will need to take will be offered at a time next semester where we can set up our schedules as we did this semester.
- In anticipation of our schedules changing by this coming summer, or next semester, we are thinking that we should look into a babysitter since it may take a while to find one that we like.
- We have been referred to sittercity.com and care.com.
- Alternatively, we have considered moving closer to family on the westside because we have family that may be able to care for baby during the day. We are not sure if this is the right option for us because this will likely entail longer days away from baby since we will likely be in town all day (due to our work schedules, only having one car, and traffic).

13. Are you also a working mother? If so, how does this affect you as a Makuahine and student?

- I will be starting a paid internship this semester. A major reason that I accepted this paid internship is because of the supplemental money that will aid in some of the costs for diapers, etc. Luckily, the work that I will be doing will mainly be done away from the office and limited to 7-10 hours per week.
- I am not certain how this internship will affect me as a makuahine and student, but I anticipate that it will involve a little more time that is needed to complete my work (on top of my school work). Depending on what kind of work I will be doing for my internship, I hope to be able to do work during the day while I am watching baby.
14. What challenges, if any, do you face as a mother and a student?
• I don’t think my challenges are unique as a mother and student. However, the “simple” things of school with being able to study, pick-up a book from the library, go to the financial aid office or parking office are not as easy as they were before. I am still struggling in finding the time to study. Although I have designated and scheduled “study time,” it often takes me longer than I anticipate to fully prepare for class (by completing my reading, etc.).

15. How do you feel about the services currently offered?
• I am unaware of most of the services currently offered. The services that I am aware about, I learned about from people like Punihei Lipe, or groups that I am involved (related to parenting) with at school.
• Groups that I am part of (even if just by being part of their facebook page) include the Students With Keiki Group at the law school, SPAM, and Punihei’s listserv.

16. What services offered by UH do you find helpful to you as a Makuahine Scholar and student? Why or why not?
• Since I am unaware of the services that UH offers, I don’t know how helpful the services are.
• I wouldn’t consider this a service, but I think it would also be helpful if it were seen as “normal” to bring your keiki to class (if needed).

17. What are some services that you would like to see offered?
• I would like to see more free (or really cheap) options for childcare. It would also be awesome if there was childcare offered on-campus.
• Due to the nature of being a mākuahine scholar, some mākuahine scholars take an extra semester, or two or three, to graduate. More to this point, as a mākuahine scholar, it is often the case that one is not able to take a full course load. Taking this into consideration, it would be GREAT if there was some kind of tuition adjustment to account for these realities.

18. How do you think these additional services will affect you as a mother and student? How will they affect your keiki? Your family?
• I think it would be helpful to have childcare services on campus to provide me time to do my homework and attend classes. Unlike a work schedule, my class schedule is relatively sporadic—additional events come up, or other tutorials that I would like to attend. I would think that on-campus childcare would be more flexible than hiring a babysitter for a specific schedule.
• I haven’t taken my baby to the “kids gym” at 24-hour fitness (or even childcare services at YMCA), but I have heard about how gyms have childcare services. Similar to that, I think it would be helpful if we had that kind of childcare option on campus.

19. Do you think there is a need for infant care on campus? Why? Why not?
• Yes! To my knowledge, this doesn’t exist.
• There are many reasons that this is needed.
Naturally, most women who have children are usually at the age when they are also attending school for higher education. Thus, it is quite common, and should therefore be anticipated, that women will be having children while attending school. I think women balancing career and family is on the upward trend; women are no longer suppressing their desires to have a family at the expense of their careers.

Another reason why this is needed is because the lack of infant care, not only on campus but on island as well, often prohibits women continuing their education.

Infant care is very expensive, if it’s available. Providing infant care on campus will further the mission of the university, and encourage women to continue their education with having they support they need.

Socio-economically, the lack of infant care, or childcare as a whole, perpetuates existing social class structures. As an educational institution, the university should be a place that promotes and encourages achieving personal and career goals. Just as books are needed and part of our tuition costs, childcare should be included as well.

