'IKE HOʻOPONOPONO: THE JOURNEY

A DISSERTATION SUBMITTED TO THE GRADUATE DIVISION OF
THE UNIVERSITY OF HAWAIʻI IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

IN

EDUCATION

MAY 2004

By
Anona K. Nāʻone Napoleon

Dissertation Committee:
Richard Johnson, Chairperson
Doric Little
Manulani Meyer
James Skouge
Robert Stodden
Vilsoni Hereniko
ACKNOWLEDGMENTS

Mahalo to the Ancestors: The Kūpuna of my Mom, Dad and husband Joseph. Queen Liliuʻokalani who is the pinnacle of Hoʻoponopono as she forgave those who dethroned her. Former mentors and teachers, especially Dorothy Kahananui who told me “Kuʻulei one day you will return”, thank you, Kumu, you were right. Aunty Abbie Napeʻahi, kupuna and master of Hoʻoponopono, for her enriching stories of life “I ka wā kahiko” (In the old days). The Napoleon ʻohana: Joseph, Joey, Tammy, Aaron, Tasha, Darryn, Starlene, David, Jonah, Tiare and Koa, Taron, Sepa, Josuha, Jaysha, Nalani, Shayla, U’ilani, Mahealani, Tekahi, Riggs, Kamalani, Kainani, and Maui Napoleon. Jim and Sharon Skouge for their writing, editing and technical expertise. Bob and NormaJean Stodden for inviting me to be a part of their team. My dissertation committee: Rich Johnson, Vilsoni Hereniko, Doric Little, Manulani Meyer, Bob Stodden and Jim Skouge, a committee extraordinare. Chuan Chang, data analyst and special friend. Peggy Oshiro, acupuncturist and gifted person, Pua Kai, who kept me balanced and grounded in all ways, Alice Kawakami, Barbara Klemm, Sally Nhoumi who sent me terrific messages just when I needed them, Manu Kaʻiama and Rona Kekaoha from the Native Hawaiian Leadership Program who supported my efforts, the Department of Special Education, and Catherine Understeller Choo who supported me in prayer from the beginning.
ABSTRACT

This is an action, reflection and contemplative study on a life giving process called Ho‘oponopono (a native Hawaiian way of peacemaking). A curriculum was developed by three educators, one of whom is this author. My mentor and her husband were approached by the director of the offender/ex-offender program at Alu Like, Inc., because a high success rate had been achieved using Ho‘oponopono with youth-at-risk. The program needed more funds to continue their work in Hilo and documentation of their successful methods. The Ho‘oponopono Curriculum and the Educator Training Curriculum were completed and they received further funding. Flowing through the recording here of this study, are stories. These stories are presented as a way of viewing and experiencing the life that I have lived as a Hawaiian child, student, educator, mother, and grandmother, in Hawai‘i. What happened to me is that I came to realize that the "heart and soul" of Ho‘oponopono cannot be rewritten into a "Western" curriculum. It is not a script. Ho‘oponopono is the sacred revisiting of one’s life in the presence of ancestors. At its heart, it is spiritual.

After spending many hours interviewing Aunty Abbie Nape‘ahi, a native Hawaiian grandmother/kupuna/elder, and a master of the healing art of Ho‘oponopono, I came
to realize that Ho'oponopono resides within each of us. It is a process of discovering and telling our own stories, and in so doing becoming responsible for our own very personal choices and actions. These specific life-stories are my gift to my children, especially to my twelve grandchildren, and to all who share in reading this paper. Many voices are included to enhance my research and to tell stories other than my own. These stories are not meant to be viewed as an example of how all Hawaiians experience life, but only as a sample of my personal experience as a Hawaiian, as a woman, a mother, an educator, and as a person.
# TABLE OF CONTENTS

Acknowledgments.................................................................iv
Abstract ..............................................................................v
List of Table ........................................................................ix
List of Graphs and Photographs............................................x
Preface ................................................................................x
Writing in my voice and storytelling
(Skouge&Halapua).................................................................xii

Chapter I  *Pākele Stream*.........................................................1
  Introduction ........................................................................2
  Continuing the Journey .................................................... 3
  Need for the Study .......................................................... 5
  Statement of the Problem ............................................... 7

Chapter II *Pākele Stream- Fast moving –North* ....................... 8
  Review of Literature ......................................................... 10
  History ........................................................................... 10
  Current Evidence of Application of *Ho‘oponopono* .......... 13
  Comparison of *Ho‘oponopono* with Western Practices .... 15
  Types of Curricula Construction ....................................... 17

Chapter III Arid Stream in *Moanalua Gardens* ....................... 22
  Purpose ............................................................................. 26
  Methods ........................................................................... 27
  Participants ....................................................................... 27
  Arrangements .................................................................. 28
  Instrument ......................................................................... 28
  Procedures ........................................................................ 29

Chapter IV Stagnant Stream in *Moanalua Gardens* ................. 30
  Results ............................................................................. 31
  Summary of Findings ...................................................... 46

Chapter V *Waikahalulu Stream* ............................................. 49
  Discussion ......................................................................... 50

Chapter VI Stream in *Punalu‘u* ............................................. 64
  Conclusion ......................................................................... 65
  Afterword ......................................................................... 72
Appendix A. *Ho'oponopono* & Educator Training Curricula.................73
Appendix B. CD titled *Ha Mai Ka Ola & Imua Me Ke Aloha*..................183
Appendix C. Presentations & Workshops........................................189
Appendix D. Overheads Used at Presentations and Workshops................192
Appendix E. Surveys........................................................................214
References.......................................................................................216
LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Features of Variation of Mediation</td>
<td>16</td>
</tr>
<tr>
<td>2. Preference for Source of Help</td>
<td>17</td>
</tr>
<tr>
<td>3. Demographics of the Survey Respondents</td>
<td>34</td>
</tr>
<tr>
<td>4. Paired Samples T-Test</td>
<td>36</td>
</tr>
<tr>
<td>5. Cross-Tabulation</td>
<td>40</td>
</tr>
<tr>
<td>6. Human Institution and Corresponding Role Pairs</td>
<td>40</td>
</tr>
</tbody>
</table>
LIST OF GRAPHS AND PHOTOGRAPHS

<table>
<thead>
<tr>
<th>Graph</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Interaction effect between “ethnicity” and “test”</td>
<td></td>
</tr>
<tr>
<td>on question Three</td>
<td>38</td>
</tr>
<tr>
<td>B. Interaction effect between “ethnicity” and “test”</td>
<td></td>
</tr>
<tr>
<td>on question Sixteen</td>
<td>39</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Photographs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pūkele stream in Palolo Valley</td>
</tr>
<tr>
<td>Pūkele stream – Fast Moving – North</td>
</tr>
<tr>
<td>Arid stream in Moanalua Gardens</td>
</tr>
<tr>
<td>Aunty Emma</td>
</tr>
<tr>
<td>Aunty ‘Iolani</td>
</tr>
<tr>
<td>Stagnant stream in Moanalua Gardens</td>
</tr>
<tr>
<td>Waikahalulu stream</td>
</tr>
<tr>
<td>Aaron’s story</td>
</tr>
<tr>
<td>Napoleon’s Holiday</td>
</tr>
<tr>
<td>Jonah</td>
</tr>
<tr>
<td>Sepa at the Makapu’u Tide Pool</td>
</tr>
<tr>
<td>Koa and Sepa in the Makapu’u Tide Pool</td>
</tr>
<tr>
<td>Stream in Punalu’u</td>
</tr>
</tbody>
</table>
PREFACE

Included in this study, is a progressive series of personal stories. These stories are presented as a way of viewing and experiencing, of authoring the life that I have lived as a Hawaiian child, student, educator, mother, and grandmother here in Hawai‘i. What happened to me, as one Hawaiian "grandmother" who constantly references her learning to family and grandchildren, is that I came to realize that the "heart and soul" of Ho‘oponopono cannot be rewritten into a "Western" curriculum. It is not a script. Ho‘oponopono is revisiting one’s life in the presence of ancestors. At its heart, it is spiritual. After spending many hours interviewing and video-recording Aunty Abbie Nape‘ahi, (a kupuna,an elder, a sage, a Haku or master of Ho‘oponopono the Native Hawaiian art of healing) who taught by way of kūkākūkā or talk-story, I came to realize that Ho‘oponopono resides within each of us. It is a process of discovering and telling our own stories, and in so doing becoming responsible for our own choices and actions. These life-stories are my gift to my children, and especially to my grandchildren, as well as to all who read this paper. They are included as additional elaboration to enhance this study. These stories are not meant to be viewed as an example of how all Hawaiians experience life, but only as a sample of my personal Hawaiian experience.

“In the telling, therein lies the healing.” (Skouge, 1973)
Writing in my voice was suggested by Dr. James Skouge as he informed me in a letter (see below), and by another Pacific Islander, Sitiveni Halapua. Jim informed me:

Dear Anona,

I encourage you to share your stories as a part of your dissertation. What I have learned from you over these years is that the art of Hoʻoponopono is in “story.” It is supporting one another to find our own voices and to discover and share our stories within community—including the voices of ancestors. Beginning now, I encourage you to practice this art that you know to be so powerful. Do not just write about Ho‘oponopono. Model it for us. Show us the healing. Your stories are beautiful and real. Honor us with them.

Sincerely,

Jim

and

The Director of the Pacific Islands Development Program, East-West Center, Dr. Sitiveni Halapua’s, recent presentation also validated the use of storytelling in bringing about peace:
The Pacific Island leaders, when they met at the East-West Center in March 2002, suggested that the center’s Pacific Islands Development Program continue to develop the *talanoa* framework, which they feel has applicability in a variety of contexts, from the local to the international. For example, the center has been using the *talanoa* model as a dynamic process of unity building in Fiji since the coup d’etat in May 2000, and it is thought that the process could be useful elsewhere in the region (Halapua, 2003).

Using this theory, Dr. Halapua has been instrumental in bringing about peace in Fiji. I wonder if he realized that he has also made pono/right the injustices that his people (the Tongans) have done to the Fijians in prior history?
CHAPTER I

Pu'ukele stream in Pālolo Valley

STREAMS

They are gifts that flow, some fast some slow
Over and around rocks big and small.
Be still, listen, and you can hear them speaking, sometimes soft, other times thunderously loud.
Yet they are forever moving.

Their waters are mostly cool depending on where you are when you enter.
If one enters close to the source you can find it quite cold, but at the same time very refreshing.
When you find a stream, sit, be still, listen. You may like what you hear.
INTRODUCTION

Personalizing my role

I am writing in the present, in the moment, because that is all I have. Now it is the next moment, and I am remembering what I have forgotten, glimpses of my past because I am on a path that I have accepted in time, a path that is moving always. I move moment to moment, and will continue when I am not physically there in the future. This time of remembering, living in the present, is only so that these writings will be read in the future.

I thank you, the reader, for taking the time to read this narrative of my life experiences of ‘Ike Ho’oponopono: The Journey. It is very much my journey and yet it is not singular. During this reading you might see or come to know, or even be transformed along the way, you are welcome to the seeing, the knowing and thus the transformation(s). If any one of these three things should happen to you and you are able to make a connection then I have honored my ancestors, my teachers, my mentors, every living creature in nature, as my grandfather would say: the East, the West, the North, the South, everyone and everything Above, Below and Within the universe.

Beginning with the title: ‘Ike is the Hawaiian word to see, to know (knowledge), and to transform (to be transformed) (Meyer, May 30, 2003). Ho‘oponopono, on the other hand, means to make right, to set to right, to bring about harmony (Pūku‘i, 1972). But Ho‘oponopono goes deeper than just the above. To be “pono” with the present helps you become “pono” with your past, only so you are free to move into the future. Everyone moves into the future (age alone), like it or not. What I’m saying is that the movement is such that in every step of the way you feel and come to know you are being guided. The path is being cleared, even if the path may lead you to a cliff. It happens when you take a step and the ground is formed beneath you and then another step and formation of the earth appears again.

To ‘Ike Ho‘oponopono, is to see something that is not right, and to try to make it right. To see and know that what is not right has been made right, wouldn’t you be
transformed? And if this transformation was a good thing, how would you know? What would be the consequences?

Yes, the Journey has been an awesome one, and it has been only in the doing that I have come to see, to know, and to allow myself to become transformed. It is now in the reflecting, and the later telling, and the retelling, that I am able and willing to share the journey. For me it begins with a story about a stream. It is a true story, and I called it "Progress" at the time. I'm sure progress like 'Ike and Ho'oponopono, is layered with meaning.

Back to that story—when I was in primary school I used to walk to school with my friends and when walking home we would stop by this stream and take off our dresses and swim in its cool refreshing waters clad in only our panties. There were these huge boulders and we would sit under them and pretend it was a waterfall, as the clear water fell over our bodies. When we had had enough we would sit on similar dry rocks and drip dry, put our dresses back on and continue to walk home. Several years later, by the time I finished elementary school, there was a highway over our stream. Progress, huh!

Streams are beautiful and they are gifts. If you take time to be still and listen you will hear and know, and thus understand what I am saying. If you take the time you will see. What are the streams in your life? Where are the streams in your life?

Continuing the journey

Writing from the perspective of a Native Hawaiian teacher and counselor, with a lifetime of experience teaching and counseling Native Hawaiian youth, I have observed firsthand what is now well documented in Western literature: namely, that there are many incongruities between the educational and counseling practices of Western schools and the cultural experiences of Hawaiian and part-Hawaiian youth in their homes and communities (Au, 1985; Daniels, 1995; Omizo, 1989; Smith, 1977). These “incongruities” or “conflicts” contribute to youth alienation, including all of the now expected related factors, such as school failure, abuse of drugs and alcohol, violence and suicide, and general malaise (Department of Health, 1999; Moku‘au, 1998; Reschly, 2002; Wang, 1995).
Typical high school teachers and counselors in the state of Hawai‘i have received little if any cultural sensitivity training specific to the needs of Hawaiian and part-Hawaiian youth. Most school-based professionals are Japanese-American or Euro-American with cultural backgrounds and experiences that are radically different from Hawaiian and other Polynesian youth. Many of the teachers and counselors in Hawai‘i come from the continental United States and received their university training there. Their first and often only encounters with Hawaiian youth occur when they are fresh off the airplane and already responsible for managing classrooms, teaching, and counseling.

The Hawai‘i Department of Education recognized the need to train and support school-based professionals to be responsive to Hawaiian and part-Hawaiian youth. In the year 2000, the Hawai‘i Department of Education and Alu Like, Inc. contracted with the Center on Disability Studies at the University of Hawai‘i to develop the Ho‘oponopono Curriculum and the Educator’s Training Curriculum (see Appendix A). (The latter curriculum is an in-service training based on the former curriculum). Alu Like, Inc. is a private, non-profit service organization that has assisted Native Hawaiians in their efforts to achieve social and economic self-sufficiency since 1975. Alu Like, Inc. has a comprehensive range of services and activities to fill identified needs in the Native Hawaiian community, including community economic development, business assistance, employment preparation, training, library service, and specialized services to youth and elders.

As a graduate research assistant I was part of the university collaborative team that developed the two Ho‘oponopono curricula. The Ho‘oponopono Curriculum and the Educator Training Curriculum were field-tested during the 2002 academic year, with a cross section of counselors, teachers and teacher trainees at the University of Hawai‘i. Approximately two-thirds of the participants were counselor and teacher trainees, and the other third were counselors, teachers and university professors who were active in their professions.
other third were counselors, teachers and university professors who were active in their professions.

*Ho'oponopono* is a Hawaiian problem-solving process that literally means “to make” or “to set right” (Pāku'i, 1972). There is a strong feeling among Hawaiian educators that the practice can be adapted to public schools and made effective for students, with facilitation by non-Hawaiian teachers and counselors (E. Lapsley [personal, April 7, 2000; *Moku'au*, 1998; *Nāpe'ahi*, 2000; Nishihara, 1978; Shook, 1985).

After considering studies about different aspects of the students' responses to the *Ho'oponopono* process, I have decided that I am personally more interested in the teachers' responses — believing that as teachers come to experience a change of knowledge, attitude and behavior that positively contributes to their self-worth, self-confidence, self-esteem, and self-efficacy, then as teachers they in-turn will become conduits through which these attributes are transmitted to their students.

*Need for the Study*

Teachers and counselors in Hawai'i are both untrained and under-trained in terms of guidance and counseling supports for Hawaiian and part-Hawaiian youth (Omizo, 1989; P. Wilhelm, November 4, 2002). This situation results in “defensive” professional postures characterized by low expectations for youth of Polynesian ancestry (A. Nāpe'ahi, July 31, 2000).

Since the 1970's there has been a resurgence of writing and public information-sharing about the traditional Hawaiian conflict resolution practice of *Ho'oponopono* (Kamhis, 1992), including growing anecdotal evidence that the traditional practice can be “accommodated” to the public school environment (Andrade, 1994; *Moku'au*, 1998; A. Nāpe'ahi, July 7, 2000; Nishihara, 1978; Stodden, 1999; Ventui, 1994). Reports suggest that Hawaiian, part-Hawaiian, and non-Hawaiian youth respond favorably to the cultural process, even with facilitation by non-Hawaiian leaders, under certain circumstances (Nishihara, 1978). At the first “*Nā Lei Na'auao*” Charter School
There is overwhelming evidence that alienation among Hawaiian and part-Hawaiian students outnumbers all other ethnicities, according to the High School Youth Risk Behavior Survey (1999 U.S. Hawai‘i Hawaiian, & Hawai‘i Non-Hawaiian Results & Ethnic Distribution (Percent) in the State of Hawai‘i). Comparing General Education and Special Education Students for the 2001-2002 School Year, students of Hawaiian ethnicity are over-represented in special education classrooms by approximately 50%. It has also been found that these students (Hawaiian/part-Hawaiian), in both general education and special education populations, are more likely to be suspended from school (D.O.E. Felix Web site, April 3, 2002). Reschly's Presentation to the White House Commission on Excellence in Special Education: Minority Students in Gifted and Special Education (February 25, 2002), suggested that among Hawaiian and part-Hawaiian populations, it is important that the practice of Ho‘oponopono be carefully researched and, if found to be successful, disseminated throughout the Hawai‘i public schools.

It is possible that Ho‘oponopono would be better practiced within family or “natural groups” within Hawaiian and part-Hawaiian communities, rather than within public schools. However, given the fragmentation and disintegration of many families and communities, and the now recognized importance of guidance and counseling within the school curriculum, it certainly seems worthwhile to explore other possibilities. It is noteworthy that many Hawaiian, part-Hawaiian and non-Hawaiian youth report that public school teachers and counselors are the single most important resource when they are in trouble (Andrade, 1994). This evidence alone supports the value of training in-school professionals in culturally congruent conflict resolution practices.

During his presentation to the White House Commission on Excellence in Special Education: Minority Students in Gifted and Special Education, given on February 25, 2002, D. J. Reschly stated:

The percentage of special education students suspended was roughly double the percentage for general education students, and further, the following groups were suspended in percentages significantly higher than their percent of the general
education and special education populations: Hawaiians, part-Hawaiians, and Samoans.

When Hawaiian and part-Hawaiian students are living in their own homeland, why should they be having such a drastically hard time in the classroom? It is my contention that exposing these students to culturally relevant curricula and cultural and pedagogical processes, such as Ho'oponopono, will bring their school experiences into cultural congruence with their experiences at home, and make school more “real” for them, thus engaging them. In this way, more students may be encouraged to work harder and to stay in school. Hawaiian and part-Hawaiian students have the highest suspension rate, as Reschly stated, and reports from the Hawai‘i Department of Education also show this ethnic discrepancy (D.O.E., 2002).

If teachers and counselors welcome and experience these curricula as a “way of living”, it is possible that their own attitudes and behaviors will change, and so then the attitudes and behaviors of their students may change for the better (Bandura, 1995; Purkey, 2001).