20. Did you have a need for infant care while you were also a student?
   • Yes (although I am not sure if we will be actually going with this option, we have been considering it).

If so, what options did you consider?
   • We are starting to look into this more seriously in anticipation of possibly needing infant care in the near future. So far we have looked online at websites like sittercity.com and care.com. We have also been talking with friends and family to see if it would be possible for friends of family to watch our baby.

d. What options were available to you as a student?
   • We have a couple of family options that we are looking into more seriously. Other than that, hiring a babysitter or sending our baby to a daycare facility (especially as an infant) will not likely be an option because of the high costs.

21. How would you feel about an office or center dedicated to serving Mākuahine scholars?
   • This would be AWESOME!!! It would also be GREAT if this office or center could provide support for breastfeeding mothers—perhaps a breastfeeding/pumping room.
   • Additionally, I think it would be even better if this kind of office or center could be mandated by UH so that every department/school on campus provides this kind of office or center for mākuahine scholars.

22. How can this enhance UH as a university?
   • This will further the mission of the school by encouraging women to continue their education. Also, as mentioned previously, since it is natural for women to have children at the age while pursuing higher education, this is very current and on the upward trend.
23. How do you think we can make the suggestions that we have a possibility?

- I don’t think I understand this question. But trying to think as to what you are asking, I think the suggestions can be made to the university through your research findings and thesis. I believe there are also university and student-led entities on campus that hear these kinds of suggestions.

- I think your thesis will show the need for on-campus childcare services. Additionally, data on other university’s nation-wide that provide on-campus childcare services will further support the need for on-campus childcare services at UH.
  - Data on how other universities accommodate with childcare services will be very enlightening as to the different options that UH could pursue. With that said, I think UH is a unique university because of Hawai’i’s values and culture on ʻohana.
    - Hawaiʻi’s value and culture on ʻohana translates with regards to a student mom pursuing higher education because when mom goes to school, the entire family goes to school. Just as it takes a village to raise a child, it also takes a village to be able to send mom to school.

- In addition to showcasing the need for on-campus childcare services, I think it will also be beneficial to provide options as to how this would work practically. For instance, perhaps the office or center for mākuahine scholars (that provides childcare as well) can be sustained by student volunteers, or students from the educational department who are interested in early childhood education. Students who “work” at the office or center would, in turn, be able to earn a practicum credit or something like that.
  - Perhaps other care providers (social worker students, medical students, law students, etc.) could have the option of completing community service hours, or practicum hours at this office or center while getting hands-on experience with children.
  - In other words, in addition to a sustainable office or center for mākuahine scholars, I think it should also be established as to how this center will be mutually beneficial for all involved.

24. Is there anything else you would like to add or say?

- Mahalo for doing this!

- I think it is unique being a mākuahine scholar, in comparison to makuakāne scholars, because breastfeeding is something only a makuahine can do. Breastfeeding, amongst other things that come with having a baby, shifts the control on time from the makuahine to the baby. As a result, despite one’s commitment and effort, it is not as easy as it may seem to complete schoolwork. Makuakāne scholars, on the other hand, have a little bit more flexibility with their time.
1. Tell me about yourself? School? Family?
   • I’m 24 years old. I got both my Bachelors in Hawaiian language and studies as well as my Masters in Social work from UH Mānoa.
   • I finished my Masters last spring. I started attending the University during the fall in 2007 and graduated with my BA in 2010 and went straight into my Master's program.
   • I found out that I was pregnant with my first child the summer before my last year in the MSW program and decided to just continue going to school knowing that I would give birth a month into the spring semester. While in the MSW program I was also involved in a practicum enhancement program through the School of Social Work called the Hawaiian Learning Program (HLP) which required an extra 3 hours of seminar every Friday.

2. Why were you interested in participating in this study?
   • I know a lot of mothers who have gone through school being a mother and I think that it’s great that there is a study trying to make their experience a little easier.
   • I am very supportive of any efforts that try to make a mother's college experience more catered to the types of services, resources, and educational needs that she needs to help her get that degree to better herself and her family.

3. Can you share some of your experiences as a Makuhine Scholar with me?
   • I was very blessed and fortunate to have very supportive teachers, staff, peers and counselors during my pregnancy as well as after.
   • My teachers allowed me to miss class and wanted me to take the time that I needed to recover and really adjust to baby.
   • I missed only 2 weeks of classes before returning after I gave birth and my teachers were shocked and wanted me to stay home a little longer; they allowed me to skype into class so that I could satisfy my need to be in school but also be home with baby.
   • My HLP instructors also allowed me to phone conference in whenever I couldn't make it. They also let me bring baby to seminars. As part of the seminar requirements, all students in the group were required to be a part of a cultural excursion where members needed to be on site of the excursion for the entire time. Normally, we travel to another island, but my fellow classmates and instructors chose to keep the excursion on Oahu so that I could be a part of it and even extended the invitation to my son and fiancé to join; they even allowed me to come and go from the excursion site rather than stay there.
   • I was also doing a practicum that required me to be at a practicum site off campus for a minimum of 16 hours a week. Fortunately, everyone at my practicum site were mothers and understood what it was like, they were very understanding when I needed to leave early for doctor's appointments or when I was ill. They allowed me to do more hours a week so that I would be able to be out for a month after I gave
birth; they wanted me to take a longer break, but I knew that in order to graduate I couldn't really afford any time off.

• Even after I gave birth, they were very understanding when I needed to tend to baby needs. My peers were very supportive and often took notes for me when I was unable to attend class. For group projects, they often tried to give me the portion that had the least amount of work despite my objections to be equal with everyone.

How would you describe this experience in three words? Supportive, convenient and considerate

4. Do you think your experience as a student and mother is unique? Why? Why not?
   • I don't think my experience is unique, I think teachers now are very supportive of student mothers and acknowledge the fact that more mothers are starting to come to school. I think that teachers are being very supportive, especially female teachers. I think teachers are willing to work with mothers to make sure that they can be a mom and a student.

5. How do you think we as Hawaiian mothers impact the university? If you don’t feel as if this is so, tell me why.
   • I was very fortunate to have a high number of Native Hawaiian instructors who understand the importance of Native Hawaiians continuing their education and they passed on that passion and motivation to me. I think Hawaiian mothers understand the importance of being a mom and school.
   • I think we are very motivated to make it work in school and are more flexible to make sure that we can be a full time mom and a student at the same time.

6. What are some of your responsibilities as a mother?
   • It was little hard for me to be away from home for so long because I was very set on breastfeeding. In the beginning he had difficulties latching which discouraged me a little but with the help of specialists and a lot of patience I was able to get him to breastfeed. I think I have many responsibilities as a mom which all surround providing for my son financially, emotionally, physically, mentally and spiritually.

7. Do you find your experience/responsibilities as a Makuahine Scholar different from other mothers? Why or why not?
   • It was hard for me to go back to school in the beginning because I had a very unusual birthing experience. I was a week late from my due date and needed to be induced when they found that the baby's amniotic fluid was low. I was in the hospital for four days before going into active labor. I was in labor for over 12 hours before they decided that I would need to do an emergency C-section.
   • My son had an infection and had to stay in the NICU for a week. Emotionally, I was drained; physically I was in no shape to be doing anything, but my teachers and peers were constantly checking up on me and they were so supportive that it made me really think that I could do it and gave me the extra push to continue.
   • There were times when I wanted to give up and they just pushed me through.
   • I think my responsibilities are the same as most mothers, my family comes first but
in order to support them in the long run I knew I had to finish my MSW not only for me but also for them.