Statement of the Problem

The intent of this study was to examine the self-described changes in knowledge and efficacy in the behavior and attitude of teachers and counselors involved in the Ho‘oponopono/Educator Training process, after their initial introduction to this curricula. Personal stories are included to enhance this process. According to Robert Coles, “Stories are a direct passage from the world of thinking to that of day-to-day living” and “the more palpable the connection between the story and the reader’s story the better the chance that something will happen” (Coles, 1989, p.97).
CHAPTER II

The Stream Continues

My family has lived in Pālolo valley for the past 32 years, within a house that Nappy (my husband) and I bought, and where we raised our children. There are ‘grandmother’ mango, plum, papaya, tangerine and lychee trees that have given us nourishment all these years. Their fruit has been shared with all of our family and neighbors. The land is good. There is a stream called Pūkele that flows on the North side of our property, and when the boys were young they played in its cool refreshing water – as their mother played in her stream.
Once when we had a heavy rain, we took off the skegs, or rudders, on our surfboards and rode the rapid flowing waters like waves, and Nappy stayed downstream to catch us and our boards before we were swept further away by the strong downhill waters. This couldn't replace the waterfall, and the stream of my childhood, but it has caused me to reflect on who I am, ever hopeful, and believing if you persist you will find a place similar to what you once had – with the site comes the relationships you have made along the way. It is these meaningful relationships that have become the stories of a life giving process called Ho'oponopono.
Review of Literature

The literature review will focus on four major issues: 1) the history and practice of *Ho’oponopono* within the traditional Hawaiian context of ‘*Ohana;* 2) current evidence of applications of the *Ho’oponopono* process within Western institutional contexts; 3) a comparison of *Ho’oponopono* with Western practices of guidance and counseling, with the aim of identifying possibilities for cross-cultural transformation; and 4) the examination of various types of curricula construction—from the past and the present, that influenced the construction of the *Ho’oponopono* Teachers’ Curriculum (appendix) that we have developed.

History

In their recent work Lee and Willis (1999) stated:

In the past fifty years, the history of Hawai‘i has changed completely. It has become a Western view of what might have been. In the last fifty years many books have been written by Westerners about Hawai‘i and its traditions and religious life, using secondary sources instead of primary ones (p. 11).

*Ho’oponopono* means setting to right: to make right; to correct; to restore; and to maintain good relationships among family members, and between family and supernatural powers. *Ho’oponopono* is the specific family conference in which relationships were "set right" through prayer, discussion, confession, repentance, mutual restitution, and forgiveness (*Pūku‘i*, 1972).

Derivative: *ho‘o* to make, cause or bring about

*pono* correct, right, in perfect order

(approximately 20 other closely related meanings).

*ponopono* (reduplicate) in order, cared for,

attended to both forms connote what is socially/morally approved and desirable (*Pūku‘i*, 1972).
Traditionally Ho'oponopono was essentially a family matter, involving all the nuclear or immediate family, or sometimes only those family members most concerned with the problem(s). Though the entire extended family could hold Ho'oponopono, this was usually impractical. "The ideal", says Mary Kawena Pūku'i (1972), "is to keep it in the family and have all the immediate family taking part" (p. 61).

Always embedded in complete Ho'oponopono are the following:
Opening Pule (prayer) and prayers any time they seem necessary. Kūkulu kumuhana is a statement of the obvious problem to be solved or prevented from growing worse. Mahiki is the "setting to rights" of each successive problem that becomes apparent during the course of Ho'oponopono, even though this might make a series of Ho'oponopono sessions necessary. A quality of absolute truthfulness and sincerity is needed, called 'oia'i'o, the "very spirit of truth" (Pūku'i, 1972, p. 62).

Control of disruptive emotions is achieved by channeling discussion through the leader, facilitator, or Haku, and the questioning of involved participants is also traditionally conducted by the leader. Honest confession to the gods (or God) and to each other of wrong-doing, grievances, grudges and resentments were met with mutual forgiveness and releasing from the guilt, grudges, and tensions occasioned by the wrong-doing (Hala). This repenting-forgiving-releasing is embodied in the twin terms, Mihi and Kala. This process was followed by a closing prayer — Pule Ho'opau. Ho'omalu (time out) was often invoked to calm tempers, encourage self-inquiry into actions, motives and feelings, or simply for rest during an all-day Ho'oponopono. Once a dispute was settled, the leader decreed ho'omalu for the whole subject, both immediately and long after Ho'oponopono ended (Pūku'i, 1972).

This is the Ho'oponopono process described by Mary Kawena Pūku'i (who was also a teacher, historian, translator, kumu hula and composer), in the book Nānā I Ke Kumu (1972), which means "Look to the source". The word kumu also means teacher. In the foreword section of this book she expresses her concern that the concepts of this book not be misused or misunderstood to cause her people embarrassment. She is the
primary source for modern-day Ho’oponopono, as cited by all the authors in my review of the literature. Aunty Abbie Nāpe‘ahi is the living, primary source from which I have gathered information on Ho’oponopono, and she too has confirmed Pūku‘i as her primary source.

The ancient wise men understood mental illness and knew that when something weighed on a person's mind it affected his well-being. So if someone had a malady that was unknown and it was thought to stem from something he had done, there was need for Ho‘oponopono (Rickard, 1971, p.43).

These words above, are from Napua Stevens, a native of Hāwī, on the Big Island - a commentator, a PTA president, a teacher of the Hawaiian language, and a trainer of "incorrigible" children. In this article, Ms. Stevens also mentions Mary Kawena Pūku‘i as the "woman versed in the knowledge of this culture (Hawaiian) - the source - as she provides the information so that Ho‘oponopono is working today" (p. 46).

Lynette K. Paglinawan—author, researcher and social worker—has used Ho‘oponopono in her work at The Queen Lili‘uokalani Children's Center (a private agency created by the Deed of Trust of Queen Lili‘uokalani). In her work she explains how Mary Kawena Pūku‘i was available to guide the application and practice of Ho‘oponopono when this agency was selected for a research project. In this article Paglinawan identifies the term ‘oki (to cut) that severs and separates the wrongs and the hurts and the conflicts so that there is a removal of the negative effects and a deep sense of resolution and peace. Also identified is the term pani (to close). The closing ritual usually involves offerings of food to the gods. Acts of purification are often accompanied with prayer. A pani is done at the termination of the entire treatment process or when a big problem has been completed in a series (Paglinawan, 1976).

Malcom Naea Chun (1995), in his book, Making Peace: Ho‘oponopono Then and Now, states that "Very few people realize that our ancestors practiced this Ho‘oponopono before the arrival of the first European foreigner and explorer Captain James Cook in 1778" (p. iv). He explains that when the fighting became awful among the Hawaiians, they
needed to remember their relationship and aloha for one another, instead of hating one another, because without any ‘ohana (family/relatives) it would be very hard to imagine being Hawaiian at all. He dedicates this book to two Native Hawaiian elders and one of them is the late Mary Kawena Pāku‘i (Chun, 1995).

Current Evidence of Application of Ho‘oponopono

According to an executive summary of the Native Hawaiian Health Needs Study (1985), there is an extensive history of Hawaiian health beliefs and practices which could be used to provide culturally relevant mental health services. Listed is the practice of Ho‘oponopono. This summary states: "Ho‘oponopono is a potent form of counseling which has proved to be a successful method of intervention through the Native Hawaiian community" (p. xi).

Victoria Shook’s book, Ho‘oponopono, presents the accounts of eight individuals, representing a variety of contemporary uses and styles of Ho‘oponopono, although all stemming from the single form described by Pāku‘i. The contexts of use differed widely, from the most traditional use by a Hawaiian leader with a Hawaiian family, to entirely new situations of use by non-Hawaiian leaders with non-Hawaiian groups of unrelated people. Diverse backgrounds in terms of ethnicity, education, and training may have accounted for some of the different interpretations. Shook (1985) states that, "Because all the individuals learned about the practice from the same general source, I believe that despite the variations they would recognize the other forms and styles" (p. 77-78). In all the case studies that Shook cited in her book, all had noted success in using Ho‘oponopono in the area of relationships. Traditionally, a connection exists between all concerned, as in a family, and having some knowledge of the process is the most desirable. However, in one of the case studies, it was found that organizational problems and power problems could not be resolved through Ho‘oponopono (Shook, 1985).

The Substance Abuse Prevention Services for Native Hawaiian Ex-Offenders (SAPSNHEO) has a culturally sensitive staff consisting primarily of Hawaiian kūpuna/elders (Moku‘au, 1998). Ho‘oponopono is the primary Hawaiian healing method
used by SAPSNHEO. The kūpuna conduct Ho‘oponopono with their clients with the hope that clients will practice it regularly on their own. In 1994-95 SAPSHEO served a total of 650 people (341 ex-offenders and 309 family members). These numbers far exceeded the program's original projection of 250 clients (150 ex-offenders and 100 family members). Program records document that 97% of ex-offender clients demonstrated great knowledge of various risks for substance abuse after participating in healing sessions and workshops (Moku‘au, 1998).

The final part of Ho‘oponopono is the pule ho‘opau (end). The session typically ends with a prayer or declaration that the problem is solved. At this stage, restitution or follow-up responsibilities for clients are enumerated. During one discussion I had with Auntie Abbie Nāpe‘ahi (July 14, 2000), she said she found that when the spiritual element is missing, as in some of the Western models, there is little or no success. Auntie Abbie (in Kamhis, 1992) believes: “It’s the spiritual aspects of Ho‘oponopono that affect our clients and make them respond...the beauty is when I see (participants) making up their minds to change” (p. 49). However, several examples of the successful use of Ho‘oponopono in school settings, which may not allow reference to the spiritual aspects, are summarized in the following paragraphs.

In an interview with Ed Lapsley (April 7, 2000), a counselor at Kamehameha High School, he stated that he also uses Ho‘oponopono in his pedagogical practices. This method of conflict resolution (between students, between student and staff, and between staff and staff) has been very successful. The method has also been used with some success at the administrators' level, when facilitated by Auntie Abbie Nāpe‘ahi, as reported by Mike Chun, principal of Kamehameha High School (March 22, 2000).

In his article, Culture, counseling, and Ho‘oponopono: An Ancient Model in a Modern Context, Dennis Nishihara describes his experience, as a school counselor on the island of Maui, using Ho‘oponopono. He sees Ho‘oponopono as a non-judging, truth-seeking, solution-oriented counseling model in which the counselor's culture need not become a confounding factor, and therefore Ho‘oponopono may be utilized as an effective
cross-cultural model. As a facilitator in *Ho‘oponopono*, the counselor may gather information from the participants and present relevant data to them. Being sensitive to speaker and subject, the counselor may learn much about the culture of the clients without interfering with the counseling process. This model also allows both counselor and clients to be exposed to the culture of the other, and consequently to learn about it. The counselor does not need to be Hawaiian to use *Ho‘oponopono*, but instead the main requirement for success is that the counselor care, and care enough to make the difference (Nishihara, 1978).

In another article by Michael and Sharon Omizo, *Counseling Hawaiian Children*, they suggest that counselors who work with Hawaiian children need to sensitize themselves to the values and culture to be effective. They need to use techniques and develop intervention strategies that are not in direct conflict with the values of these children (Omizo & Omizo, 1989).

*Comparison of Ho‘oponopono with western practices*

In *Ho‘oponopono*, conflict is understood as disruptive to harmonious relationships. In practicing *Ho‘oponopono*, the purpose is to "clear the way," restore harmonious relationships, and "straighten" things out. The setting is usually private and limited to family members and the *haku* /facilitator. The role of the participants is that they share cultural assumptions. Traditionally, everyone is familiar with the process and has a connection to everyone else. The family system is the focus (Meyer, 1995).

The Western practice of conflict mediation is understood as normal, potentially positive, and can lead to personal growth. How conflicts/problems are resolved can be compartmentalized in such a way that some issues can be mediated, and some are better taken care of by other specialists. The setting is usually an office or other site that is unfamiliar to disputants, and the process is public. The participants don't necessarily share an ethno-cultural background (Meyer, 1995). Albie Davies and Manu Meyer's (1994) comparison of different forms of mediation use as examples the following: the Institute for Mediation & Conflict Resolution/Urban Community Mediators (IMCR/UCM), the San
Francisco Community Boards (SFCB), and the Victim-Offender Reconciliation Programs (VORP). These Western models of conflict resolution are contrasted with *Hoʻoponopono*. The following Table summarizes the four different models:

**TABLE 1. FEATURES OF VARIATIONS OF MEDIATION**

<table>
<thead>
<tr>
<th>Quality</th>
<th>IMCR/UCM</th>
<th>SFCB</th>
<th>VORP</th>
<th><em>Hoʻoponopono</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose</td>
<td>Settle w/dignity</td>
<td>Express &amp; Restitution &amp; Reconciliation</td>
<td>Heal rift in family fabric</td>
<td></td>
</tr>
<tr>
<td>Who helps?</td>
<td>Neutral community member or team</td>
<td>Neutral community panel</td>
<td>Unknown neutral</td>
<td>Trusted family member</td>
</tr>
<tr>
<td># of facilitators/mediators</td>
<td>2</td>
<td>3-5</td>
<td>1 or 2</td>
<td>1</td>
</tr>
<tr>
<td>Role of facilitator/mediator</td>
<td>Nonjudgmental</td>
<td>Nonjudgmental</td>
<td>Nonjudgmental</td>
<td>Remind of family &amp; cultural norms</td>
</tr>
<tr>
<td>Format/Length</td>
<td>Joint/Private 4hrs.</td>
<td>All parties Joint/Private</td>
<td>Start &amp; time outs for food &amp; rejuvenation, 3hrs to many days</td>
<td></td>
</tr>
</tbody>
</table>

(Davis, et. al., 1994, p.7)

In the school community, teachers and counselors are preferred as the source of help by students. Two longitudinal studies were done that support this research. McLaughlin (1994), reported that in the five years of research in secondary schools conducted by the Center for Research on the Context of Teaching: “Students told us ‘the way teachers treat you as a student - or as a person actually’ counted more than any other factor in the school setting in their attachment to the school, their commitment to the school’s goals and, by extension, the academic future they imagined for themselves” (Darling-Hammond, 1997, p. 137)

In the second longitudinal study (Andrade, Johnson, Edman, Danko, Nahulu, Makini, Yuen, Waldron, Yates, & McDermott, 1994), researchers looked at the results of a survey on 4000 adolescents of Hawaiian and non-Hawaiian ancestry, concerning the frequency with which they had been treated by nurses/doctors, and by native Hawaiian
healers, their treatment preference, self-assessments of health concerns, and self-reports of health indices. Although the above factors were the main focus of the study, an additional finding, in an accompanying article in the same journal, was mentioned under the heading: "Preference for Source of Help" - teacher/counselor, doctor/nurse, minister/priest, and native healer were those chosen in order of preference, by the students. Here was the surprise outcome of this study—far more participants preferred help from teachers or counselors than from any source. This finding may be due to availability of teachers and counselors. However, despite the negative view generally expressed toward public schools by the media, especially here in Hawaii, these studies indicate that given a choice, students may still prefer going to teachers and counselors when they need help.

TABLE 2. PREFERENCE FOR SOURCE OF HELP

<table>
<thead>
<tr>
<th>Source of Help</th>
<th>HAWAIIAN</th>
<th>NON HAWAIIAN</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>DOCTOR</td>
<td>442 (20.12%)</td>
<td>347(25.03%)</td>
<td>789(22.57%)</td>
</tr>
<tr>
<td>NURSE</td>
<td>56 (2.55%)</td>
<td>49(2.88%)</td>
<td>105 (3.21%)</td>
</tr>
<tr>
<td>NATIVE HEALER</td>
<td>278(12.65%)</td>
<td>46(3.32%)</td>
<td>324 (8.8%)</td>
</tr>
<tr>
<td>TEACHER COUNSELOR</td>
<td>1104(50.25%)</td>
<td>625(50.48%)</td>
<td>1729(50.36%)</td>
</tr>
<tr>
<td>MINISTER PRIEST</td>
<td>307(14.43%)</td>
<td>172(13.39%)</td>
<td>479 (14.16%)</td>
</tr>
</tbody>
</table>

(Andrade, et.al., 1994).

Types of curricula construction

The curriculum programs that have been most nourishing are those that have offered room to grow, as opposed to more structured formats that only demand learning to a pre-set group of standards. According to Paulo Friere (1972), curriculum should
"Enhance and expand every human being’s ability to understand and transform the world of which she or he is a part" (p. 21). Coming to know oneself, and embracing that self, allows us to reach out to others. Everyone has a purpose in life, the reason for education is to help find that purpose—for the educator, as well as the student. In writing the *Educator Training Curriculum*, based on the *Ho‘oponopono Curriculum* (see Appendix A), we focused on multicultural education. This topic is addressed in the literature in various guises, one of which is the use of the original language of the culture being taught, or in which the learning is based. Cornel West (1993) states:

1492, publication of the first grammar book in Indo-European languages by Antonio de Nebrija in Spanish. Language, of course, being the benchmark in the foundation of a culture. This is what is so interesting about multiculturalism these days. The fact that the dialogue takes place in English already says something. For me, English is an imperial language (p. 8).

I agree with West, especially with his implication that culture be taught in the original language. This is why in *the Educator Training Curriculum* we have interspersed Hawaiian words and added a Hawaiian glossary. Hopefully, there may be some educators who will want to learn more, after discovering the rhythms, beautiful descriptive chants, and the sing-song melody of spoken Hawaiian. In the Hawaiian language there is a saying: "‘A‘ohe pau ka ‘ike i ka hālau ho‘okahi”

Translation: All knowledge is not taught in the same school.

Meaning: One can learn from many sources.

Dr. Manulani Aluli Meyer, a Harvard educated Hawaiian professor, used an “indigenous” way of interviewing *kūpuna* (elderly and highly respected Hawaiians) to find out from them how Hawaiians think. These ways of thinking are radically different from the ways “Westerners” think (Meyer, 1998).

In my telephone conversation with Flo Frank, from rural Saskatchewan, she stated that all land claims (treaty negotiations) include education, and the inclusion of culturally relevant content for school programs and subjects. In the new territory of Nunavut “Our
Cultural relevance includes values, language, customs and traditions—as well as examples that have gender and age representation and appearances that reflect the world of the learner.

John Dewey, in *Education and Experience*, (1936) emphasized the need for a sound philosophy of experience in education. The goals of the *Educator Training Curriculum* are such that the educators themselves receive awakening or reawakening experiences. It is important that the educator have such an experience—preferably an experience so profound that it will cause a transformation within her/himself, so that this can be conveyed to her/his student(s).

Maxine Greene, of Columbia University, and past president of the American Education Research Association, writes about her own transforming experience, and about teachers whose goals were to change their own environments, and that of their students. Greene (1993) writes that teachers, “can be awakened or reawakened to the realities of their lived worlds, and their belief that things do not have to remain as they are and can be rekindled” (p. 15).

*The Foxfire Book* by Eliot Wigginton (1968), offers documentation of the peculiarly American inheritance. Wigginton and some of his high school students went into the Southern Appalachians with tape recorders and cameras, and created a magazine called Foxfire. The stories in the magazine describe a way of living, and a reflection upon what is absolutely necessary to living for the people interviewed. It is a book to study, to try some of his methods, to laugh with, to feel, and to enjoy. The best part of this book, according to Wigginton, is that it was “put together and handled and squeezed and shaped and touched by teenagers” (p. 14). Although this book is not a “curriculum” in the Western sense, it is a way of living, and learning as told through stories.

Thomas Walker, Jr., a Navajo peacemaker (Navajo Nation Court Certified) from Winslow, Arizona, who I had the pleasure to meet and co-present with at the first annual Indigenous Education Conference for Charter Schools (“*Ku’i Ka Lono*”) on November 21,
2002, stated that Navajo peacemaking started from the elders, went through the schools, and then into the communities. My sharing on Ho‘oponopono started with the elders (Auntie Abbie Nāpe‘ahi, Howard Pe‘a) then into some communities (Hilo, on the Big Island of Hawai‘i and Nānākuli, on O‘ahu), and then into some of the schools. Ho‘oponopono has also been used among some school faculty in the Charter Schools.

Dr. Linda Tuhiwai Te Rina Smith is an ethnic Maori Ph.D., whose priority as a Maori researcher has been to disseminate research results to Maori people. This interest developed into her work in Kaupapa Maori methodologies and has resulted in the publication of her book Deccolonising Methodologies: Research and Indigenous Peoples (1997). In addressing power and control issues in educational research it is important that Maoris have kaupapa (representation in the knowledge to be taught), how it is to be taught (pedagogy), and the means of creating/storying realities, as defined by Maori peoples (Bishop & Glenn, 1999). It is important that Hawaiians be represented in the same way in the research process. Curricula built on respect, pride and connections between the past and the future are much more helpful for all concerned.

The Educator Training Curriculum, although written in a Western format, includes representation from a kupuna/Hawaiian elder well versed in working with her people. She has made me reflect on my way of living and my continuing journey. This is one of the reasons why I have chosen to use personal stories to enhance learning, and to give voice to my own relationships within the Hawaiian culture.

The focus of this literature review has been on four issues: 1) the history and practice of Ho‘oponopono within the traditional Hawaiian context of ‘Ohana; 2) current evidence of applications of the Ho‘oponopono process within Western institutional contexts; 3) a comparison of Ho‘oponopono with Western practices of guidance and counseling, with the aim of identifying possibilities for cross-cultural transformation; and 4) the examination of types of curricula construction from the past and the present, that influenced the construction of the Ho‘oponopono and the Educator Training Curricula. The effects of the Educator Training Curriculum on the teacher and student started out to be
the primary focus of this study, from which will be presented some quantitative results. However, over the course of this research study I have come to realize that the values of Ho’oponopono can also be effectively taught through personal stories. My stories of streams are a metaphor for my life as I have experienced it, and lessons learned that I have chosen to relate to you, from the credible to the incredible, from fact to truth, during this journey.
Because of a lack of moisture, or aridity, sometimes a stream will go dry. There is a lifelessness or a painful kind of feeling when this happens. Such was my reaction to the following story, where there was literally intense pain or dryness, and then the rains came and life flourished once again.

I had had a shoulder injury and was not able to participate in canoe regattas the whole 2001 season. The pain in my shoulder wasn’t going away, instead it was getting more intense. A close friend of mine made an appointment for me to see an acupuncturist. Well the day and time for the appointment was Wednesday, June first at 3pm. Earlier that morning I gave a presentation on the Ho‘oponopono curriculum, at an International Conference on Traditional Knowledge, at the Hilton Hawaiian Village hotel, in Honolulu.
The presentation went well and I met several persons who were interested in the program from the outer islands. After collecting the audio-visual material, handouts, etc. we went to eat lunch and finally to see the acupuncturist.

I really just wanted to lie down and go to sleep. I was so tired that I think I was falling asleep on the massage table, when I heard the acupuncturist say, “I want you to tell me how these two women are connected to you after I tell you their names”. I slowly opened my eyes and asked her to repeat what she just said, and so she did and continued to say that since I came in the room there had been two women standing—one on my right side and one on my left side. The one on my left was ‘Iolani Luahine and the one on my right was Emma De Fries. I smiled and the acupuncturist said: “Why are you smiling?” I replied that these women are family and when I allow someone to do work on me I always ask my ancestors to send family to protect me. What transpired next was incredible, because the acupuncturist said that I was the person she had been waiting for, for the last twenty or so years. Why? Because she had chants/oli’s of Emma De Fries (that were given to her by a student of Emma’s, named Pua) and she wanted to pass them on to someone, and she passed them on to me. What a gift for me, especially when I least expected it.
Aunty Emma

Remembering when I was twenty-four years old, I had asked Aunty Emma if I could be one of her students and she replied, "No, not now, because you have a duty to your children and family. Later, when they are all grown, then yes, you come". Aunty has been dead well over twenty-five years, and my children are all on their own and my husband and I are well, and she has come to give me, through this acupuncturist, her thoughts and teachings, in her chants.

Whenever I start my presentation(s) I do so with an oli (or chant). Earlier that day my son Kāwika had chanted for me. He waited until that morning to tell me he would do so (almost giving me an anxiety attack). Somehow, deep within, I realized I would have to do this myself, and not depend on others. Now I have the chants to use.
Why 'Iolani Luahine, the other woman? Because she is family too, and a legend/treasure in hula and chant—she would help me find my voice. Now you might ask me how does this acupuncturist know these two women and their names, etc.? She shared that although she did not meet them in their physical life, she met them in spirit/dreams and read about their lives, and her teacher had (indirectly) been a student of theirs.

Aunty 'Iolani

Our family has ancestral connections and they have depth. By this I mean that because I was partly raised by my grandfather, and have continued to call upon family ancestors when there is a need, I never know what to expect. What I do know is that they have always been faithful and that they have their own ways of answering.

My physical pain made right, my spiritual self connected to my ancestors and made pono/right, and mentally feeling good, my total being (body, spirit, mind) now one with
self, I am totally ready to be of service to others. A deep connection to lineage, a connection to the people, to the canoe that brought my ancestors here from far away lands, to the hula, to the dances and oli/mele (chants/songs) that have preserved the stories, and to the ‘āina/land from which I come—the stream once arid now swollen with life giving water—all these imbedded in me in a chain of continuity that deeply stirs my spirit so that I can at the appropriate time, when there is truly a need, extend these things to others.

Purpose

Initially, the primary purpose of this study was to examine the effects of presenting an Educator’s in-service training curriculum, based upon a Ho‘oponopono curriculum, on the participants (teachers, counselors, teacher trainees). Unexpected changes continually surfaced while doing my quantitative analysis. For example, the combination of ethnic groups into only two large groups: HAAPI (Hawaiian, Asian American Pacific Islander) and WHITE, instead of the original ten groups—for the sake of simplifying the data analysis. I had at first classified the first group AAPI (which included all the groups except “White”). However, upon further consideration, I wanted to distinguish Hawaiians as a separate group, but for the purposes of traditional data analysis, the results of the demographic “ethnic group” fell into these two larger groups – thus the change to HAAPI. In Eliminating Health Disparities: Conversations with Pacific Islanders, Dr. Aiu states: “One of the main things is that Hawaiians are an indigenous people, not immigrants. So when you put Asians and Pacific Islanders and Hawaiians in one group, then Hawaiians get treated as if they’re immigrants” (2004, p.17).

The other issue that Asians specifically have, because they’re an immigrant population, is the language issue—making sure people receive linguistically appropriate health care. So a lot of the immigrant programs don’t specifically address our issues. This is one of the main reasons it’s really important to be distinct. Hawaiians have different health disparities, and their high-incidence diseases are not the same as Asians. These distinctions between the Asian population, the Native Hawaiian population, and the Pacific-
Islander population get masked if you group them together. As my research progressed I discovered elements of surprise waiting to be unveiled and (in Hawaiian “hōʻike”) exhibited.

Methods

Surveys (located in Appendix E) were distributed to teachers, counselors, and their trainees, at a presentation at the University of Hawai‘i, in 2002. An initial statistical comparison of the two surveys (pre- and post presentation) were completed by each participant. Also in appendix E, is the questionnaire distributed by the cohort director to teacher trainees in order that she get student evaluations and feedback on my presentation. The results of these questionnaires are shared and further discussed.

Participants

Fifty-five participants were involved in this study. Teachers and counselors and their respective trainees volunteered to participate. Nineteen, or 35%, were male, and thirty-five, or 65%, were female. Of the fifty-five participants, thirty-five were educator trainees and twenty were professional educators. The professional educators’ years of service spread throughout the categories of “one to five years”, to “thirty-six to forty years”. All the ethnic backgrounds listed were represented, so there was a good cross-section of ethnicities. The original ten groups were combined into two groups which appeared from the total analysis—thus simplifying the data analysis: Hawaiian, Asian American, and Pacific Islander (HAAPI) and Caucasian (WHITE). The categories of “years living in Hawai‘i” also had representatives in every category. There were twenty-five, or 46%, who listed “all my life” and interestingly there were seven, or 13%, who listed “I was born here, left & came back” and we combined these two into one group, due to similar answers, also to simplify data analysis (this will be shown in the cross tabulation). In the Age category the twenty to twenty-five group had the largest number of participants – nineteen, or 35%. As mentioned above, all ages were represented. There were three, or 6%, in the fifty-six or older group. Please refer to Table 3. for more details on the Demographic Survey of the Respondents.
Arrangements

The University of Hawai‘i’s Institutional Review Board (IRB) was given pertinent information about using human subjects (teachers and counselors) in my research. (Per the Office of Protection of Research Risk, Title 45, Part 46, 0 Code of Federal regulations/ Belmont Report). Consent from the IRB was given to carry out this research project.

Instrument

The survey I used was an adaptation of one developed by Sherri Gibson and Myron H. Dembo (1984), and is a reliable and validated Likert-type survey, having thirty questions and a scale of six possible responses. This survey is the result of Gibson’s study with Dr. A. Bandura—the major proponent of the self-efficacy model. Bandura believes that one can, through improved self-efficacy, perform new behaviors with success, to produce desired outcomes. However, if the individual doesn’t believe that they can perform the necessary activities, they will not initiate the behaviors needed, or they will not continue in the behaviors (Bandura, 1977). As summarized by Gibson (1984), Bandura’s theory is:

One would predict that teachers who believe student learning can be influenced by effective teaching, and who also have confidence in their own teaching abilities, should persist longer, provide a greater academic focus in the classroom, and exhibit different types of feedback than teachers who have lower expectations concerning their ability to influence student learning (p. 570).

Podell and Soodak (1993), streamlined Gibson and Dembo’s survey, narrowing it down to twenty questions. Podell and Soodak’s survey measured teacher efficacy and bias in special education referrals.

Further modification of the above survey by myself and my colleagues was completed in February 2002. This version of the survey contains twenty questions which pertain to teacher efficacy when considering cultural aspects of the students’ learning and abilities. Ten of the twenty questions address culture in some way (Hawaiian, part-Hawaiian, or “local” culture). This revised version can be found in Appendix E.
Procedures

On March 21, 2002, at the Stan Sheriff hospitality room, on the University of Hawai'i campus, each participant was given a folder and asked to select a “goody” bag that contained sweets and munchies. Included in the folder were the agenda, a cover letter including a consent form asking for participant’s voluntary and confidential participation; the demographic survey of the respondents; and the twenty question survey (six point Likert-type scale). Before the presentation began directions were given for the participants to complete these two forms and the surveys, and the completed forms and surveys were collected. (This survey was the pre-test). Also included in this folder were handouts for the participants on both the Ho'oponopono Curriculum, and the Educator’s Training Curriculum, as well as four research articles supporting the work of teachers and counselors.

The intervention began with the first oli/chant—an invitation to the ancestors to come and be present, and a second oli-welcoming everyone. This was done in the Hawaiian language. This was followed by a two-hour presentation which involved two videos (Appendix B), talk-story (making connections via storytelling), an activity (connections via hands-on activities), and ending with a song during the time of reflection after the activity. Most of the senses were utilized—taste= “goody” bag; audio = listening, music; sight = video; activity = task-oriented; talking = sharing, thinking, and reflection. Directly after the presentation a second survey (post-test) was handed out to the group. These were completed by the participants and collected as people exited the room. Six weeks later a first follow-up survey was mailed to each participant who had agreed in writing to participate further. A second follow-up survey was also mailed to those who had not returned the first follow-up. However, because of the small number who responded on both follow-ups we were unable to conduct an analysis. Results of the demographic survey, the pre-test, post-test and the questionnaire from the cohort director were statistically analyzed.
There are times in life when it seems that all or everything is at a stand-still, as if waiting for something or anything to give.

Stagnant Stream in Moanalua Gardens
Results

Knowing that the major business of schools is learning and that teachers are a vital part of school business, the initial intent of this study was to examine the self-described changes in knowledge and efficacy of teachers, counselors and teacher trainees involved in the *Ho'oponopono Educator's Training*, a culturally sensitive professional development process. This study revealed some significant findings, some unexpected and some expected results which are discussed in this chapter. Without my knowledge, the cohort director also gave her teacher trainees an evaluation question, which she later shared with me, and those responses will also be discussed.

A demographic survey was given to all participants in order to identify groups by gender, age, ethnicity, experience and knowledge of Hawaiian culture (see Table 3). A pre-test survey (Appendix E) was administered next, and most of the questions involved efficacy. However, ten of the questions were modified to address culture (Hawaiian and "local"). After the presentation, a post-test was administered - this was the same as the pretest.

The Paired-Samples T-Test (Table 4) was used to compare the average rating of the group on each question, across time (pre-versus post-test). This T-Test allowed us to see the changes in the group's rating across time and its significance or non-significance on each question. There were significant findings on the Paired Samples T-Test in questions three, six, ten, thirteen, eighteen, nineteen and twenty. Of the ten questions that we changed to address culture, seven were represented, and questions ten, thirteen and eighteen also addressed teacher efficacy. The T-Test only gives information on how the group is doing across time, but doesn't allow for the examination of other factors/variables concerning the group.

The General Linear Model Repeated Measures Test (GLM) was used with "Test" as a within-subjects variable and "Ethnicity" as a between-subjects variable. The within-subjects variable "Test" has two levels—pre-test and post-test, the between-subjects variable "Ethnicity" has two levels—White and HAAPI. The initial analysis revealed two
significant interactions between “Test” and “Ethnicity” on questions three (F-9.377, P-.004 values), and sixteen (F-4.223, P-.048 values); and five significant main effects of “Test” on questions six (F-4.674, P-.038 values), ten (F-17.011, P-.000 values), thirteen (F-12.945, P-.001 values), eighteen (F-11.432, P-.002 values), and twenty (F-4.184, P-.049 values).

The interactions suggest that the two groups, based on their respective ethnic background, responded differently to the intervention (the presentation/workshop). The participants fell into two ethnic groups—Hawaiian, Asian-American, and Pacific Islander (HAAPI), and Caucasian (White). The results of the interactions can be viewed in graphs A and B. The interaction effect between ethnicity and test in question three: “the amount that a Hawaiian/Part-Hawaiian student can learn is primarily related to family background” is plotted in Graph A. The pre-test for the HAAPI group was 2.7 and increased to 3.8 in the post-test. The pre-test for the White group was 3.1 and decreased to 2.7 in the post-test. The interaction effect between ethnicity and test in question sixteen: “many teachers are stymied in their attempts to help students by lack of support from the Hawaiian (“local”) community” is plotted in graph B. The HAAPI group’s score on the pre-test was 3.3 and decreased on the post-test to 3. The White group scored 3 on the pre-test and increased to 3.5 on the post-test.

The reasons why the two groups react differently (for the interactions effects) are not clear at this point, but the different years the two groups lived in Hawai‘i might point us to a possible explanation. The cross-tabulation between “Ethnicity” and “Years in Hawai‘i” showed that 91% of the HAAPI group has lived in Hawai‘i for more than ten years, whereas only 41% of the White group has lived in Hawai‘i for more than ten years. The two groups did not differ significantly in other demographics, such as gender, status, age, education, years of service, and cultural knowledge. The main effects obtained through GLM were consistent with findings from the Paired Sample T-Test, with only question nineteen not showing significant changes across pre- and post-test trials.
The same analysis was also run using the other demographic factors (gender, trainee/researcher, years of service if professional educator, age, academic degree, and knowledge of Hawaiian culture) but none of these other demographics showed significant interactions with the variable of Test. The demographics of the survey respondents have been analyzed, and the results can be seen on the following page in Table 3.
<table>
<thead>
<tr>
<th>Category</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>19</td>
<td>32.2%</td>
</tr>
<tr>
<td>Female</td>
<td>35</td>
<td>64.8%</td>
</tr>
<tr>
<td><strong>Ethnicity</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caucasian</td>
<td>17</td>
<td>32.1%</td>
</tr>
<tr>
<td>Chinese</td>
<td>3</td>
<td>5.7%</td>
</tr>
<tr>
<td>Filipino</td>
<td>6</td>
<td>11.3%</td>
</tr>
<tr>
<td>Hawaiian</td>
<td>10</td>
<td>18.8%</td>
</tr>
<tr>
<td>Japanese</td>
<td>10</td>
<td>18.8%</td>
</tr>
<tr>
<td>Korean</td>
<td>1</td>
<td>1.9%</td>
</tr>
<tr>
<td>Other Asian</td>
<td>1</td>
<td>1.9%</td>
</tr>
<tr>
<td>Pacific Islander</td>
<td>1</td>
<td>1.9%</td>
</tr>
<tr>
<td>Mix-Asian/Pacific</td>
<td>2</td>
<td>3.8%</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>3.8%</td>
</tr>
<tr>
<td><strong>Trainee or researcher</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educator trainee</td>
<td>35</td>
<td>63.6%</td>
</tr>
<tr>
<td>Professional educator</td>
<td>20</td>
<td>36.4%</td>
</tr>
<tr>
<td><strong>Years of service if professional educator</strong></td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>1-5 yrs</td>
<td>8</td>
<td>40.0%</td>
</tr>
<tr>
<td>6-10 yrs</td>
<td>4</td>
<td>20.0%</td>
</tr>
<tr>
<td>11-15 yrs</td>
<td>4</td>
<td>20.0%</td>
</tr>
<tr>
<td>16-20 yrs</td>
<td>1</td>
<td>5.0%</td>
</tr>
<tr>
<td>26-30 yrs</td>
<td>1</td>
<td>5.0%</td>
</tr>
<tr>
<td>36-40 yrs</td>
<td>2</td>
<td>10.0%</td>
</tr>
<tr>
<td><strong>Years in Hawai‘i</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0-5 yrs</td>
<td>11</td>
<td>20.4%</td>
</tr>
<tr>
<td>6-10 yrs</td>
<td>3</td>
<td>5.6%</td>
</tr>
<tr>
<td>16 or more years</td>
<td>7</td>
<td>13.0%</td>
</tr>
<tr>
<td>All my life</td>
<td>25</td>
<td>46.3%</td>
</tr>
<tr>
<td>I was born here, left &amp; came back</td>
<td>7</td>
<td>13.0%</td>
</tr>
<tr>
<td>10</td>
<td>1</td>
<td>1.9%</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20-25</td>
<td>19</td>
<td>34.5%</td>
</tr>
<tr>
<td>26-30</td>
<td>13</td>
<td>23.6%</td>
</tr>
<tr>
<td>31-35</td>
<td>9</td>
<td>16.5%</td>
</tr>
<tr>
<td>36-40</td>
<td>2</td>
<td>3.6%</td>
</tr>
<tr>
<td>41-45</td>
<td>4</td>
<td>7.3%</td>
</tr>
<tr>
<td>46-50</td>
<td>3</td>
<td>5.5%</td>
</tr>
<tr>
<td>51-55</td>
<td>2</td>
<td>3.6%</td>
</tr>
<tr>
<td>55 &amp; older</td>
<td>3</td>
<td>5.5%</td>
</tr>
<tr>
<td><strong>Academic degree</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educator trainee</td>
<td>18</td>
<td>33.3%</td>
</tr>
<tr>
<td>Bachelor’s</td>
<td>20</td>
<td>37.0%</td>
</tr>
<tr>
<td>Bachelor with certificate</td>
<td>5</td>
<td>9.3%</td>
</tr>
<tr>
<td>Master or higher</td>
<td>11</td>
<td>20.4%</td>
</tr>
<tr>
<td>Knowledge of Hawaiian Culture</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>-----</td>
<td></td>
</tr>
<tr>
<td>Weak</td>
<td>8</td>
<td>14.5%</td>
</tr>
<tr>
<td>Fair</td>
<td>31</td>
<td>56.4%</td>
</tr>
<tr>
<td>Good</td>
<td>14</td>
<td>25.5%</td>
</tr>
<tr>
<td>Excellent</td>
<td>2</td>
<td>3.6%</td>
</tr>
</tbody>
</table>
TABLE 4. PAIRED SAMPLES T-TEST

<table>
<thead>
<tr>
<th>Pair</th>
<th>Pre &amp; Post Comparison</th>
<th>Paired Differences Mean</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pair 1</td>
<td>pre-q1-post-q1</td>
<td>-19</td>
<td>-1.227</td>
<td>35</td>
<td>.228</td>
</tr>
<tr>
<td>Pair 2</td>
<td>pre-q2-post-q2</td>
<td>.31</td>
<td>1.360</td>
<td>35</td>
<td>.183</td>
</tr>
<tr>
<td>Pair 3</td>
<td>pre-q3-post-q3</td>
<td>-.58</td>
<td>2.304</td>
<td>35</td>
<td>.027*</td>
</tr>
<tr>
<td>Pair 4</td>
<td>pre-q4-post-q4</td>
<td>.11</td>
<td>.627</td>
<td>35</td>
<td>.535</td>
</tr>
<tr>
<td>Pair 5</td>
<td>pre-q5-post-q5</td>
<td>-.25</td>
<td>-1.139</td>
<td>35</td>
<td>.263</td>
</tr>
<tr>
<td>Pair 6</td>
<td>pre-q6-post-q6</td>
<td>-.44</td>
<td>-2.256</td>
<td>35</td>
<td>.030*</td>
</tr>
<tr>
<td>Pair 7</td>
<td>pre-q7-post-q7</td>
<td>-.14</td>
<td>-1.094</td>
<td>35</td>
<td>.281</td>
</tr>
<tr>
<td>Pair 8</td>
<td>pre-q8-post-q8</td>
<td>-.14</td>
<td>-.961</td>
<td>35</td>
<td>.343</td>
</tr>
<tr>
<td>Pair 9</td>
<td>pre-q9-post-q9</td>
<td>.03</td>
<td>-1.38</td>
<td>35</td>
<td>.391</td>
</tr>
<tr>
<td>Pair 10</td>
<td>pre-q10-post-q10</td>
<td>-.64</td>
<td>-4.802</td>
<td>35</td>
<td>.000***</td>
</tr>
<tr>
<td>Pair 11</td>
<td>pre-q11-post-q11</td>
<td>-.28</td>
<td>-1.824</td>
<td>35</td>
<td>.077</td>
</tr>
<tr>
<td>Pair 12</td>
<td>pre-q12-post-q12</td>
<td>.08</td>
<td>.572</td>
<td>35</td>
<td>.571</td>
</tr>
<tr>
<td>Pair 13</td>
<td>pre-q13-post-q13</td>
<td>-.53</td>
<td>-3.909</td>
<td>35</td>
<td>.000***</td>
</tr>
<tr>
<td>Pair 14</td>
<td>pre-q14-post-q14</td>
<td>-.11</td>
<td>-.702</td>
<td>35</td>
<td>.487</td>
</tr>
<tr>
<td>Pair 15</td>
<td>pre-q15-post-q15</td>
<td>-.11</td>
<td>-.539</td>
<td>35</td>
<td>.693</td>
</tr>
<tr>
<td>Pair 16</td>
<td>pre-q16-post-q16</td>
<td>.00</td>
<td>.000</td>
<td>35</td>
<td>1.000</td>
</tr>
<tr>
<td>Pair 17</td>
<td>pre-q17-post-q17</td>
<td>.14</td>
<td>.597</td>
<td>35</td>
<td>.555</td>
</tr>
<tr>
<td>Pair 18</td>
<td>pre-q18-post-q18</td>
<td>-.61</td>
<td>-3.924</td>
<td>35</td>
<td>.000***</td>
</tr>
<tr>
<td>Pair 19</td>
<td>pre-q19-post-q19</td>
<td>-.33</td>
<td>-2.160</td>
<td>35</td>
<td>.038*</td>
</tr>
<tr>
<td>Pair 20</td>
<td>pre-q20-post-q20</td>
<td>-.42</td>
<td>-2.509</td>
<td>35</td>
<td>.017*</td>
</tr>
</tbody>
</table>

The differences in many of the means are negative, meaning that the scores of post-test questions are greater than those of the pre-test questions.