8. How do these responsibilities differ, if at all, from your responsibilities as a Kānaka ʻŌiwi and mother?
   - I don't think my responsibilities differ

9. How do you balance school, parenting and any other responsibilities that you have?
   - I found finding a schedule that works for me and my family is the best way to go. Instead of trying to fit my son into the equation of school I did just the opposite, I fit school and work life into my son and I think that works best for all of us. My planner is super important to me, I would be lost without it.
   - One of the main reasons why I am able to balance everything out is because I am super organized and I am a planner. There are times when things just happen, but being able to have some sort of organization in my life really helps me out. I include my family in everything that I do and I've been so blessed and fortunate that I am able to do so. I participate and join things that allow me to do so and thus I am never paying too much attention to one aspect in my life because everything is included and can be done together.

10. How do you feel these different responsibilities affect your keiki? Your family?
    - One of the biggest problems that I had after my son was born was leaving him to go to school. I knew that he was at the age where all he wanted to do was sleep, but I also knew that this was the time where mother-child bonding occurred and I was worrying about me missing it.
    - Now that he's older, I don't think it affected him as much and it also gave my kāne a chance to step in and really play the father role when I'm not around.
    - My kāne's responsibilities as a caregiver have only increased since I started working and I think that affects our family in a positive way because my son is being raised by both his parents equally.

11. Who helps you with childcare?
    - My family is very supportive when it comes to watching my son. When it comes time for me to leave my child, no one seems like the right one, but it needs to be done. The baby usually stays with daddy while I'm at work and with me when daddy works. If we both are gone then it is my grandmother or parents who watch him.

12. What kind of childcare options did you consider? What did you choose? Why?
    - I didn't have to think about childcare, from the beginning my family volunteered to help watch the baby if need be.
    - My grandmother who has always been my biggest supporter in education made it a point for me to promise that I would finish school and offered to watch the baby whenever I needed someone to.
13. Are you also a working mother? If so, how does this affect you as a Makuahine and student?
   • No, I was not working while I was in school.

14. What challenges, if any, do you face as a mother and a student?
   • I think the hardest thing was leaving my child at home and not being able to watch over him. It's amazing how quickly the worrying starts to kick in.
   • I trust my family watching him, but in the end none of them is me and I often thought about how being away from him would affect him in the long run and if he would be able to understand.
   • The lack of sleep was definitely an issue. In the beginning trying to get a sleeping schedule and feeding schedule was overwhelming sometimes.
   • Another challenge was trying to concentrate in school when my mind was elsewhere; completing papers and projects and group work became difficult.
   • I felt like I was doing everything at the last minute and wasn't sure if I was giving it everything I had.

15. How do you feel about the services currently offered?
   • I honestly don't know about the services being offered.

16. What services offered by UH do you find helpful to you as a Makuahine Scholar and student? Why or why not?
   • Didn't know about the services offered.

17. What are some services that you would like to see offered?
   • I know that in discussion with a lot of student moms, sometimes childcare is an issue and I think that would be beneficial to have one somewhere on campus for student moms.
   • It would be nice to see more financial aid for moms as well considering that most are full time mommies, students and employees.
   • Class scheduling is a big issue too and I think a wider range of class times would definitely be more beneficial.

18. How do you think these additional services will affect you as a mother and student? How will they affect your keiki? Your family?
   • I'm sure it will help those who are there and I am thinking about returning for my PHD and I know that trying to schedule school around my family may be an issue because of the limited class times available.
   • I was fortunate to have financial aid through our journey at UH, but I usually got them from outside programs so I think that the school could offer more help.
   • I know I would take advantage of on site day care if it were available just to be closer to my child.

19. Do you think there is a need for infant care on campus? Why? Why not?
   • Yes, definitely. Mothers want to be closer to their children.
20. Did you have a need for infant care while you were also a student?
   • I was fortunate to not need infant care.

21. How would you feel about an office or center dedicated to serving Mākuahine scholars?
   • I think it would be great a one stop shop. Mothers already have a lot to do and errands to run beside school and having a center to go and just get everything you need at once would be awesome.

22. How can this enhance UH as a university?
   • I think more mothers will be interested in pursuing their college careers, especially those that have more than one child.
   • I know many mothers who dropped out of school because they did not have the support that they needed.
   • I think that many mothers are afraid to come to school because they don't have the extra help and don't think it's possible, but it is.