Note. *p < .05  ***p < .001
Of the ten questions that we modified to address culture, seven showed statistically significant changes from trial 1 (pre-) to trial 2 (post-). Questions ten, thirteen and eighteen also address teacher efficacy.

The comparisons have significance in the following pairs.

Pair 3 (.027)* .... “The amount that a Hawaiian/Part-Hawaiian student can learn is primarily related to family background”.

Pair 6 (.030)* .... “If one of my Hawaiian/Part-Hawaiian students cannot remain on task for a particular assignment, there is little that I can do to increase her/his attention until she/he is ready”.

Pair 10 (.000)***“When the grades of my Hawaiian/Part-Hawaiian students improve it is usually because I found more culturally relevant strategies to reach them”.

Pair 13 (.000)***“When a Hawaiian/Part-Hawaiian child progresses after being placed in a smaller group, it is usually because the teacher has had time to “talk story” with her/him”.

Pair 18 (.000)***“I am aware of culturally relevant techniques to reach out to Hawaiian/Part-Hawaiian students”.

Pair 19 (.038)* .... “Children of differing cultural backgrounds may require different teaching or counseling practices”.

Pair 20 (.017)* ...... “School administrators should do more to support teachers to learn about “local” values and “culture”.”
GRAPH A.

The interaction effect between ethnicity and test on question 3: “The amount that a Hawaiian/Part-Hawaiian student can learn is primarily related to family background.”
The interaction effect between ethnicity and test on Question 16: "Many teachers are stymied in their attempts to help students by lack of support from the Hawaiian ("local") community".
Table 5. Cross Tabulation of Years in Hawai‘i Between group HAAPI and White

<table>
<thead>
<tr>
<th>ETHNICITY</th>
<th>Years in Hawai‘i</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0-10 years</td>
<td>More than 10 years</td>
</tr>
<tr>
<td>HAAPI</td>
<td>3</td>
<td>32</td>
</tr>
<tr>
<td>HAAPI</td>
<td>8.6%</td>
<td>91.4%</td>
</tr>
<tr>
<td>WHITE</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>WHITE</td>
<td>58.8%</td>
<td>41.2%</td>
</tr>
</tbody>
</table>

In trying to explain this difference, I refer to Geert Hofstede, (1986) and his statements on the family, the school, the job, and the community. These four fundamental institutions are present in some way in virtually all human societies. According to Hofstede, the family has two role pairs:

Table 6. HUMAN INSTITUTIONS and CORRESPONDING ROLE PAIRS

<table>
<thead>
<tr>
<th>Institution</th>
<th>Role Pair</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
<td>Parent-Child</td>
</tr>
<tr>
<td></td>
<td>Man-Woman</td>
</tr>
<tr>
<td>School</td>
<td>Teacher-Student</td>
</tr>
<tr>
<td>Job</td>
<td>Boss-Subordinate</td>
</tr>
<tr>
<td>Community</td>
<td>Authority-Member</td>
</tr>
</tbody>
</table>

(Hofstede, 1986, p. 302)

These role pairs are the archetypal of interaction between humans, and within different societies these archetypal roles are played-out in different ways (Hofstede, 1986).
The HAAPI group, which has been living for many years in Hawai‘i, has become part of the “local” culture. Knowing/experiencing these kinds of family roles on a daily basis makes them real, and gives this group an advantage. Their learning is primarily related to family background, and may differ among individuals, in small ways, depending on the predominant ethnic experience(s) of their family. However, as the results of this study suggest, they all have had a “local” experience, which sets this group apart. The White group, having not lived as many years in Hawai‘i, and perhaps, not noticing Hawaiian/part-Hawaiian families interacting, or not living in proximity to Hawaiian families, have a kind of learning about them that exists from a distance. They might know a lot about Hawaiian “sights”, such as where to go, or what to see culturally, and this could explain the high score in the pre-test. But after the intervention, the post-test score was low, which suggests that they learned more about the family background of Hawaiian and Part Hawaiian students from the presentation, and realized that they really don’t know enough. Role patterns in the four types of institutions mentioned do interact. Patterns of parent/child interaction in a society are carried over into teacher/student and boss/subordinate relationships, and thus the teachers do need to acquire understanding of local culture, wherever they teach, in order to really connect with their students (Hofstede, 1986).

Here’s another story to illustrate ‘ohana/family and to make connections to the possible “why” question regarding question three which is: “the amount that a Hawaiian/Part-Hawaiian student can learn is primarily related to family background”:

Our Family’s Ho‘oponopono Story

Within my family, I have been taught, and have also taught my children and grandchildren, that we are “endlessly bound to love and forgive” (Meier, 1995). We try to be one/right with self and family members. It’s not easy and takes hard work to maintain a loving relationship. As a family, we’ve had many highs and lows, good and not so good, and sometimes really painful encounters where Ho‘oponopono was needed. Within this
love and forgiveness resides hopefulness (hope for the future) for each individual and for the family.

Our sons were teenagers and we had packed our car with surfboards on the roof. The cooler was in the trunk, filled with food to fuel the boys for their surf contest at Mākaha beach, on the West side of O'ahu. My husband, Nappy, was driving over the speed limit and I had asked him to slow down. Because we were late, he continued at this high speed and then "PAK"—the straps holding the surfboards broke, and the boards went flying and landed on the five-lane highway. When the car stopped, the boys opened the doors and ran out, thinking only of retrieving their surfboards while both Nappy and I were screaming at them to stop. Luckily, no one got hurt, and the screeching cars finally came to a stop, and all the boards were picked up and roped more tightly to the surf rack this time. Every board had ‘dings’ or damage that needed repair, and that day our sons had to borrow surfboards in order to compete. It wasn’t a good day and they didn’t do well.

When we finally arrived home that evening Nappy told David to get the Bible, open it (at random), and read a paragraph. The paragraph had to do with forgiveness [1-Pule wehe]. After the reading, Nappy told each one of us he was sorry, and asked us, individually, to forgive him—which we did (emotions were quite high) [Nappy was the kupuna and also the troubled family member, so he was able to, in shortened form, go through all the major steps in Ho’oponopono: 2-Kūkulu kumuhana, 3-Mahiki, 4-Hihia, 5-Hala, 6-Mihi/Kala]. We each said a prayer of Thanksgiving prior to our meal [7-Pule Ho’opau/Closing prayer]. After dinner Nappy and the boys went downstairs to the garage to repair the damaged surfboards [restitution]. This was our family’s Ho’oponopono.

Our sons have always remembered this experience because it’s the first time they heard their father say he was sorry and ask for forgiveness from them. They have shared the story with their children. I learned a lot that day. I have shared this story in some of my presentations and it always moves me to tears, and sometimes brings emotional responses from my audience.
Results continued: Refer back to Graph B.

Question sixteen: "Many teachers are stymied in their attempts to help students by lack of support from the Hawaiian ("local") community". On this question the HAAPI group’s pre-test scores were higher, and then their post-test scores were lower. The drop in the post-test seems likely due to initial acceptance of this statement, but after the presentation, in which they were reminded of the many Native Hawaiian agencies situated in various communities who are available to work with teachers in helping students, the renewed awareness of these resources might have changed their reactions to this statement. However, this was not the case in the following project.

A research project by two University of Hawaii at Mānoa professors - Katherine H. Au and Margaret J. Maaka - involved the study of teacher education for a Hawaiian community, where four out of five of the women (case study) reported that initially, “They held low expectations of academic success for themselves”, and one of the women said “school work was a second priority. I had to be sure the kids took a bath and had to help cook dinner every night" (Au, et al, 1998, p.76). Though this woman did live in a community where agencies such as Alu Like, Inc. were available (so she could seek help) she chose not to use these resources, and instead took care of her family.

Therefore, she put herself and her education second. I don’t thoroughly understand what happened with the scores of the White group on question sixteen, when they went from being less to more stymied. I do know, that living all my life in Hawai‘i, family always takes priority, and when everything is "pono" within family first, I can then move out to help in the community.

While reflecting on the scores on question sixteen I had occasion to listen to Dr. Jane Strachan, of the University of Waikato in New Zealand, present on gender and the formal education sector in Vanuatu. What was amazing was what she said about New Zealand’s Parliament. Four seats in their Parliament are designated for indigenous Maori’s only. Then, I received an email (November 15, 2003) from Sydney Gurewitz Clemens,
M.A. of San Francisco (who offers consultations and workshops for caregivers of children with parents in prison) and she touched on this same cultural area—as she wrote:

The most important difference between Australia and New Zealand, is that in Australia there is no attempt being made to have any white folks find themselves following Aboriginal leadership. In New Zealand, above a certain level in the Education department, one must be bilingual English/Maori. There is no such requirement in Australia. The reason is that nobody in power thinks there’s any point to the Aboriginal culture…it is a place to be from, not to go to (Clemens, November 15, 2003).

New Zealand/Aotearoa (indigenous name), seems to be the most advanced in the social justice arena for its indigenous people, the Maori.

Many Maori have had their art and artifacts shown internationally (Te Maori Collection, 1984). They have also been very successful in producing big screen movies like Once Were Warriors and The Whale Rider, as well as their published cultural stories. Here is a short story by Patricia Grace, a writer of novels, short stories, and books for children. She is one of the most successful Maori writers and in this short story she draws from her experience as a Maori and her understanding of mainstream culture:

*Butterflies*

*By Patricia Grace*

The Grandmother plaited her granddaughter’s hair and then she said, “Get your lunch. Put it in your bag. Get your apple. You come straight back after school, straight home here. Listen to the teacher,” she said. “Do what she say.”

Her grandfather was out on the step. He walked down the path with her and out onto the footpath. He said to a neighbor, “Our granddaughter goes to school. She lives with us now.”

“She’s fine,” the neighbor said. “She’s terrific with her two plaits in her hair.”

“And clever,” the grandfather said. “Writes every day in her book.”

“She’s fine,” the neighbor said.
The grandfather waited with his granddaughter by the crossing and then he said, “Go to school. Listen to the teacher. Do what she say.”

When the granddaughter came home from school her grandfather was hoeing around the cabbages. Her grandmother was picking beans. They stopped their work.

“You bring your book home?” the grandmother asked.

“Yes.”

“You write your story?”

“Yes.”

“What’s your story?”

“About the butterflies.”

“Get your book then. Read your story.”

The granddaughter took her book from her schoolbag and opened it.

“I killed all the butterflies,” she read. “This is me and this is all the butterflies.”

“And your teacher like your story, did she?”

“I don’t know.”

“What your teacher say?”

“She said butterflies are beautiful creatures. They hatch out and fly in the sun. The butterflies visit all the pretty flowers, she said. They lay their eggs and then they die. You don’t kill butterflies, that’s what she said.”

The grandmother and the grandfather were quiet for a long time, and their granddaughter, holding the book, stood quite still in the warm garden.

“Because you see,” the grandfather said, “your teacher, she buy all her cabbages from the supermarket and that’s why.”

It’s true, the teacher cannot be required to know every detail about every family. But yes, she can be required to ask, politely, when what the child is reporting seems in conflict with the teacher’s own experience. Notice the dangers of diminishment and the wisdom of the bicultural grandfather. What are the other wisdoms we fail to experience, in our present, culturally bound societies?
Here in Hawai‘i, we grow “crown” flowers which are white and purple in color and when strung together make beautiful leis. I heard from a close friend that crown flower growers used to pay a penny to her children for each caterpillar they caught. These caterpillars never even became butterflies because they were detrimental to the flowers and thus, were destroyed (Little, March 17, 2004).

Summary of my Findings

The main effects obtained through the General Linear Model (GLM) were consistent with findings from Paired Sample T-Test, with only question nineteen not showing significant changes across pre-and post-test. The analysis revealed two significant interactions between “Test” and “Ethnicity” on questions three and sixteen. The demographic survey played a significant role when doing cross-tabulations to find possible reasons why the two groups (White and HAAPI) reacted differently (for the interaction effects) on various questions. Furthermore to find the reason why these interactions occurred cross-tabulation on all the demographic factors were analyzed. “Ethnicity” and “Years in Hawai‘i” revealed 91% for the HAAP group and 41% for the White group and this was significant. Although the same analysis was also run with other demographic factors about the group, none of them illustrated significant interactions among these variables and the variable of the Test.

In addition to my results from the survey, I was also given the results of an evaluation of my presentation that was given to students by the student-teacher Cohort Director (see Appendix E). The one question asked of the students was: What did you learn today that is useful to you and your teaching? All responded that the Ground Rules shared by Auntie Abbie could be used in their own classrooms:

1. Listen
2. Observe
3. Experience
4. Speak

The following quotes are taken directly from their responses.
Most trainees mentioned:

"The importance to learn about their culture and outdoor environment so they will have a connection with their environment and hopefully a desire and knowledge to protect it".

"It’s important to give the youth the opportunity to develop relationships with nature, family and friends”.

"Emphasis on relationships with family, nature, social”

"Nature can be a parallel to students’ lives”.

"Kids need time to digest what has been presented so they can make connections to their own life”.

"Give students time to accomplish tasks”

"Finding the proper motivation”

"Reach them personally”

"Relationships are very important”

"Think big!”

"Go confidently in the direction of your dreams.”

"Beautiful, from the heart + full of truth +warm stories + aloha +inspiration + good reminders for us all”.

"I really like the concept of using native terminology in “curriculum” (Imua me Ke Aloha/Go Forward with Love)

And finally, other answers were:

“Talk story”/Kūkākūkā is something we assume as locals, we know and we do. But for teachers new to here or not comfortable with it, how would you tell them to start that all important process?”

“Most of this presentation was a little too metaphysical/spiritual for me”.

“I felt as if this presentation was too focused on only helping Hawaiian, part-Hawaiian students”.

“Your pre + post test data will show effects of your presentation. Who will show effects of using the curriculum or learning these skills as a kumu”
In summarizing the above responses, most of them hold for me what David A. Gruenewald (2003) says about place-based education, mainly that, “Most embrace the experience of being human in connection with others and with the world of nature, and the responsibility to conserve and restore our shared environments for future generations”. Place-based education, as I reflect on my own living, has meant that I have learned through my upbringing to bond with the natural world or the place that I live in, to learn to love it, before being asked to heal its wounds.
Isn’t it amazing no matter how many pōhaku/stones/boulders are in this picture the stream always finds a path. So are we being taught in life—to seek, to ask, only to find our path. For some it begins early in life, others take a lifetime, and for someone like myself, the path and I have found each other. I’ve come to realize and understand that, like the pieces of a puzzle, everything fits/happens in due time. It doesn’t fit/happen when I want it. Sometimes when I least expect to receive this gift of understanding it arrives. Most times, when I’ve been li‘u or “seasoned” in Hawaiian language then maopopo ia‘u/I understand. This has been my experience.
Discussion

As a child I had valuable learning experiences in special places (stream/progress), and have made connections then and now that have led me to inquiry, action and knowledge about places that are grounded in firsthand shared experience of my homeland. If transformation of a place is a paramount goal, for example to construct a highway to improve transportation, then two questions should be asked. The first is what needs to be transformed? The second is what needs to be conserved? (Gruenewald, 2003). My experiences and understandings are that this hardly ever happens in Hawai‘i. This parallels with the quote regarding kūkākūkā/talk story, in which one of the participants in this study expressed that talk story is something we locals already do. However, how do we help teachers who are new or uncomfortable to start this all-important process? Do we dare substitute person for place? If transformation of a person is the paramount goal of education and life, then the two questions above should be asked. In discovering the answers to the questions the process used would naturally be that of talk story or kūkākūkā.

While I’m on the topic of talk-story, let me share some discoveries I have made in my readings, and when participating in kūkākūkā with various masters who use Ho‘oponopono on a regular basis. One area that is integral to the practice of Ho‘oponopono by all these practitioners is the area of spirituality. Almost all found more satisfaction in the Ho‘oponopono process because spirituality was included. I have evolved in my own thinking about this area, as my research has progressed, taking into account the public schools’ “separation of church and state”.

The first step in the original ‘ohana-based, traditional Ho‘oponopono (which for some practitioners is the only true Ho‘oponopono) is pule (prayers) directed to one’s ‘aumakua or family gods, “ancestors” and/or a “greater power” (Ulu Kanaka‘ole, September 15, 2002). Some practitioners think that when doing the pule one must include the word Akua, Ke Akua and Iesu (Jesus), (Nāpe‘ahi, July 31, 2000). In the book Nānā I
ke Kumu by Mary Kawena Pūkuʻi (1972), she combines both these schools of thought, and adds biblical context, a third school. The linking factor between these opinions is that if the spiritual element is left out, then it isn’t Hoʻoponopono. This thinking was shared by almost all traditional practitioners. A fourth school of thought can be found in Victoria Shook’s book Hoʻoponopono (1985), where some modern facilitators purposely left out prayer and were successful maintaining peaceful relationships using the Hoʻoponopono process. However, some counselors did mention more meaningful maintenance in relationships occurred when the spiritual element was included.

A high school counselor on the island of Maui, Dennis Nishihara (1978), also chose to leave out the spiritual in his practice. He stated: “If the counselor cares and cares enough” peaceful relationships happen. This was stated in another way—if persons wanting peace weren’t sincere in making a change, or going the distance, or committing to the process, or “if no more love/aloha, then no can” then it wouldn’t be Hoʻoponopono (Meyer, May 19, 2003). Because I am also an eclectic, taking a little from all these schools of thought plus adding my own deep experience, I will take all the good and positive, make connections by sensitizing myself to the values and culture of the person (in this lies the spirituality), to be effective in helping her/him. I trust that Emerson’s statement: “You cannot do a kindness too soon because you never know how soon it will be too late”, says it best (Wheeler, 2001).
Learning has come to me in various forms and learning from my sons has been so special. Here is one of those stories. Aaron’s Story:

It started when my thirty-six year old son Aaron (one of my twins) shared with me his recent trip to the Big Island, with his teammate Kai, the day after they both won the Moloka‘i to O‘ahu channel one-man canoe relay race. They had been asked to speak with a group of at-risk youth. While Kai was speaking Aaron said he was looking at the pictures hanging on the walls of the room. When it was Aaron’s turn to speak he asked the youth what was the story behind the pictures. One youth shared that most of the pictures were of
their kūpuna (grandparents), while others were of special people they knew. All photographs were ‘ohana (family) in some way.

Aaron then asked, “Do you pray to them?” Many of the youth, according to Aaron, “sighed” and then one pointed to another and said “she does.” Then Aaron continued speaking, and stated that he was taught to pray to his ancestors in times of need. At this point Kai shouted “Tell them about the ‘wave’!” Then the youth group stepped down off of the bleachers and came and sat on the floor in front of Aaron. Several shouted, “Yeah, uncle tell us about the ‘wave’!”. Aaron was stunned by their sudden movement and shouts. When they had all quieted he continued. “It’s not the wave or experience, its about the lesson you learn from the experience”. He continued to share about some of his ancestors who lived on the Big Island. He was sharing the who, what, when and where of our families, thus making connections with these youth. And again a resounding: “Tell us about the ‘wave’, uncle!”

“All right the ‘wave’ story, here it is and you are the first to hear this. I haven’t even told my wife, or Kai, what really happened. Anyway, after Kai and I made a change and I came back into the escort boat we were about three hundred feet behind the leaders (Maui and Karel). I was sitting on a cooler in the back of the escort boat and wondering what happened, because we were in front when I got into the canoe and now we were behind. Just then, the captain of the escort boat’s girlfriend (and I don’t even know her), turns to me and says “Suck it up!” Wow! Who are you to tell me what to do, I think to myself. After a little while Kalani, our coach, yells, “Aaron, you ready to relieve Kai?” Yep, I say. So I dive into the ocean. By now we’re in the middle of the Ka’iwi channel (between Moloka‘i and O‘ahu). I dive deeper than usual and open my eyes. I see a ray of sunlight filtering through the deepest blue ocean that I’ve ever seen. I spread my arms and call on all my ancestors, ‘aumākua (family gods), and God for strength. Then I enclosed my arms around me and broke through the surface where I tread water and wait for Kai to exchange places in the canoe. After the change and after about ten or more paddling strokes a wave comes and I surf it, on and on, until Kai is in the water waiting to change
places with me. Then I'm back in the escort boat, and we are three hundred feet in front, and we kept the lead till the finish."

An incredible story for some, and a lived experience—just doing what comes naturally, for Aaron. Encompassing the complexity of some lived moments in another's life (Aaron's), and what mattered most, this story produced a strong connection with all the persons present that day, especially those at-risk students.

Reflecting on the previous chapter and the survey results of my presentation of a Ho'oponopono/Educator's Training Curriculum, my presentation also produced a good connection with all the participants present that day, especially teachers who might be at-risk. I add that they might be at-risk because my statistics revealed (the interaction between ethnicity and test) that many of the participants were fairly new to Hawai'i and its' culture. This was shown in the cross-tabulations as "years in Hawai'i" (p. 59). The White group comprised 41% of the group, and the HAAPI comprised 91% of the group that had lived here for more than ten years.

Graph A, in reference to question three: "the amount that a Hawaiian/Part-Hawaiian student can learn is primarily related to family background", showed a decrease in the post-test for the White group. What they thought they knew originally in the pre-test, after the presentation, they realized they really didn't know regarding 'ohana/family. Whereas the HAAPI group either during or after the presentation realized they knew more than they thought they knew and, in graph A, shows a considerable increase.

Cross-tabulations illustrate that 91% of this group has lived here more than ten years. So I asked myself, WHY, again. Why would the White group show a decrease? It does take time to really know someone, I then think to myself. It's true you think you might know them but to really know is to be with that person's family and living at their place. Place is very important to most Hawaiian/"locals" living in Hawai'i. It's a kind of identification—for myself it is "identity". For example, my surname is Nāone. In the Hawaiian language this means sands. I have paddled in the black sand bay called Tāone/sands in Tahiti and have swum in another black sand bay in Tutuila/American Samoa.
in a village called Leone/sand. There is also a place here called Nāoneala‘a which means sacred sands, on the windward side of O‘ahu. (The word la‘a by itself also means holy, consecrated, dedicated). Nāoneala‘a is a black sand “place” located in Kaneohe bay, an important bay in the Polynesian connection.

Nāoneala‘a also means the sands of La‘amaikahiki, a well-known Polynesian navigator who traveled the Pacific in a double-hulled canoe. It is said that he is the first to bring drumming to the Islands. At one time there were two heiau/temple standing. One was close by the ocean and another directly in line with it but in the mountains above. These temples were built to honor the ocean travels of La‘amaikahiki. When I was young I saw the remains of the ocean heiau. Later as an adult I spoke to one of the daughters (who today is akupuna/grandmother) of the Hawaiian family who lived next to this ocean heiau (which today is no longer there). She has shared some haunting family stories which she remembered from her kūpuna about Nāoneala‘a. I identify with Nāoneala‘a. It is my ‘ohana, my family, my comfort, my connection to spirit deep within to which I belong. Either the White group hasn’t yet made this connection with ‘ohana/family, or they have tried and haven’t been able to connect.

Reflecting again as to why, I remembered Patricia Grace’s story entitled “Butterflies” (p. 50-51). Sometimes when teachers think they are connecting with a student, they think they know what’s better, instead of really listening and then asking questions. What is more important here? If the teacher got to know the family she might understand the child’s story. And what is even more important is that in this story the child/student has the grandfather’s wisdom to help her understand the teacher’s response. Again I think, what about all those young children who don’t have someone to help them understand? Maybe this next story that I call Napoleon’s Holiday, might help to make a connection.
NAPOLEON'S HOLIDAY - A Day at the Beach (especially when everyone else is at work or in school)

David, Aaron, Darryn, Joey
My husband Nappy and I made a point to spend two days per semester (about four days a year) together with our family, holiday style. We would call-in sick for each other and the children, then load our surfboards on the roof of the car, and (in the trunk) pack a hibachi/BBQ grill, food, clothes and head to the North Shore of O‘ahu. Oh! How special the Napoleon Holidays were that I wish I could bottle the quality times of our ‘ohana/family into a Genie’s lamp, only to massage it during times like now to remind us of the special gifts that we received. The ocean tasted so good then. It tasted all the better because we as family had it all to ourselves, as though we were the only ones in the surf. Hale‘iwa on the North Shore of O‘ahu was where we spent those precious moments. We were given the gifts of the sea.

Here is one of those Napoleon Holiday stories: David our youngest son, at that time, used to walk the beach during a break from a surfing session (or was it after some ‘ono/delicious teriyaki-hibachi chicken, pork n beans, and a rice ball), to gather shells for his shell collection. Sometimes I would have the privilege to be with him and we would share jokes (he always had updated ones). The “Knock, knock who’s there?” jokes were our favorites and even if I had heard them before I would laugh because I could see in his eyes the playfulness and joy he received watching and listening to his mother laughing. Reflection is so good for the soul, I want always to take the time to do this because it’s almost as good as a Genie’s lamp.

Napoleon’s Holiday was a day of quality family time spent with one another, surfing, swimming, playing musical instruments (‘ukulele, guitars), or listening to a battery-operated radio and enjoying each other’s company. At that time four of our sons were going to a parochial school, and some of the teachers noticed that when the boys were absent they were all sick at the same time. One of the teachers asked my husband about this at a Parent-Teacher open house and Nappy said exactly what we do, and added that missing school a few times was not going to make the boys lōlō (feebleminded).

Today Joey, our oldest son, is married and has five children. He works as a journeyman in ceramic tile setting, owns his house on five acres of fee simple land, and
also another property across from the beach on the Big Island. Aaron and Darryn (twins) are also married, Aaron has three children, Darryn has four children, both work as electricians and both live in homes that they bought on fee simple land. David graduated from the University of Hawai‘i in Hilo, is single, a tenured assistant professor in Hawaiian Studies at Kapi‘olani Community College, he lives in, and takes care of, my family’s Kaimuki house, which Nappy and I bought from my brothers and sister.

Jonah

Jonah, our youngest son, was hanai (Hawaiian adoption) by my mother who raised him in his early years (because my father died and Mom was very depressed—taking care of Jonah helped to so fulfill her need to be needed, that she lived for another eleven years). “He ‘ohā pili wale, A young taro that attaches itself to an older corm. Said of one who attaches him/herself to another in order to receive care” (Pūku‘i, 1972 p.168). This is said of the Hawaiian “hāna‘i” system or fostering. As with my son, who was a young child at this time, it was he who was giving Mom life as she was feeding and taking care of him, he was fulfilling her needs to love and feel useful. After high school, Jonah went to Arizona to the Universal Technical Institute and today works as a mechanic for Cutter Dodge. He
also works as a technician at ‘Ōlelo Community Television, on weekends. He first started the ‘Ōlelo job in the summer of his sophomore year in high school, and after finishing school in Arizona, ‘Ōlelo rehired him. Nappy was right, missing school a few days isn’t going to make you lōlō.

Here's another story written by my grandson, Sepa on my computer while he was spending summer vacation with Nappy and I (unedited):

_Makapu‘u Hike_

*Yesterday’s date was June 6th, 2003. Me and my cousin Koa went with my uncle David to makapu tide pools. We woke up at seven o’clock that morning and my grandma made cinnamon rolls. For me and Koa and my sister and cousins, but they did not go on the hike with us. After we ate we went out side and picked lots of lychee we packed at least 13 zip lock bags. After we picked lots of lychee uncle David picked us up and dropped lychee off at his friend’s house. After that we started to hike towards the lighthouse not going to the lighthouse. Halfway up the trail we started to go off the trail and started hiking down the trail towards the tide pools as it was very easy hiking up and down. After, we passed the first tide pools because it was crowded and so we went to the tide pool that only uncle David and local people know of. It was a small but good tide pool for us three the water felt so good it didn’t feel like you were swimming in lotion like Waikīkī. The water was like clear drinking water nice and clean, there was a lot of fish in the tide pool but they always seem to hide when we jumped in. it was very nice after we swam we went around the whole mountain we didn’t back trail and go back the way we came down. When we were back trailing we seen a lot of other small tide pools and we seen Pele’s chair. After we ended the hike we went to uncle David’s office and ate some ono shoyu chicken. And then towards his house to clean a little, then we started to go to practice at Ānuenue Canoe Club and that day is one of the days I will always remember.*
I am continually learning about life. Reading my grandson’s story of a day he will always remember, I make connections to my own life experiences with my grandfather, who taught me so young “to be one is to become”—One with nature, with one’s body, with one’s mind, and with one’s spirit. And if any one of these was out of sync, grandfather would call for a Ho‘oponopono session with the family to make things right.
How good it is to be with ‘ohana/family and enjoy each other’s company. One day my grandson will remember and reflect on this experience and the lessons learned. This was a day Sepa will always remember—being with family in the ocean at a special place where the ocean water and tide pool felt so good—they had it all to themselves that day.

I am very thankful for having been blessed by my family. I am referring to all family members from the beginning of time to the present. I am also so grateful for the results of my research project, in which the main research findings effects obtained through the General Linear Model were consistent with findings from the Paired Sample T-Test (with only question nineteen not showing significant changes across pre- and post-test).
The analysis revealed two significant interactions between “Test” and “Ethnicity” that were unexpected at first, and then after cross-tabulations were completed it didn’t seem to be so unexpected, and confirms my own beliefs about the importance of culture in learning.

What were unexpected additional findings, were the results from the cohort Director’s questionnaire. This was a one question evaluation of my presentation that she gave her teacher trainees and which I hadn’t even thought to do. I had put these results in a folder and only within the last two months or so remembered and found them. These results provided grounding for me, that there is a need to connect with teachers, not only to have them feel good about themselves but to help them to realize that it is possible to teach everyone, by making the choice to learn what the students’ culture is about. For example, one reply from a teacher trainee regarding kūkākūkā/talk story—she shares this is something we assume as locals, we know and we do. But for teachers new to Hawai‘i, or not comfortable with the culture, how would you tell them to start that all important process? As Auntie Abbie Nape‘ahi says, “Take the time, and talk, talk, talk, that’s the only way you going know” (A. Nape‘ahi, July 31, 2000).

A lesson learned by a personal experience in Response

Nappy and I have experienced being on TV shows, in news articles, and sometimes in magazines. It’s been good when they celebrate us as an “Ocean Family” because of the time spent in the expansive Pacific blue, surfing and paddling canoes. However, recently, we were depicted as "the family of happy surfers and paddlers", a stereotype perpetuated by the tourist industry and other neo-colonialists. Our response will be more cautious in the future—we will demand that we critique and approve what is being said/written prior to publication or broadcasting, and will question the purpose of the article or show. We will also find out who the intended audience is, prior to granting any more interviews. Why?

Because Nappy and I didn’t ask any questions about the purpose of one magazine, and although we were featured under the title of "The Business of Aging", the main purpose of the magazine was "Risk and Reward and Selling Hawai‘i", aimed at wealthy investors. Subsequently, after this lesson learned, we did another interview for a magazine
and we insisted that we read the final draft, and did some editing. We continue to learn, and
the realization came from a not-so-good experience. However, we were able to set to right
or to make “pono” on the second article. The choices we make dictate the life we lead.
Upon reflection, if it doesn’t fit our definition of who we are, then it is time to write and tell
our own story(s).
In Hawai‘i all streams lead to the ocean. This cool refreshingly clear water combines with the sometimes warm and always salty ocean water. Does the stream have a choice? No. It continues its flowing and mixing into and becoming a part of a larger body of water. Ho‘oponopono is culturally the Hawaiian art of peacemaking and it is good. Isn’t it time for all of humanity to taste, to feel, to know its goodness? This tasting, feeling and knowing for anyone involves making a choice, such as a choosing to enter the stream. In the beginning you were still, and you listened, and if you found that you liked what you heard, maybe now you will become a part of this flowing stream, and then eventually flow into the larger whole/ocean.
Conclusion

Auntie Abbie Nape‘ahi says that before you begin a Ho‘oponopono (as the facilitator), you are to pray and you must “pono” yourself. This is not unlike Shakespeare, who has Hamlet saying, “To thine own self be true”. Another anonymous person answers with: “If it is to be, it’s up to me”. After my own extensive research, and after reflecting and writing, I found myself developing my own formulaic expression: Action and Reflection and Contemplation (thoughtful inspection) equals Learning. This expression evolved as I wrote my stories about nature, child, home, and place. I was looking for a connection between the curricula research results and my stories, and, more importantly, between myself, the author, and you the reader.

Ho‘oponopono is not a "curriculum" in the Western sense. It is a way of living. It is a view toward life (past, present and future). It is a reverence for place. It is sacredness in relationships, especially within the family. For me this way of life can only be expressed through stories. As I discovered, after action and reflection, Ho‘oponopono cannot be quantified and examined scientifically. The process of reduction limits the essence of Ho‘oponopono. For me, Ho‘oponopono is the greater story of my Hawaiian family/community, and their struggles in their land to reclaim their place, to find peace with their gods, and to live together in harmony, under extreme hardships. We will not let the "revisionist historians" redefine the History of our people as lucky, happy Polynesians who fish and surf and gather coconuts - the Native Hawaiians who are "always smiling and friendly" (Au, 1999). This is not the way it was. It is not the way it is. It is not the way it will be. Again, it involves making a choice!

Education matters, however, what matters more is making the connection(s) between nature, child, home and the “place”/community. In the traditional Ho‘oponopono session, children were always included, thus Hawaiian children’s early participation and learning in most family matters (Pūku‘i, 1972). Today, too many families are fragmented and too many of our children are preoccupied with material gain and have little understanding of the other treasures one stores and enjoys. Teachers who seek to acquire
understanding of the “local” culture are more effective with their students, and wherever they teach they will really connect with their students. Schools which emphasize community and service can help balance acquisitiveness, and these schools will support the teachers’ efforts in validating the students’ culture.

Auntie Abbie Nape‘ahī, who was my primary spiritual and “data” source, shared many stories of her own life experiences with me, and I realized after these conversations, that the values of Ho‘oponopono can be better taught through personal stories. My stories give voice to my own relationships within the Hawaiian and “local” culture. Stories are a direct passage from the world of thinking to that of day-to-day living. The more recognizable the connection between the story and the reader’s or the listener’s own story, the better the chance that some learning will take place (Coles, 1989).

Our foremost historian, chanter, storyteller, author and co-author of several books, including the Hawaiian dictionary, and collector of i ka wa kahiko (in the old times) stories and sayings was Mary Kawena Puku‘i. Though she is no longer alive, her writings are, and these writings have helped us to remember what we had forgotten. When we remember a story and relate it to our own experience (be it recent or not) then we remember how strong a connection we have to our ancestors.

Makia Malo—a native Hawaiian man, a survivor of Hansen’s disease, and a storyteller, has shared tales of growing up in Honolulu and Kalaupapa (Hansen’s disease colony) on the island of Moloka‘i. He is a living piece of history, and “his stories are so relevant to all people, but specifically to growing up on islands whether it be in Hawai‘i or the Pacific region”, says Lori Phillips, an artist who oversees Makia’s job at Pacific Resources Education and Language/PREL (Daws, 2002). It is not how different—or difficult—his life has been, but how much it has in common with his audiences’ own experiences.

Dr. Manulani Meyer, Professor of Education at the Hilo campus of the University of Hawai‘i, has done extensive work in Hawaiian Epistomology. Through interviews and kūkākūkā (talk-story) with masters of traditional Hawaiian arts (Ho‘oponopono included),
she wrote her dissertation on Hawaiian ways of knowing. Earlier this year, the extension of this work was put into the contents of a book—*Ho‘oulu*. For me, it is enlightening to read her works, yet I prefer listening to her speak. She is an orator, a storyteller, an educator and another Hawaiian who loves the a‘ina (land), kanaka maoli (native Hawaiian people), and the kai (ocean that surrounds this land and is the final resting place of some of our ancestors).

Mary Kawena Puku‘i, Makia Malo, and Manulani Meyer are some of the Native Hawaiian scholars who have made and are continuing to make a difference. Their stories not only teach, but they connect us all to similar experiences. The more recognizable the connections between the story told and the listener’s story, the better chance some learning will take place, and that the learner will feel validated.

Things are definitely happening in Hawai‘i. The University of Hawai‘i’s Board of Regents established a Native Hawaiian Medicine Department in the John A. Burns School of Medicine. This program plans to improve the health care status of Native Hawaiians through research, education, and quality health care (Medina, 2003). My question is, will there be Hawaiian representation in the area of research? In addressing power and control issues in educational research it is important that Hawaiians/part-Hawaiians have representation in the knowledge, and in the pedagogy, as defined by Hawaiian peoples. *Kalihi Pālama* Community Health Center, on the island of O‘ahu, is also including Hawaiian Alternative Medicine in their available health care choices. (Keith Kiuchi, president of the Board of Directors, [personal communication November 12, 2003]).

While considering the topic of Native Hawaiian health care, I was struck when reading Dr. Aiu’s story about including Hawaiians in the AAPI immigrant group (see the previous discussion of my research results)—one of the main things to consider is that we are indigenous people, not immigrants. Hawaiians have their own health disparities, some of which are the same as the Asian and Pacific Islander populations, but many are different, and solutions suggested for immigrant group problems often don’t address Native Hawaiian health issues. Upon further consideration, I wanted to make a distinction
between the groups (Hawaiian, AAPI, White) but for the purposes of data analysis I had to combine them, thus the change to HAAPI and White.

The only disappointing factor during my work on this study was the follow-up survey. There weren’t enough responses/numbers to the follow-up survey that I mailed-out, so that we had to omit the ones for which we did have responses. It is possible that further tracking of participants (those who gave their written consent) could still be done to see if they are using any of the materials introduced at the workshop.

The data reviewed was from the pre-test, post-test, and the cohort director’s evaluation questionnaire. As I reflected on these results, though they didn’t extend over the time period I had hoped, I realized that I’m building on the work of my ancestors, and others will build on my work, and still others will likely be motivated to start other research projects which may study similar questions over a longer time period.

Results of the quantitative analysis were anything but stagnant (See page 36, Chapter IV, picture of stream/metaphor). Having these two interaction effects between subjects “Ethnicity and Test”, on two questions that were culturally-sensitive, and then conducting cross tabulations on all the demographics and finding a significant difference in the “years in Hawai‘i” as well, was quite exciting. My statistics and analysis revealed that many of the participants who were fairly new to Hawai‘i and its’ culture were possibly at-risk because they knew what worked for them yet they weren’t able to know what worked best for the “local” or Hawaiian culture. Cross-tabulations were significant in the “years in Hawai‘i”. This pointed-out again the fact that many teachers would benefit from culturally sensitive educator training and curricula. The individual teacher’s self efficacy would be enhanced, and thus they would empower their students to approach learning from a positive and culturally relevant vantage point. In this way, the students could be more involved in their own education, and by extension perhaps their families would become more involved in the school as well, as this is the Hawaiian model of education within the ‘ohana.
MISSING PAGE(S)

69
are also other ways healing can take place. The pain I feel as a Hawaiian is real. As Martha Noyes notes, “Previous generations masked that pain with an outward aloha spirit and an inner silence” (Adams, November 24, 2003, p.E 3). I am not blaming people of another era but I am acknowledging that what occurred in the past caused great pain.