23. How do you think we can make the suggestions that we have a possibility?
   • I think group rallies or even small groups to just get it started could help.
   • The idea is to start small and start now; talking leads to action.
   • I think getting a group together would really encourage other women to really see that with resources and support, mothers in school can be a "normal" thing.

24. Is there anything else you would like to add or say? Thank you!
Makuahine #6
January 28, 2013 Email Interview

INDIVIDUAL QUESTIONS

1. Tell me about yourself? School? Family?
   - I am 29 years old. And I grew up and live currently in Kāneʻohe.
   - My grandfather raised me with love for my culture. And I believe education is valuable for all ages!!
   - I originally applied to UH Mānoa to achieve my BA in Hawaiian Studies.
   - However, last year I discovered I was three credits short of a double major with Hawaiian Language. So, after taking a LOA last semester I’m attempting to complete my final three credits to graduate.
   - My husband and I have four keiki.
   - My kāne currently works as a lecturer for Kawaihuelani. Although, he’s completed his Juris Doctorate he’s enrolled to complete his Masters in Hawaiian Language.

2. Why were you interested in participating in this study?
   - I am all about mother scholars.
   - If this would help out another makuahine, I’m all for it.

3. Can you share some of your experiences as a Makuahine Scholar with me?
   I have many but I’ll share one of my most and least favorites.

   MOST: I gave birth to my youngest in the beginning of Fall 2011. And I had class all days except Friday. Although, I had my husband and mother to look after my baby while I was in class. Some days, I had no choice but to take her to class. My reasons would range from something came up to no one was available to watch her to she was just fussy and needed to be nursed. So I made the decision more often than not to take her to class. My daughter spent a majority of her first year attending classes with me. And it was awesome. The kumu were usually very supportive of her coming and my classmates were very supportive. If I had to give a presentation or was having trouble and couldn’t focus, I NEVER had to ask them for help. Someone, in the class would come over, grab her, and take care of her! She had many other mama’s and daddies in class. And this was an experience I treasure because I have so much gratitude for those who added to my daughter’s life and made my educational career possible.

   LEAST: I gave birth on September 21, 2011 to my daughter. I believe it was a Wednesday. I returned to school the following Monday. I was stressed because I had a major test Wednesday. And I knew this teacher made it clear that she wouldn’t be making exceptions because I gave birth. However, I made a mistake trying to return back to school so early. I ended up really sick and could barely move on the day of the test because a complication with my clotting. And I went to the teacher to see if I could take the test at a later time. She was indifferent and reminded me I would receive a zero. So I took that test. I got a D. But the worst part was by the time I completed it. I was in a full sweat, my jeans were soaked with blood and I almost fainted. Not only was I embarrassed by all the blood I was scared
something was really wrong. I went to hospital right after. This was probably the hardest day of school I’ve had at UH Mānoa. It probably wouldn’t have fazed me but as the semester went on another student started missing a very noticeable amount of classes. And this same teacher made exceptions not only for her to retake two tests but excused her absences and gave her a passing grade. I think this teacher singled me out because I was a mother. I earned an A- for that course. I worked my ass of in that class. I believe to this day that this teacher was in-fact harder on me because I was a Makuahine Scholar.

4. How would you describe this experience in three words?
   • Three memorable years.

5. Do you think your experience as a student and mother is unique? Why? Why not?
   • No. I know I’m not the first. And I know I won’t be the last.

6. How do you think we as Hawaiian mothers impact the university? If you don’t feel as if this is so, tell me why.
   • Not really sure how I impact the university as a Hawaiian Mother.
   • If anything I’m passionate about everything I pursue.
   • I would think my impact on the university if anything is positive because I’m focused on my schooling. But at the same time, as a mother I look out for my classmates because I know I would want another mother to do the same for my keiki.
   • I’m all about the success of Native Hawaiians.