Giroux and Freire say that:

... forgetting instances of human suffering and the dynamics of human struggle not only rendered existing forms of domination ‘natural’ and ‘acceptable’ but also made it more difficult for those who were victimized by such oppression to develop an ontological basis for challenging the ideological and political conditions that produced such suffering (Bishop, 1999, p. xv).

Do you think it’s natural and acceptable that we forget our suffering and the dynamics of Native Hawaiian people in their struggles to exist? Stories were told and retold in my family, and I saw the pain in my father’s eyes as he shared his stories. His parents were living and giving love and allegiance to a Queen (Liliu’okalani, the monarch and ruler of Hawai‘i), and overnight that was changed. The ideological and political conditions that produced these changes caused much suffering for the masses of Hawaiian people. They had to change or die. Read Handy and Puku‘i’s book *The Polynesian Family System in Ka-‘u, Hawaii* (1972), and you will have a deeper glimpse of what was, and is no longer, but still lives today in some individuals as dynamic reality and parts of an orderly philosophy.

My father inherited his father’s stories, and those of his ‘ohana. These stories live within me and my ‘ohana today. Through the crafting and writing of this paper I have remembered what I thought I had forgotten. I have remembered the pain I saw in my fathers’ eyes as he retold our family stories and I also have remembered the stories of healing that flowed within our ‘ohana. My own story of “Progress” in the beginning of this paper tells of the place of a stream in my life that is no more, but a memory that no one can take away. I began with the “place” as it connects to people, including self and family. I have discussed some of the changes in living in Hawai‘i that have happened in my
lifetime in the place that I love and belong to, and the place that I want to take a part in healing. Though I experienced my father’s pain, I have been able to share his stories with my ‘ohana, so that they will remember the path we have taken on this journey of “life”, and also sharing my hope for the future of living here in Hawai‘i. My hope is grounded in education, and it has been the hidden curriculum and the path that I’ve chosen. This path is open for all who have a sincere desire to want to learn, and share that learned knowledge in a way that is compatible for all.

I used to ask my students (high school and at Honolulu Community College) “What are you going to give back to this Universe, to Hawai‘i , to your community, to your family and eventually to yourself? Will you choose to make a difference?”. And so I must practice too, what I taught and that which I have learned, and like Aunty Abbie Nap‘ahi said “No talk, if you get one idea, go make’em” and “Remember there will be times when you must choose to stand alone and yet you are never Alone”.

But that’s another story in another’s dissertation, maybe!
Afterword

During this time of my research study (writings), I have solidified my connections with my ancestors, family, extended families, nature and mostly with myself. There has been for me a definite healing within (self). Someone once told me when I was young that the door (metaphor) to one’s heart can only be opened from the inside. I have experienced openness. It is healing at its depth and it is liberating. And here is the Aha!

About five months ago my personal physician said I needed to start taking insulin for my diabetes because my HgA1c (one factor that measures blood sugar on the average for the last six to eight weeks) was too high. It has also been called the “lie detector” when testing blood sugar levels, and five months ago it tested 9.2, well above the norm.

So the week before I finished my first draft of this document I took this test again. A week later while doing revisions my physician called me at Wist Hall, where I was working, and said whatever I was doing to keep it up because my HgA1c had dropped to 8 and I had also lost some weight. Therefore, I don’t need to inject myself with Insulin.

Wow! Great!

So I’ve been healed within and without, and all I can say is:

Mahalo!
APPENDIX A:

HO'OPONOPONO CURRICULUM & EDUCATOR TRAINING CURRICULUM

Ho'oponopono Curriculum

Written by

Norma Jean Stodden, Ph.D
Robert Stodden, Ph.D
Anona Napoleon, Ph.D Candidate

In collaboration with

Kupuna Aunty Abbie Napeahi and Uncle Howard Pe’a
of The Native Hawaiian Youth Offender Successful Re-entry Project,
Hilo, Hawaii

ALU LIKE, Inc.
567 South King Street #105
Honolulu, Hawaii 96813
David Kamiyama, Administrator
December 2000

The development of this curriculum was funded under the Native Hawaiian Youth Offender Successful Re-entry Project in Hilo, Hawaii, sponsored through ALU LIKE, Inc. under grant # S297A990020 for The United States Department of Education. The opinions and concepts expressed in this publication are those of the authors and the grantee and do not necessarily reflect those of The United States Department of Education.
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meet Aunty Abbie and Uncle Howard</td>
<td>77</td>
</tr>
<tr>
<td>Aunty Abbie on Ho’oponopono</td>
<td>79</td>
</tr>
<tr>
<td>Bowl of Perfect Light</td>
<td>83</td>
</tr>
<tr>
<td>Introduction</td>
<td>85</td>
</tr>
<tr>
<td>Description of Alu Like</td>
<td></td>
</tr>
<tr>
<td>Description of the Project</td>
<td></td>
</tr>
<tr>
<td>What is the Curriculum</td>
<td></td>
</tr>
<tr>
<td>Who Is It For</td>
<td></td>
</tr>
<tr>
<td>Why Should You Read It</td>
<td></td>
</tr>
<tr>
<td>Expected Outcomes</td>
<td></td>
</tr>
<tr>
<td>Guiding Principles</td>
<td>89</td>
</tr>
<tr>
<td>List of Guiding Principles</td>
<td>89</td>
</tr>
<tr>
<td>Important and Special</td>
<td>90</td>
</tr>
<tr>
<td>Native Hawaiian Spirituality</td>
<td>91</td>
</tr>
<tr>
<td>Love</td>
<td>92</td>
</tr>
<tr>
<td>Commitment</td>
<td>92</td>
</tr>
<tr>
<td>Patience</td>
<td>92</td>
</tr>
<tr>
<td>Good Listener</td>
<td>93</td>
</tr>
<tr>
<td>Ho’iho’i</td>
<td>93</td>
</tr>
<tr>
<td>The Ho’oponopono Process</td>
<td>94</td>
</tr>
<tr>
<td>Introduction</td>
<td>94</td>
</tr>
<tr>
<td>Why Do Ho’oponopono</td>
<td>94</td>
</tr>
<tr>
<td>When Do You Do Ho’oponopono</td>
<td>94</td>
</tr>
<tr>
<td>Philosophy of Process for At-Risk &amp;Native Hawaiian Youth</td>
<td>95</td>
</tr>
<tr>
<td>Steps in Ho’oponopono</td>
<td>95</td>
</tr>
<tr>
<td>ALU LIKE Ho’oponopono Curriculum</td>
<td>104</td>
</tr>
</tbody>
</table>
MEET AUNTY ABBIE AND UNCLE HOWARD

Kupuna Abbie Napeahi

Kupuna Abbie Napeahi, known as Aunty Abbie started her employment in 1980 with ALU LIKE, Inc.'s Native Hawaiian Substance Abuse Prevention Project in Hilo, Hawaii as a Kupuna Outreach Facilitator. The Project works with ex-offenders and their significant others utilizing the Hawaiian healing process called ho'oponopono (to make right). The goal of the project is to reduce the re-arrest rate of Hawaiian ex-offenders due to substance abuse. The Project's re-arrest rate is 3% as compared to the State's re-arrest rate of 60%. The project has received 2 national awards for its accomplishments in the health and human services fields.

Aunty Abbie is recognized as a master of ho‘oponopono and has trained many people in this healing process. Whenever someone seeks assistance from Aunty, whether it be night or weekend, if aunty is available, she will be there. A beautiful thing about Aunty Abbie is that she helps all people ... Hawaiians and non-Hawaiians. She always reminds us that we are all children of God and we are brothers and sisters. She teaches that, "you must be right within yourself, before you can help someone else."

Some things to know about Kupuna Abbie Napeahi:

- Recognized by Judge Shunichi Kimura for the success of ho‘oponopono in the criminal justice system

- Helped to restore residential zoning to Hawaiian Homes Commission lands in Keaukaha after they had been somewhat unilaterally designated as industrial in the 1960's.

- Was an active member of the Hawai‘i County Economic Opportunity Council's Board of Directors. Appointed by Gov. John Burns, in 1972, to the Hawaiian Homes Commission as one of the few homesteaders ever chosen to the governing group. She served till December 31, 1979.
• Named by former President Nixon to serve on his Federal Honokohau Study Advisory Commission on the status of Kaloko Pond and surrounding historic sites in North Kona.

• A recipient of the 1998 Kanohi Award presented by Papa Ola Lokahi at Washington Place to recognize people who have made a significant contributions to Hawaiian health.

• Represented Hawai‘i at the One Humanity, Two Sexes, Many Cultures Roundtable on Gender Reconciliation, State of the World Forum 1998 which was held in San Francisco, California.

Unc le Howard Pe‘a

Unc le Howard known as Uncle Howard, has several years experience as manager with ALU LIKE, Inc.’s Native Hawaiian Substance Abuse Prevention Project in Hilo, Hawai‘i. The Project has sought to reduce the re-arrest rate of Native Hawaiian ex-offender youth, through use of Native Hawaiian healing methods. The project has obtained exceptional results working with Native Hawaiian youth and has received numerous awards for their work and achievements.

Uncle Howard has more than ten years experience using traditional Hawaiian family healing methods, especially while working with Native Hawaiian youth offenders and those at risk of substance abuse and other difficulties. He has extensive knowledge, understanding, and experience with the Native Hawaiian culture. He has been recognized many times for making a difference in the life of Native Hawaiian youth experiencing substance abuse and other difficulties. Uncle Howard is also widely recognized as a loving father, family ember, and supporter of a quality life for all youth.
AUNTY ABBIE ON HO'OPOONOPONO

Aunty Abbie Napeahi, master of ho‘oponopono, was interviewed by Ishmael Stagner on June 9, 1999. Aunty Abbie’s beliefs and thoughts about ho‘oponopono for working with Native Hawaiian youth who are at-risk are reflected, in part, through the interview shared below.

Ishmael: Aunty, what is Ho‘oponopono?

Aunty Abbie: Ho‘oponopono is a program/process that helps an individual to know how important he is and in the process you are given the opportunity to know who you really are. You are a child of God. God created you and gave you all you need to be a successful individual. God gives you the opportunity to make the choices and decisions of what you would like your life to become.

The only time that you are being told what to do is when you are born by your biological parents and come out to walk the face of this earth. Your parents are responsible for teaching you to be a responsible person and what this life is all about. In growing up with the family, they give you many, many objectives that you can, as an individual, make choices in what you would like to become as you grow older. It is your decision and it is your choices that make you who you are.

The ho‘oponopono process helps you when you are in trouble by giving you back the recognition that you forgot. God created you to be a successful individual. Sometimes people become involved in the material things of the world and forget that there are other important aspects of your life. That is the spiritual part of your life. When you do connect yourself with that part of your life—with God who has created you with all you need to become a successful individual——he will come to help you be that person that you should become.

Ho‘oponopono help you to realize how important you are as a child of God. Ho‘oponopono helps you and gives you back your self-worth and your self-esteem. When you have the two working together and recognize how important they are in your life, then it helps to build your confidence in yourself. Whatever you feel you want to
become, it helps you to be. The ho'oponopono process helps you to receive back what you always had but you have forgotten because of your involvement with all the material things of the world. You forgot how important it is to look at yourself and feel that there is support to change your life with all that He has given you — the sharing, the caring, and the love.

If you give good, then good will come back to you. If you give bad, then bad will come back to you. Don't expect that you can do and have whatever attitude you want and expect good to come back to you, because it will not. You have to recognize exactly how you would want your life to become, in order to receive the blessing from the “mana.” We call the “power of God,” the “mana.”

This is what the ho'oponopono process does to help all those who come to us needing help. They have had the opportunity to recognize who they really are because they have forgotten. When they get themselves into trouble and need help then this is what we do for them. We don't go back and speak about the past. We recognize what they did was wrong but we do not speak about the past. We talk about the future and what they can do that is good for them (now). Because there is a good and there is a bad, if they are in the bad then they can come and make the change in their life. This is what ho'oponopono is all about.

Ho'oponopono is a process that helps you to receive what God has given you to be a successful individual. It shows you the attitude and all the creativity that He has given you so that you can use all the energy and power that you have to become the person you want to be. Ho'oponopono help you to recognize that it is in you, and that helps you to become the person that you want to be.

It also teaches you to recognize what you want in your life and then supports you to go out and seek the help you need to accomplish the purpose that you have set forth. For example, you may have been well educated (as a native Hawaiian) and you come back and find you have a hard time finding a position even though you have all the qualifications. It
teaches you to be humble in spirit, and to start first from the bottom and work your way up.

Ho'oponopono helps you to recognize the spirit of humility and the spirit of loving oneself so that you can look at the energy and strength that you have plus the blessings that He (God) gives you. It helps you to recognize the wisdom and the knowledge and the myriad of intelligence that is all within you, so that you can become whatever you strive to become. That is the process of ho'oponopono. There are many processes of Ho'oponopono. Ours places the individual first because the persons we work with are the most important. We have to make him/her recognize how important a person he/she is and to recognize the qualities that he/she has within himself/herself. Then he/she will be able to accomplish the purposes that he/she sets forth.

This is what Ho'oponopono is all about, to give you back the confidence, competence, and the purposes of your life.

Ishmael: So the answer lies inside all of us?

Aunty Abbie: Yes.

Ishmael: How do you get that out?

Aunty Abbie: I don't get that out. They do it themselves. When they do believe what we express to them and they do what we say to them, they will find out that it's there. All of us have that and if we do want it then we have to work for it. This is the process God set upon this earth – to learn to experience how beneficial it can become. We have to work for it. It is not going to come to you on a silver platter. Work is the key to all things to make a person become an important individual. And this is what we teach. You have to do it yourself, use the strength, the capabilities that you have, to go where you want to go. You have to do it yourself and you have it all within you. You cannot just be sitting and thinking that everything is going to come to you.

Ho'oponopono gives you the strength to recognize how important you are.

Ho'oponopono comes from within the person himself.

Ishmael: What can we do?
Aunty Abbie: Let him know that he is a child of God. He is and so am I. We are all brothers and sisters with the same father in heaven. We are all His children and we are here to help him (the youth) understand that he is not by himself. We need to help him feel he can (change his life). If I can, he can. Because of his life experiences, he may not believe he can. Ho'oponopono helps him by giving him his self-worth and making him feel good about himself.

All that God created and gave them (the youth) to be successful, slowly they will feel it. Then when they work with it, they will get back their self-esteem within themselves and recognize that they can succeed and there is a way they can solve their problems. That is how they gain their self-confidence. They are able to set their life in a proper way. Then they will go forth with energy, strength, understanding, and knowledge and go forth to accomplish the purpose they set forth.

That is what ho'oponopono helps them recognize. We do not in any way do it for them. As a child of God they were already given everything they need to be a successful individual.

Ishmael: What is the key?

Aunty Abbie: The key is within themselves, to be able to communicate with the creator. What's left in the process is to thank the creator. If he is ever in any trouble, he needs to pray and tell God, and ask for help and He/God will give the necessary understanding.

ALL OF US HAVE IT BUT WE HAVE FORGOTTEN THAT WE HAVE IT. ALL HO'OPONOPONO DOES IS TO HELP S TO UNDERSTAND AND REMEMBER.
The story, Bowl of Perfect Light, comes from the book entitled, Ho'oponopono: A Night Rainbow Book by Pali Jae Lee and John Koko Willis. This story was passed down through John Kauakokoula Kaimanan Kapela Willis' family on the island of Moloka‘i.

Each child born has at birth, a Bowl of Perfect Light. If he tends his Light, it will grow in strength and he can do all things – swim with the shark, fly with the hawk, know and understand all things. If, however, he becomes envious or jealous, he drops a stone into his bowl of Light, and a little of the Light will go out. Light and the stone cannot hold the same space. If he continues to put stones in his Bowl of Light, the Light will go out, and he will become a stone. A stone does not grow, nor does it move. If at any time he tires of being a stone, all he needs to do is huli the bowl and the stones will all fall away, and the Light will come back and grow once more.” (Lee, 1999)

Picture a Native Hawaiian youth holding a bowl full of stones. Imagine that each stone represents some experiences or part of the youth’s life. With a youth who is at-risk, one stone may represent one or more arrests. Another stone might represent an abusive mother or father or both. A bad attitude, trouble at school, trouble with drugs or a mandate by a family court judge might be other stones that fill the bowl. Imagine how heavy that bowl must be and how difficult it would be to hide the bowl from other people. Imagine what it must feel like to walk into an agency and have people you don’t know take turns pointing to your stones, asking you to explain them, and even picking up a stone without your permission. Imagine what it might be like to always carry that bowl around – never having the chance to empty it and fill it with who you really are.

A typical rehabilitation/treatment program works with youth who are at-risk in exactly the same way. Youth enter the program and are asked to explain all the stones in their bowl. They are judged by what is in their bowl and the contents of the bowl are the focus of their treatment. Essentially, the youths are seen as their stones.
The ALU LIKE Ho‘oponopono Program takes a completely different approach to working with the youths. When the youths enter the ALU LIKE Program the staff focus on the Light in the youth’s bowl. When the staff looks at the youth they see how important and special each youth is and they focus on helping the youth to see that too. Youth are assisted to have small successes that add light in their bowls. While the staff recognizes the bowl may be filled with big and little stones, they allow the youth to set the heavy bowl down. The youth are given the time and support to pick up one of the stones to work on when they are ready. They are never forced to pick up a stone. The Ho‘oponopono program guides them through a process that gives them the opportunity to huli their bowl, let the stones fall away and the Light that was always there grow stronger.
INTRODUCTION

Aloha and welcome to the ALU LIKE HO'OPONOPONO Curriculum. The information shared within this curriculum reflects the thoughts and activities of more than twenty years of work by Kupuna and staff involved with ALU LIKE,Inc.'s Native Hawaiian Substance Abuse Prevention Projects in Hilo, Hawaii. Native Hawaiian youth have long experienced difficulties growing up within the Western system of education, family, and community, resulting school failure, substance abuse, and problems with the justice system. Further, many Native Hawaiian youth experience negative outcomes within the justice system and become repeat offenders. Highly committed persons on the Big Island felt there was a better and more culturally sensitive way to assist Native Hawaiian at-risk and offending youth to succeed in today's world. This curriculum seeks to share the approach and the framework used by those committed persons, in a way that might further benefit Native Hawaiian youth and their families.

Description of ALU LIKE

ALU LIKE, Inc. is a multi-service non-profit organization whose mission is to “kokua (assist) Native Hawaiians who are committed to achieving their potential in caring for themselves, their families and communities.” ALU LIKE has a long track record of providing prevention intervention, education, and employment services to high-risk youths and adults, and experience in encouraging the reintegration of youth and adult offenders back into the community in a culturally sensitive manner.

Description of the Project

The Native Hawaiian Youth Offender Successful Re-Entry Project provides a multifaceted service program to 130 Native Hawaiian youths (and their families) on annual basis. The project works with adjudicated and at-risk youths in the age range of 14 to 18 who are referred from Family Court, the Office of Youth Services, or the local High School. The targeted service area is the Hawaii School District on the Windward Coast of Big Island, State of Hawai‘i. This project combines remedial education through individualized tutoring and computer assisted learning, case management, employment and training services, and
involvement with social activities using community elders as mentors, and involvement in public service activities. The most important aspect is that this project demonstrates the value of using the Native Hawaiian family healing process known as ho'oponopono (to make right) as the foundation for success with the other services. This project provides in-service and pre-service Teacher and Counselor training on Native Hawaiian values, non-verbal language, and learning styles that will help the trainees to be partners in this project, for the educational success of target youths.

What is the Curriculum

The curriculum is a description of the work of kupuna Aunty Abbie Napeahi and staff involved within ALU LIKE, Inc's Native Hawaiian Substance Abuse Prevention Projects in Hilo, Hawaii. The curriculum includes a description of the (1) principles that guide all person involved, (2) Ho'oponopono process and framework, (3) program components, and (4) steps and activities as completed with Native Hawaiian youth and family members. The curriculum also includes a glossary of terms and a listing of readings for those desiring further information.

Who is it for?

The curriculum has been prepared to be informative to ALL persons interested in and working with Native Hawaiian youth experiencing school failure and at-risk of, or involved with substance abuse and the justice system. This includes persons working within other Native Hawaiian prevention and intervention projects and programs, educators and counselors within the Hawai‘i public school system who are serving Native Hawaiian youth, and community/family members consisting of Native Hawaiian youth.

Why Should You Read it?

The curriculum has been developed for persons interested in the education and rehabilitation of Native Hawaiian youth experiencing school failure and at risk of, or involved with substance abuse and the justice system. You should read and consider use of the information in this curriculum, either in part or as a whole, if you have an interest or role in the lives of Native Hawaiian youth. The curriculum will have specific significance
for Native Hawaiian youth projects and educators and counselors working with significant numbers of Native Hawaiian youth.

Expected Outcomes

Programs, projects, and persons using the principles and practices described in this curriculum can expect to experience positive outcomes when working with Native Hawaiian youth experiencing difficulties in their school, family, community. The ALU LIKE, Inc. project staff in Hilo, Hawaii who developed and used this curriculum have experienced significant changes in the lives of offending Native Hawaiian youth. Expected positive outcomes should be in the areas of improved participation in education, family, employment, and community roles, with a reduction of substance and other behavior leading to an interface with the justice system.
GUIDING PRINCIPLES

List of Guiding Principles

"Ho'oponopono is the main ingredient of the ALU LIKE Program; it is the spiritual in life. The rest of the program is supporting and serving the youth and the family." Uncle Howard, 7/03/00.

Autny Abbie and Uncle Howard attribute their success in working with Native Hawaiian youth, who are at-risk, to Ho'oponopono. Ho'oponopono means "setting to right" (pronounced ho'o ponopono and described in Section 5). Making things right, restoring harmony, resolving conflict, and maintaining good relationships among family members are the goals of the Ho'oponopono process. Central to Ho'oponopono, the Hawaiian culture, and the ALU LIKE Program is family. The family is seen as a complex mix of relationships, and any disturbance with one member affects other members of the family. The ALU LIKE Program works with youth and their families and views them as inseparable.

Hawaiian concepts reveal a natural and harmonious order to the entire universe (Mossman and Wahilonai, 1975 in Shook, 1985). God(s), nature, and man (family) are the three major forces. Hawaiians of old recognized these three forces were interrelated and must be kept in "harmony." The interrelatedness of all things is an integral part of the Hawaiian philosophy, which is mirrored in the ho'oponopono process and the ALU LIKE Ho'oponopono Curriculum.

Ho'oponopono, described in detail in Section 5, is a highly structured process with nine distinct phases:

1. Pule – opening prayer
2. Kukulu kumuhana – discussing the purpose
3. Mahiki – opening up the issues, peeling the onion.
4. Hihia – separating the issues
5. Hala – identifying the problem (original transgressor)
6. Mihi – asking and giving forgiveness
7. Kala – release
8. Oki – sever, cut

While ho‘oponopono can be described as a process with several sequences steps, there is much more to ho‘oponopono than simply mastering steps in a process. In conversations and workshops on ho‘oponopono with Aunty Abbie and Uncle Howard, several of the beliefs, concepts, skills, and ideas they hold and share about ho‘oponopono serve as the guiding principles for this curriculum. These principles deserve more than a simple acknowledgment or casual agreement. These are principles that Aunty Abbie and uncle Howard hold and model in everything they do. Ho‘oponopono works with the youths in their program because they are skilled master’s of the method and because they emulate these principles. They view these principles not as something to pull out of their pocket when they are doing ho‘oponopono of working with the youth. These are principles that come form within and show in everything they do and in every interaction they have with others. The message that comes through Aunty Abbie’s Ho‘oponopono Training is: you can only give others what you hold within yourself. The key principles below are one perception of the values and beliefs that Aunty Abbie and Uncle Howard have shared.

Important and Special

A belief that all youth (and all people) are important and special is another critical part of this work. Aunty Abbie and Uncle Howard believe that everyone is important and special and born with everything they need to have a successful life. They treat everyone they meet as the important and special person they are. Do you believe that you are important and special? If the answer is yes, do you give that feeling and message to everyone you meet? Can you give this feeling and message to every youth you meet and work with? If you don’t believe you are important or special, or if you think you are but have one or more reservations about it, you need to work on yourself first. Aunty Abbie
believes that you must explore why you have these reservations and work to be free of them. The bottom line is you cannot give something to the youth that you do not have.

In Aunty Abbie's own words: “You need to work on yourself first (clean up your own house) before you tryu and help the youth.”

The ALU LIKe staff works with the youth at every step to help them feel how important and special they are. They assist the youth to see the power or mana they have within themselves. This allows the person to see the good in him/herself and to focus on his/her power and present accomplishments instead of past failures. This is a powerful part of the LAU LIKe Ho’oponopono Curriculum. This helps give the youth the confidence they need to tackle the issues in their life.

The principles described in this section provide one perception of the qualities and values that Aunty Abbie and Uncle Howard share. Describing the mana of Aunty Abbie and Uncle Howard, that makes them so successful at working with the youth, is a challenge. On the other hand, they would be the first to say that everyone is born with the mana to be successful in life.

Native Hawaiian Spirituality

The ALU LIKe Ho’oponopono Curriculum recognizes and honors the spirituality of Native Hawaiian youth and their families. Spirituality is an integral part of Hawaiian culture but for many youth a connection to their culture/spirituality has not been made. Figure 1 is a visual representation of the components of Hawaiian identity and conflicted identity. All aspects of a person must be recognized, honored and supported. The ALU LIKe program helps the youth connect to their Hawaiian culture/spirituality.

In Uncle Howard’s own words:

The Native Hawaiian youth that come to us have little or nor connection to their culture. When I look at them I see that the Western world has grabbed a hold of them. They need to know their culture, they need to know their roots. They need to know the blood (points to arm) running through their veins is their forefathers. They need to know their forefathers are great men and women. When I speak of Hawaiian culture, I mean the
connection to Ke Akua, the love of the land, family and the interconnectedness of all things.

Love

Aunty Abbie and Uncle Howard have found that those most successful in working with the youth love the youth. To work effectively with Native Hawaiian youth who are at-risk, you must love the challenges of helping youth who come with a bowl full of stones. The youth come with big issues that they have carried for a long time and for the most part hae kept hidden from others. Loving every single youth that walks into your office unconditionally is an essential ingredient when working with youth.

In Uncle Howard's own words:
Youth know in the first 5 minutes after they meet you if you care about them. In order to build a trusting relationship with the youth they must know that every time they are with you that you love and care for them.

Commitment

To effectively work with the youth your first and primary commitment must be to serve the youth. Their best interest must always be your first commitment. ALU LIKE staff shows their support for the youth throughout the Ho'oponopono Curriculum. Whether working with teachers or counselors at the youth's school or with other agencies involved with the youth, ALU LIKE staff puts the best interest of the youths first. The staff always does their "homework" on any issue involving the youth so that the youth's best interest are always first.

In Uncle Howard's own words: "Unfortunately, some agencies do put the system's best interests before the youth. You are not serving the youth if you do not put their best interest first. We are here to serve the youth not the agencies."

Patience

Working with adjudicated youth requires an endless supply of patience. Almost all adjudicated youth are form troubled families. As a result the youth have many tough issues to deal with – issues they have carrying around for a long time. It takes time and patience
to help a youth learn to trust you enough to disclose their issues to you. It takes an even longer time for youth to learn to take responsibility for dealing with their issues. There is no magic time frame. Each youth must take the steps with you to build a trusting relationship and learn that you are there to help them.

**Good Listener**

An important part of ho'oponopono and a significant part of the Alu Like Ho'oponopono curriculum is the *kukakuka* (talk story). Talk story means to share feelings with each other (see Section 6). Youth need someone to listen to them. They need to be heard. This is a very important part of gaining the trust of the youth. Youth need to know that you will listen to them and continue to listen to them. The youth need to know you will respect their feelings and be sensitive to their feelings. Listening is an important part of building a trusting relationship with the youth.

**Ho‘iho‘i**

*Ho‘iho‘i* means to return, send back, restore. Aunty Abbie and Uncle Howard believe that the youth must learn how to give back. Giving and receiving is an integral process in the Hawaiian culture. Youth must be provided with the opportunity to learn how to give back to their family and community. Learning to share and care for others allows the youth to feel a sense of responsibility to others and a sense of ownership. Learning to humble yourself and sacrifice yourself for others is another gift of ho‘iho‘i. Youth need to learn a sense of responsibility for their community and satisfaction in helping others as they are important life lessons.
THE HO'OPONOPONO PROCESS

Introduction

Ho'oponopono means to make things right. Ho'oponopono is a method used for restoring harmony and maintaining good relationships among family members. The family is a complex mix of relationships, and any disturbance with one member will affect other members of the family. The interrelatedness of all things is an integral part of the Hawaiian philosophy and mirrored in the ho'oponopono process.

During the ho'oponopono session, the participants are guided through the process by the haku (leader, facilitator). Depending on the number and complexity of family problems and emotional hurts, the ho'oponopono process makes things right in one or more sessions. Each session takes two to four hours (or longer) and is therefore done in a comfortable setting where there are no distractions. All children in the family are included in the process, and encouraged by the haku to take part. By taking part (or just observing for the very young) all family members gain confidence that they can deal with difficult emotions in a positive way, and initiate ho'oponopono when they feel it is needed.

Why do Ho'oponopono

The purpose of ho'oponopono is to make things (hurts, estrangement) right with oneself and others, especially family members. When an individual has hurt another family member, ho'oponopono is done to remedy or prevent family discord and to restore harmony within the family. Ho'oponopono is also done so a clear channel for Ke Akua (god) and their mana (power and graces) may flow through the individual and others that need help. In today's stress-filled style of living, ho'oponopono offers needed resolution for families in a very simple and easily acceptable way. Ho'oponopono offers individuals and family members the opportunity to huli a stone (hurt, estrangement) from their bowl and replace it with light (understanding, mana).

When Do you Do Ho'oponopono

Ho'oponopono is done when the person(s) involved has a sincere desire to want to do it. Ho'oponopono is never forced on a person and the others involved. When an
individual decides to heal a relationship with him/herself, family member, friends or others, ho'oponopono is done. If a serious family rift or difficult problem is developing, ho'oponopono is done when everyone agrees that the situation is intolerable and a solution is needed. Ho'oponopono is done to remedy and/or prevent family discord.

Philosophy of the Process for At-Risk Youth and Native Hawaiian Youth

The purpose of ho'oponopono for at-risk and Native Hawaiian youth is to help the person understand that he/she is important and to value him/herself. In this context ho'oponopono is used not only to resolve an issue or to solve a problem but is also used to empower the youths. The objective of the ho'oponopono process is to assist the youths to feel good about themselves and to feel important. The objective should also be to assist the youth to recognize the improvement they have made in their life. Through the ho'oponopono process the youths will learn that they are born with all the skills and knowledge needed to help them feel how important and special they are and to see all their improvements.

In Aunty Abbie’s own words: Ho‘oponopono helps an individual by giving them back their self-worth and making them feel good about themselves (starting with small successes). Then slowly they will feel all that God created and gave them to be successful. When an individual cooperates with the process they will receive their self-esteem (feel this within themselves), and recognize that they can be, and that there is a way they can solve their problems. They get back their self-confidence, and are able to steer their life in a positive way. Then they are able to go (forth) with energy and strength, understanding and knowledge; and go forth to accomplish their purposes and goals.

Steps in Ho‘oponopono

The process of ho‘oponopono can be described in a set of distinct steps with specific purposes. A haku (leader/facilitator) guides the youth and his/her family through the following 9 steps in the ho‘oponopono process. The Simplified Flow Chart of
Ho‘oponopono (Figure 2) shows the flow of the process through the various steps in ho‘oponopono.

1. Pule wehe – opening prayer
2. Kukulu kumuhana – discussing the purpose
3. Mahiki – opening up the issues
4. Hihia – separating the issues
5. Hala – identifying the problem
6. Mihi – asking and giving forgiveness
7. Kala – release
8. ‘Oki – sever, cut
9. Pule Ho‘opau – closing prayer
Step One: Pule Wele – Opening Prayer

An opening prayer sets the tone for cooperation, trust, and commitment, and connects each person to the wisdom and compassion that naturally resides in them beneath the emotionality of present conflicts and problems. There are many reasons for a pule.

1. Pule wehe invites Ke Akua into the process.
2. Ke Akua can connect to them and to us.
3. The influence of Ke Akua can touch us all.
4. Prayer adds an element of seriousness.
5. In Ke Akua’s presence there is the spirit of truth, so absolute truth is to be told by all (No lying because lies will be made known).

In Aunty Abbie’s own words: “I always ask permission of the youth, family, or persons (taking part in ho’oponopono) to pule (prayer) before beginning. They usually say yes. If not, I know I have already pule myself.”

The haku gives the pule and then calls for truth, love and respect from each family member. The haku verifies the commitment to resolve the problem and states the purpose is to restore harmony. The theme throughout the whole process is: “You have to clean up your act. You have to start with yourself first. Pono yourself.”

Questions: Is each person quietly settled and ready to begin the process? Have introductions been made and opening comments expressed?

Step Two: Kukulu Kimuhana – Purpose

The purpose of kukulu kumuhana is to determine the purpose for doing the ho’oponopono and what the family wants to accomplish. The haku sets the ground rules for the session. Each person agrees to listen in turn and speak in turn. The ground rules usually include the following:

1. Disruptive emotions are controlled by channeling discussion through the haku.
2. Absolute truthfulness and sincerity is expected of all present.
3. Questioning of participants is the responsibility of the haku.
Question: What is your purpose in doing this ho‘oponopono? What do you hope to accomplish?

*Step Three: Mahiki – The First Layer*

Mahiki – sorting out the issues or peeling away the layers of an onion. It is essential to this process that the haku is patient and sensitive to each individual’s feelings. It is critical that the haku not be judgmental. The objective is to help the participants feel good about themselves and to feel important. The haku must help the person(s) to recognize his/her improvement. First, the haku needs to develop trust with the person in the process, allow the individual to feel comfortable with him/herself and know that the haku cares about the person. This interaction builds trust so that the person is able to listen to the haku as he/she guides the person(s) through ho‘oponopono. Creating trust is very important. Without trust, the haku cannot carry the process through.

The haku leads a discussion (where all speaking by individuals is directed to the haku only and no side comments or negative body is allowed between individuals) and begins to peel away the issues that lay upon the other, like layers of an onion. Everyone is encouraged to bring up all their hurts. The haku elicits from each participant their perspective on all problems, hurts, discord and grievances that lock them in negative emotions to the other(s). This process leads to the deeper hurts. The haku helps them to see how the various grievances relate to each other. Each is discussed separately, then in relation to each other. When there are many issues, they are separated out to be dealt with in separate sessions.

The way the haku presents him/herself to the participants tells the story. The haku needs to be:

1. loving and caring
2. patient
3. sensitive toward the feelings of the participants
4. non-judgmental
5. trustworthy
6. a good listener
7. a good observer
8. respectful toward the participants

Questions: Have you identified the problem? Has everyone had a chance to share?

Step Three: The Second Layer – The Mahiki Process

The second layer of the mahiki process focuses on the improvements that the person has made. The haku must be extremely careful and gentle when working with the youth and their families on issues. By carefully balancing improvements with issues, the haku keeps the youth and their families from being overwhelmed with the stones in their bowls. The focus on improvements assists the youth and their families to see the light in their bowls. The following suggestions may assist the haku in the mahiki process.

1. Help the person to recognize how important he/she is.
2. Never probe into the person’s past life, especially into his/her faults, weaknesses, or private life. To ask questions, to make implications about issues, is like opening a person’s cess-pool. To pry into a person’s personal space is not part of the business of the haku. It is an indication of respect to allow a person to establish his/her own limits to what he will reveal. This is a form of respect: not prying, not acting niʻele.
3. Be sensitive toward the feelings of the participant and wait for him/her to open up and to express him/herself.
4. Be loving and cautious in the process of peeling the onion. The person should recognize how important he/she is and allow him/her to see the power or mana he/she has within him/herself. A person can only discover this as he or she tries it out. As a person tests himself, he finds out how important he is and then feels good about himself. This is what makes hoʻoponopono awesome. It allows the person to see the good in him/herself and to focus on his/her power.
and accomplishments instead of feeling discouraged and focusing only on past failures. One way of saying this is, “Keep the good and throw away the bad.”

5. Slowly and cautiously allow the person to see the good things about him/herself, giving the person(s) the confidence should give the participants good feelings about themselves and the courage to look at themselves and to test themselves in dealing with their problems.

In Aunty Abbie’s own words: “Each of you have it …if you look at yourself, you will find that you were given all (you need) to be a successful individual. The choice is yours.”

*Ho’omalu*

*Ho’omalu* means to make a shelter or moratorium on disturbances. If there is an impasse, the haku may ho’omalu (recess) or have a period of silence. Ho’oponopono is an intense process and sometimes participants need to step away before continuing the process. Taking a break in the ho’oponopono process also allows the individual to apply what is gained from the process also allows the individual to apply what is gained from the process for himself/herself. When the participation return to ho’oponopono, the haku reviews what was discussed before ho’omalu. The participants then describe what is happening in their lives to the haku. The haku again helps the person recognize how important he/she is and how he/she has improved.

*Step Four and Five: Hihia — separating the issues and Hala — original transgression*

Before moving to this step, it is essential that the person recognizes his importance and has an experience of improvement. Only after this sense of accomplishment is a person ready to go on to the hihia (Step Four) stage. Caution is critical to avoid bringing back bad feelings that can easily inhibit the person’s desire to work on issues.

Instead of peeling, hihia means sorting out the issues and determining which of them belongs to the individual and which belongs to others. In ho’oponopono hala (Step Five) is identified as the source of this hihia. Hala refers to the original problem “The question to be answered is who owns the hala. The original transgression (hala) binds the
wrongdoer to the wronged like a cord. For example, a mother learns that she is responsible for her own issues or problems but not for those of her daughter or her husband. Each person has to learn to be responsible for him or herself and be accountable for his own actions.

The haku listens carefully as the person gives a report about what he/she has done since the last meeting. The person is encouraged to talk about his/her improvements and the way he/she has tested him/herself. The haku acknowledges the person’s improvement and cautiously helps him/her recognize how important he/she is so that he/she can feel good about the changes he/she has made in him/herself. As the haku helps the person sort out his/her various hihia or issues, the person will come to recognize him/her own improvements and his/her capacity to take charge of his/her life.

**General suggestions:**

The timetable for the individual to return and report on the improvements will vary. Be flexible, loving, caring, and available at all times. It is very important to be open and available at any time and to let the individual know that the facilitator cares and embraces them.

In the mahiki and hila processes, it is important to be sensitive and cautious in peeling the onion. It must be done only in a “round-about way,” approaching issues very indirectly. As the haku cautiously raises hihias, he/she should remember that he/she doesn’t want the participants to feel bad about themselves. It should be done indirectly. The haku’s conversation should focus 99% on improvements and only 1%, cautiously, on hihia. This method gives the person the opportunity to feel good about himself and to recognize how important he is. With this approach, the person is given confidence to test him/herself and see improvement. This is a process of planting the seed in their hearts and allowing time to teach and educate. It is a life-long process. Ho‘oponopono can last one month, three months, six months, or a year or longer. Remember that individuals cannot be forced to change. The youth do it when they are ready and when they feel supported.
The youth must first feel a burning desire to change. When they feel good about themselves and see their improvement, they will want to make the changes.

The haku needs to encourage the individual to do daily pule (prayer). Daily pule is the most important part of the ho'oponopono process. Hawaiian spirituality is based on a connection to Ke Akua.

In Aunty Abbie's own words: “Pono yourself and pule ka mea nui (always pray) because you are communicating with others and as the haku you must always be prepared. This is our mission.”

**Step Six: Mihi – The Resolution Phase – asking and giving forgiveness**

The purpose of the mihi is to provide the parties with the opportunity for mutual confession, forgiveness and release. During mihi the issues are reviewed to make sure there are no loose ends. All the individuals self assess their roles in contributing to the breakdown in harmony. The offending parties acknowledge their wrongs and ask to be released (kala – Step Seven) from the burden of guilt. Those holding grudges sever (‘oki – Step Eight) the negative emotions, and cut for all time the thread of resentments. All participants forgive each other and talk no more of the incidents.

If there is an impasse, when at least one person will not admit errors or not let go of hurt feelings, the haku might call a recess or period of silence, so that everyone can think about the consequences of not setting things right. (Traditionally, the lack of returning to harmony results in separation into different households).

**Step Nine: Pule Ho‘opau – the closing prayer**

After forgiveness is given (which might include restitution) the haku makes certain that all are satisfied. If so, then a closing prayer is said and setting things right is usually celebrated with a meal together.