7. What are some of your responsibilities as a mother?
   • Balancing schedules, working with husband to maintain a loving home, feeding and bathing children, nurturing and disciplining my children, teaching my children, communicating with kāne, staying involved in my children schools, managing the finances, maintaining the records.
   • There’s a lot of stuff...sometimes I don’t even realize they are responsibility’s.

8. Do you find your experience/responsibilities as a Makuahine Scholar different from other mothers? Why or why not?
   • I know many mothers. I think my experience as a Makuahine Scholar is different.
   • I’m so fortunate to go to school. The amount of free time it allows me with my keiki is immeasurable. And because of that I love spending time with them. Lots of mothers love their children but staying home with your children can make you go insane!
   • I think what school does is it offers me opportunities for me get out of the house and keep up with my children. It fuels my creativity with keiki.
   • For me, although going to work might be easier in the long run you’ll never be able to get back this time with your children. And I value that. Going to school allows you the best of both worlds.
9. How do these responsibilities differ, if at all, from your responsibilities as a Kānaka ʻŌiwi and mother?
   • If you’re a Kānaka ʻŌiwi, being a makuahine scholar is a natural thing. It’s in our DNA. It just makes sense.

10. How do you balance school, parenting and any other responsibilities that you have?
    • First of all, I have an awesome ʻohana (on both sides) who is very supportive. I have a kāne who’s committed to education and is a great partner. I believe in following your naʻau and doing all you can and letting the kupuna who have gone on figure out how to guide the rest. And, I try to find ways to wean our family off dependency on the dollar, when you don’t have to concentrate on how much money you make or how much things you need to buy, you get a whole new perspective on how much you actually have. It’s awesome to make decisions based on what’s best for the family as opposed to what’s best to increase your cash flow.

11. How do you feel these different responsibilities affect your keiki? Your family?
    • It strengthens us. We learn much more. And I think we have lots of fun. Learning starts at home...not at school.

12. Who helps you with childcare?
    • Right now, the ʻohana, our good friend, and Pauahi Keiki Scholars.

13. What kind of childcare options did you consider? What did you choose? Why?
    • I’ve chosen Hawaiian Immersion for the two eldest. My third child is at the Children’s School at UH Mānoa. And my daughter stays home with my husband.

14. Are you also a working mother? If so, how does this affect you as a Makuahine and student?
    • Yes, I’m a working mama. Its makes the schedule more hectic but it has allowed us to afford to visit family on the outer islands. It hasn’t affected my school and I believe its because I am able to make my own schedule.

15. What challenges, if any, do you face as a mother and a student?
    • My biggest challenge is worrying about my children. I worry if I’m doing all I can to ensure their success for the future. In the past, I worried that I wouldn’t pass my classes and I would fail and I would have failed them in the process.

16. How do you feel about the services currently offered?
    • I’m not really sure what all the services that are currently offered are.

17. What services offered by UH do you find helpful to you as a Makuahine Scholar and student? Why or why not?
    • I really love the flexibility and financial assistance that the UH Mānoa’s Children's Center offers.
18. What are some services that you would like to see offered?
   - I feel there could be more to support mothers...better parking would be one.
   - Someplace to nurse your child would be helpful or someplace you could put your child down to rest, while you study would be helpful.
   - Child friendly snacks wouldn’t hurt. And some-sort of written support that would prevent negative situations like the one with my teacher to ever happen again.

19. How do you think these additional services will affect you as a mother and student?
How will they affect your keiki? Your family?
   - I might be able to pursue a Masters Degree faster than expected.

20. Do you think there is a need for infant care on campus? Why?
   - Yes, if my teachers hadn’t been supportive of me bringing my infant to class I wouldn’t be graduating. I would have either dropped out or withdrawn and most likely wouldn’t have returned.

21. Did you have a need for infant care while you were also a student? If so, what options did you consider?
   - Yes, paying out of pocket for childcare, I couldn’t afford it. I also thought to withdraw.

22. What options were available to you as a student?
   - Same as above.

23. How would you feel about an office or center dedicated to serving Mākuahine scholars? How can this enhance UH as a university?
   - That would be helpful. And very beneficial to mothers.
   - It would attract a very committed student. It would bring another perspective.
   - It would allow more access for Native Hawaiians to higher education.

24. How do you think we can make the suggestions that we have a possibility?
   - Kualiʻi Council?
   - Maybe they could write this into their way of making the University of Hawai‘i a place of Hawaiian learning.

25. Is there anything else you would like to add or say?
   - Being a makuahine scholar is something I treasure and I’m grateful for. Having gone away to college on the continent for my freshman year and blowing that opportunity. I was grateful to return to college in 2003 to get my AA. And now after semesters off here and there, I see the double major in my sights...its almost surreal.
   - I got my family of six, my education, and a future of possibilities to look forward to. Education really opens up doors! And I know many others families can benefit from it.
GLOSSARY

Ahupuaʻa: Land division usually extending from the uplands to the sea, so called because the boundary was marked by a heap (ahu) of stones surrounded by an image of a pig (Pukui and Elbert, 9).

ʻĀina: Land, earth (Pukui and Elbert, 11)

Kapu: Prohibited, sacred, the kapu system that formulated the religious and political system that Hawaiians lived by (Pukui and Elbert, 132)

Kānaka ʻŌiwi: Native (Pukui and Elbert, 127).

Kāne: Male, husband, man (Pukui and Elbert, 128).

Kauhale: Group of houses comprising a Hawaiian home (Pukui and Elbert, 135).

Keiki: Child, offspring, descendant (Pukui and Elbert, 142).

Kīpuka: Variation/change of form such as a calm place in a high sea (Pukui and Elbert, 155).

Kuleana: Right, privilege, concern, responsibility (Pukui and Elbert, 179).

Lāhui: Nation, race (Pukui and Elbert, 190).

Makua: Parent, any relative of the parents’ generation. The word mākua is its plural form (Pukui and Elbert, 230).

Makuahine: Mother, aunt. Lit., female parent (Pukui and Elbert, 231).

Makuakāne: Father

ʻOhana: Family, relative, kin group; related (Pukui and Elbert, 276).

ʻŌlelo noʻeau: Proverb, wise saying or traditional saying (Pukui and Elbert, 284).

Tapakapua (kapa): Kapa, garment, clothes, or any kind of bed clothes, quilt (Pukui and Elbert, 130)

Tūtū: An endearing term for a grandparent (Pukui and Elbert, 177).

ʻUala: Sweet potato (Pukui and Elbert, 362)
Works Cited

Au, Leilani. Education Coordinator, University of Hawai‘i at Mānoa Children’s Center. Phone interview. 3 December 2012.

Au, Leilani. Education Coordinator, University of Hawai‘i at Mānoa Children’s Center. Email interview. 13 December 2012.

Au, Leilani. Education Coordinator, University of Hawai‘i at Mānoa Children’s Center. Personal interview. 30 January 2013.

Au, Leilani. Education Coordinator, University of Hawai‘i at Mānoa Children’s Center. Email interview. 20 February 2013.


Campus Center Board. The University of Hawai‘i at Mānoa Campus Center. The University of Hawai‘i at Mānoa, n.d. Web. 10 February 2013.

Chang, Beverly. Secretary, Keiki Hau‘oli Children’s Center. Phone interview. 21 November 2012.

Choosing Quality Childcare. Hawaii: College of Tropical Agriculture and Human Resources, University of Hawai‘i, 2011. Print.


Makuahine #1. Personal interview. 16 January 2013.

Makuahine #2. Personal interview. 27 January 2013.

Makuahine #3. Personal interview. 28 January 2013.

Makuahine #4. Personal interview. 30 January 2013.

Makuahine #5. Personal interview. 1 February 2013.

Makuahine #6. Personal interview. 28 January 2013.


*University of Hawai`i at Mānoa Children`s Center.* About the Center, 2013. Web. 3 April 2013.

Wright, Kahunawai. Director of Native Hawaiian Student Services, University of Hawai`i at Mānoa. Personal interview. 13 November. 2012.