An example of a closing prayer: Thank you Ke Akua for opening up the way and giving us an answer. Thank you for bringing things out in the clear. Thank you for showering all of us with your mana (graces) to bear ourselves and give us strength when we needed it. WE are ever grateful to you. Amen.

102
The goal for each client family is to strive for lokahi (harmony) as individuals and as a family. For the program to achieve results, it must bring each participant to the acceptance of using the ho'oponopono process in their family on a regular basis. This process helps to develop within individual family members sensitivity to disharmony or conflict in relationships as well as a mechanism and process to heal the breakdown before it spreads. The decision of the entire family to support each other and the individuals' capacity to be responsible for, and control their behaviors are the major outcomes that emerge at the conclusion of the ho'oponopono process. The family leaves with fewer stones and more light shining in their bowls.
ALU LIKE HO'OPOONOPONO CURRICULUM

Overview of the Program

The ALU LIKE Ho‘oponopono Curriculum is designed to provide Native Hawaiian youth who are at-risk with the opportunity to understand that he/she is important and to value him/herself. To achieve this purpose, ALU LIKE uses the Native Hawaiian process of Ho‘oponopono. Ho‘oponopono means to make things right. In this context ho‘oponopono is used not only to resolve an issue or to solve a problem but is also used to empower the person. The objective of the ho‘oponopono process is to assist the individual to feel good about themselves and to feel important. The objective is also to assist the individual to recognize the improvement they have made in their life. Through the ho‘oponopono process the individual will learn that they are born with all the skills and knowledge to recognize within themselves that they are important and special and to see all their improvements. The ALU LIKE Ho‘oponopono Curriculum is specifically designed to assist youth to take significant steps toward achieving these purposes.

The ALU LIKE Ho‘oponopono Curriculum is a unique, successful and culturally sensitive approach to working with Native Hawaiian youth who are at-risk. The ALU LIKE Ho‘oponopono Curriculum is significantly different from rehabilitation/treatment programs. Typical rehabilitation/treatment programs focus on the individual who is acting out through negative behaviors. The ALU LIKE Ho‘oponopono Curriculum focuses on the entire family which needs to be healed as a unit. Other programs treat the offenses as the problem. ALU LIKE’s method treats the offenses as symptoms of deeper personal, interpersonal and/or spiritual dysfunction that must be healed. The ho‘oponopono curriculum supports the youths and their family to reach this end.

In Aunty Abbie’s own words: “Ho‘oponopono helps you to recognize first who you are and to know how precious you are. Ho‘oponopono gives you back to you.”

Native Hawaiian Youth

The youth who enter the ALU LIKE Ho‘oponopono Program come with many, many issues in addition to a court order. The staff at ALU LIKE recognize the burden and
effects that these issues have on the lives of the youth and their families. Assisting youth to
look at themselves and begin to clean up their act requires sensitivity, respect, love,
acceptance, and patience.

In Uncle Howard's own words: The youth really have more issues (hihias) than
adults. They have their own issues and their family issues. While adults have
control over their lives, youth do not. This makes it hard on the youth. No one
listens to them. We (the staff) must be extremely careful working with the youth.
We know that we cannot resolve the issues for the youth. The youth need to be
carefully guided so they can learn to resolve issues for themselves. We have to be
very careful to build and keep our trust and confidence with the youth as we help
them through this process.

Curriculum Components

This section describes the framework, steps, and components of the ALU LIKE
Ho'oponopono Curriculum. The overall framework which guides the youth through each
step of the curriculum is based on ho'oponopono. The steps in the and the 3 main
curriculum components are described within the context of the ho'oponopono framework.
The 3 main components are Vocational Education Training, Hawaiian Cultural Education,
and Basic Academic Skill Training. Additional program activities (e.g., journals and fund­
raiser) thoughts from Aunty Abbie and Uncle Howard, and case examples are presented.

Ho'oponopono Framework

Ho'oponopono means to make things right. The ho'oponopono process, as
described in Section 5, is the structured process that brings family members together to
resolve conflict and bring harmony back to the family. Ho'oponopono may last for 2-4
hours and may result in the family continuing ho'oponopono on another day. The ALU
LIKE Curriculum uses the steps in the ho'oponopono to provide an overall framework for
the steps in the curriculum. The ho'oponopono framework is therefore based on
ho'oponopono. While the steps and intent are identical the ho'oponopono framework
provides the overall structure for the many steps the youth must take to complete the

105
curriculum. The youth may participate in the curriculum for many months or even a year or more. Figure 3 depicts the overlay of the curriculum with the ho‘oponopono process. Each step of ho‘oponopono is integrated into the overall structure and purpose of the curriculum. Kukakuka (talk story), the extended part of ho‘oponopono is the thread that connects all parts of the curriculum together. Kukakuka is described in detail in Step Six B.

Step One – Pule (pray) and Meeting with Youth

Prior to meeting a youth for the first time and before the start of their workday, the staff pule (pray). The purpose of Pule is to connect with Ke Akua (God) and the greater purpose of working with Native Hawaiian youth. Aunty Abbie and Uncle Howard always take personal time to pule before the youth walk through the door so that they are in a place where their beliefs about this work and about the youth are centered. While there may be things going on in their own lives, doing pule allows them to put those things aside and focus on serving the youth. Pule is an integral part of the Hawaiian culture and the ALU LIKE program. Aunty Abbie and Uncle Howard and the rest of the ALU LIKE staff pule every morning before starting to work. Pule is modeled for the youth and the youth are encouraged to bring pule into their daily lives.

In Uncle Howard’s own words: We Hawaiians say we have the mana, the power. So in the morning before I come here to work, I do my pule. I do the pule so that when get here I feel I am here to do this great work. The pule helps me trust my feeling about what I discern and what I see when I meet the youth. Everyone has things happening in their lives, the pule helps me to put those things to the side and focus on this great work with youth. You need to pono yourself first.

Step Two – Program Entry

Adjudicated youth are mandated to participate in one or more community service programs by a family court judge. One of the agencies that Hawaiian youth
participate in is the ALU LIKE Ho‘oponopono Program. While the court may mandate that the youth participate in the ALU LIKE Ho‘oponopono Program, Uncle Howard and Aunty Abbie only work with youth who agree to participate in the program (see, Step Four). Again, inherent to ho‘oponopono is that individuals must agree to participate. The ho‘oponopono is that individuals must agree to participate. The ho‘oponopono process cannot be forced upon an individual.

Step Three – Initial Assessment – First Meeting with the Youth

The first meeting with the youth takes place in the ALU LIKE office. The purpose of the first meeting is to lay the groundwork for developing a trusting relationship with the youth. In Hawaiian style the first 15-20 minutes are spent talking story (kukakuka). The actual program in which the youth will be involved is not discussed until the staff feels they have made a connection with the youth. The staff recognizes that while they are evaluating the youth, the youth are evaluating the staff. The staff are well prepared for the initial meetings with an overriding intent of laying the groundwork for a relationship in which the youths feel they can trust the staff and knows the staff is there to help them.

First Impressions

How you present yourself to the youth is an important part of the process of developing a trusting relationship. You must be clear on the how’s and why’s of your presentation. ALU LIKE staff have found that to bridge the gap to the youth requires the youth to perceive them as someone who they can relate to, someone who talks the same talk and understands from where they are coming. All aspects of your presentation and meeting with the youth must be well thought out and purposeful.

In Uncle Howard’s own words: The first meeting with the youth is critical. The first meeting with the youth is critical. The minute the youth walks into the first meeting they are doing an assessment of you while you are assessing them. Your feelings about your work and how you feel about youth will be detected by the youth in the first meeting. How you present yourself and your intent in working with the youth must be carefully thought out ahead of time. So as much as the
youth is assessing me, I am doing the same. It only takes me about 5 minutes.
While I am talking with the youth I have calculated the total of the youth. I look at what I see then I take it from there.

*Understanding Youth and Intent*

In Uncle Howard's own words: The youth have been through all of the system from the family to police to the judge to the probation officer to the judge to school to the judge. They have all the service providers that the courts demand that they go to in all the various facilities. They come into my office and I understand that they are pressed by their parents and by the system. The first thing on the youth’s mind is her I go again. They are going to run me down to the slaughter house. I know that, I understand that. My presentation to the youth is deliberate and purposeful so they begin to understand where I am coming from. I want them to feel they can relate to me. Again, my intent is to love them and support them. My intent is to make them feel how important and special they are. So I have to be very careful even with my voice. It is important how you present yourself. It is very important. Youth will know if you care about them. If you don’t have it, you cannot fake it. Youth always know if you care about them.

*Your Presentation*

In Uncle Howard’s own words: The way you present yourself to the youth is critical. Again, my presentation is deliberate. When the youth walk into my office they see that it is messy. They also see I am a big man. I don’t greet them by standing and looking down on them. That’s intimidation. I don’t do that, I never stand up. I play in my chair (looks relaxed, laid back). So the youth is pre-assessing me and the impression I am giving is I am not that different than they are. I slouch in my chair just like they do. I try to show them I am not different from them. The first impression on how you approach the youth is very important. I work our first contact so we can relate. So they look at me playing with my chair
like a little kid and throwing a basketball in the trash can. My staff thinks I'm crazy but I do it deliberately. I want the youth to realize that I am a cool guy.

Then again, the words that you present to them are another factor. It is not just how you present yourself but the words you use. I use all the slang words. You really have to do your homework first. You use the slang words they use today not the ones I used when I was a youth (i.e., “cool” like in the 60’s). So I try to use their language. So it is I of work just for the presentation. I do my homework and work at my presentation so within the first 5 minutes I have the feeling that they accept me.
**Talk Story with Youth**

The goal and intent in this first meeting is to lay the foundation for developing a trusting relationship with the youth. Talk story (kukakuka) is an integral part of Hawaiian culture. Talk story is the local way to begin an interaction between two people. Kukakuka is the glue that binds ho'oponopono and the program components together.

In Uncle Howard’s words: During the first 15-20 minutes I don’t talk about the ALU LIKE program. I never talk about the program until I feel the youth accepts me. Only then do I slowly start my presentation on the program. Again, youth have been through the system. When they are sent to a service agency, typically the first thing the agency wants to know is what they were arrested for. The first thing the agency is going to look at is the bad part about the youth. I don’t do that (ask them why they were arrested). I never talk to them about the police or probation at the first meeting or anytime while they are in the program.

I look at the person and talk story about whatever. We talk about whatever comes to our minds. So, as I said the youth is doing his/her assessment while I am doing my assessment. I have found that in the first 5 minutes if you don’t get anything out of them you are dead. So I talk with the youth and I listen. You have to be a good listener. Sometimes we just want to sit them down and make our presentation. You don’t do that. You listen and let them make their presentation. You’re here to help them.

Sometimes the agencies want to present their package first (a full description of the agency’s program). You just don’t do that. There is a lot of caring and sharing in the first 15-20 minutes. The idea is to bond with the youth within the first 15-20 minutes. When I feel we have bonded. I begin to present the program to them.
Converted, Convinced and Confused

ALU LIKE staff has observed that the youth that walk into their door come with different levels of commitment to working on their issues and getting lives back on track. The staff has learned that they are more effective in helping youth when they concentrate on the youth who are ready to work on their issues and improve their future. Uncle Howard sees that youth fall into the converted, convinced or confused category.

In Uncle Howard's own words: The youth that come into the program are typically either the converted, convinced and confused. It is easy to put too much energy on the confused. We don't do that because you end up just burning energy for nothing. We spend our energy on the converted ones that are committed. I have been advised that I should work on those who are not committed. I believe that to spend your energy on youth who are not committed is a waste of time. The basic premise of ho'oponopono is you do not force others to deal with their issues. Our goal is to work with the youth when they make a commitment. This process ONLY works when the youth wants to make their life better.

What I have found is that when the confused find out about the converted then they come in and become convinced. The convinced ones then become converted. Then what we do is have the converted ones become mentors to the convinced and confused. We have a lot of the youth become mentors. WE let the youth because they understand the same language.

Step Four – Youth’s Decision

Native Hawaiian youth are mandated by a family court judge to participate in the ALU LIKE Program. At this step in the first meeting, ALU LIKE staff offer the youth the opportunity to decide if they want to be in the program or not. Again, part of the beliefs within ho'oponopono is that assistance is offered but never forced upon an individual. The youth must agree to participate. ALU LIKE staff have also found that concentrating their
time on youth who want to improve their lives is a more effective use of their time and efforts. Spending time and energy trying to convince youth that this is what they need takes time away from helping youth that want help. However, the ALU LIKE staff works very hard to develop a relationship with the youth during the first meeting so the youth will be open to participating in the program.

In Uncle Howard's own words: Before I present the program I tell the youth that I know the judge has sent them here. I know the court has mandated that they attend the program. It is very important for the youth to be given the opportunity to decide if they want to be in the program or not. I tell them if they don't want the services that is OK. So I give them the honor to say, "yes" or "no." So even though I talk with the judge and he says I have to take the youth, I say no, I am serving the youth. It must be what they want. The judge has the easy part. He/she bangs the gavel and requires the youth to attend a program. I work with the youth. We cannot force the youth to take the steps he/she needs to take to improve their life. The youth needs to agree to the program. At this point in the first interview the youth asks me to tell them about the project.

Step Five – Kukulu Kumuhana – Present the Program

The next step in the first meeting is to describe the ALU LIKE Ho‘oponopono Curriculum to the youth. This step is called kukulu kumuhana in the ho`oponopono process. This is the point when the purpose is discussed, responsibilities of each person outlined and what the program intends to accomplish reviewed. The ALU LIKE Ho`oponopono Curriculum consists of three components that include Vocational Education Training, Hawaiian Cultural Education, and Basic Skills Development. Each of these components will be discussed in the Program Component section. Again, the ALU LIKE staff is very careful in how they present the program to the youth.

In Uncle Howard's own words: I am very careful about how I present the program. If I was to state the project as a system 1,2,3,4,5,6,7,8,9,10 and
so on they are going to think – here I go again. Here is one more system’s hoop to jump through. Instead, we talk about the Hawaiian culture and we talk about life. I tell them we do some fun things like go to the beach or hike in the mountains. WE do a lot of fun things. At this point the youth become a little more curious about the program and ask for more information. I tell them we also do Hawaiian culture education, like catching a pig, digging an *imu*, and killing the pig. The youths like the idea of killing the pig. This generation seems to think that gross things are beautiful. Later, I also talk about the other parts of the program which include tutoring and employment. But first we talk about all the fun things.

At this point in the interview I share with them a parable.

*Parable:*

I take a folding chair and I hold up the chair by holding one of the four legs of the chair (note: the chair is fairly heavy and Uncle Howard is a strong man). As I hold this chair, I teach them a simple parable. I say the leg of the chair represents the youth. Then I hand the chair to them to hold up the leg by themselves which they have difficulty doing. I tell them that this is like life, you cannot do it by yourself (hold the chair up by yourself). I make the point that there is no way that they came into this life without anyone’s help. Somebody nourished them for the first 9 months. So in life, you need help.

However, everyone in life has a *kuleana* (responsibility). This one (first leg of the chair) is your responsibility. The second leg is the parent’s Responsibility. But holding up the chair with two legs is still difficult. The youth and the parents need help, so I (Uncle Howard) am going to hold the third leg. The point is that in life you need help. The youth then has a picture and begins to realize that you need help. I am also helping them realize that they have a kuleana (responsibility) in this program.
Clarify responsibilities

The ALU LIKE staff emphasize the youth, the parents and the staff each have responsibilities and each person is held accountable for their part. Learning to be accountable for his/her own behavior is important for the youth to learn. The youth's responsibilities are described clearly during the first meeting and they are accountable for living up to those responsibilities from that moment on. For example, it is the responsibility of the youth to show up at ALU LIKE at a specific time. If they are late, the youth are asked to leave.

In Uncle Howard’s own words: At this point I make sure they understand what their responsibilities are in this program. It is critical that the youth understand their responsibility in the program from the beginning. If they don’t understand then there are going to be problems. I then clearly state to them what are their responsibilities and what are our responsibilities. Responsibilities are the ground rules so that we can work together. The youth are here for help because they need help. I make sure they understand that this is about their issues and we (youth, parents, and ALU LIKE) must all work together and do our part. I make it clear this is not a baby sitting agency. Everyone must do his/her part.

I then tell them what is their responsibility. Their responsibility is to get up, eat your breakfast, walk to the car, go to school, do your homework, and go home. Their parent's responsibility is to provide shelter, food, and a lot of talk story. That’s it. My responsibility is to help them with whatever they need to be successful. I have money if the youth and their family need financial help. I have money to help them with a correspondence course if they need credits, I carefully teach them what is their responsibility. The youth’s responsibility is to show up on time and we take it from there. At this point the youth is placed into the program.
Step Six A – Program Components

The three main components of the ALU LIKE Program are the Vocational Education Training, Hawaiian Cultural Education and Basic Academic Skills Training. All the youth start immediately in the Vocational Education Program. They need to be involved immediately in job training for two reasons. One, they need to learn job skills and two, they want money which in turn gives them a sense of accomplishment. The youth also begin to participate in the fun activities that are part of the Hawaiian Cultural Education component. Most youth start the basic skills (academic) training after they participate in the program awhile and reach a point where education is a goal they want to pursue. At the time the youth begin the Vocational Education Training, the staff uses kukakuka to build a trusting relationship with the youth. Kukakuka is the thread that connects the program components to the ho'oponopono process. Kukakuka is used throughout the program to help the youth connect their small and large successes with how important and special they are. In turn, this helps them to gain some self-confidence. Gaining some self-confidence, assists the youth in the difficult task of looking at the issues in their life that need to be changed. All these pieces connect with and support each other. Clearly, the ALU LIKE staff recognizes that they youth are important and special. The youth, on the other hand, need to learn this. The youth are carefully guided through the curriculum so this can happen.

Vocational Program – Job Training

The first step is to put the youth into a Vocational Education Program. Most of the youth have no work skills and from experience the ALU LIKE staff has learned the youth would not be successful if placed immediately in a community employment setting. ALU LIKE’s program starts the youth working at the agency to learn jobs skills. The youth are paid minimum wage and work 100-200 hours before outside employment is explored. Providing paid employment for the youth is a key factor because the youth want money. In fact, the youth have typically gotten into trouble because they don’t have money. Working
for a wage also provides them with the opportunity to feel some success and gain the valuable skills they need to be employable.

In Uncle Howard's own words:

Most of the youth (90%) who enter the program come from low income families. The first thing I do is to put them to work so they can have money. The bottom line is they need to earn money. They get into trouble because they don't have any money. These youths have very little, and they are envious of others who do have money. They are typical youth who want the newest fads that every one else has. They want nice things just as much as anyone. So the first thing I do is to put them into vocational educational program. They can't go outside to work because they have no job skills or work ethic. The first 100-200 hours they work for me and I teach them how to work. Most youth need about 200 hours to learn the work skills needed to be successful in outside employment. At the same time they are learning Hawaiian Cultural Education

The ALU LIKE Hawaiian Cultural Education Program teaches youth about their relationship to the spiritual, nature, and family. Ho'oponopono helps them learn to connect to Ke Akua, their spiritual self, and the interconnectedness of all things. The Hawaiian cultural education activities reinforce the connection of nature, family, and spiritual through fun activities. The program also teach them about the meaning of process. The youth are taught that there is a process in all things and process has a beginning, middle, and end with many steps along the way. Ho'oponopono is a process, vocational education is a process, basic skill development is a process and Hawaiian cultural education is a process. This is extremely important to learn because ALU LIKE found the youth they work with are impatient and use to getting things instantly. Uncle Howard suggests the youth treat life like a pudding – with one step (add water) you have pudding. ALU LIKE teaches the youth that life is a process. Like making pudding from scratch, there are many steps and
ingredients needed to make the pudding. The Hawaiian Cultural Education Program engages the youth in cultural activities that have many steps, take time, and require a process.

Hawaiian culture is taught by taking the youth outside to the ocean and mountains so they can begin to feel a connection to nature and spirit. The youth go to the ocean to surf, paddled, fish, and swim. They go to the mountains and learn about trees and flowers. Hawaiian culture is also taught through native arts and crafts projects. One example of an outdoor project is the planting of *taro*. The *taro* project starts by having the youth make the *lo'i* (flower beds) in which the *taro* is planted. The first step is to prepare the soil. This step requires getting the *lepo* (dirt) and screening the *lepo* to get the rubbish out and remove the nut grass, *pilau* grass, and weeds to keep it from strangling the new garden. This activity has many steps, take time, and allows the youth to experience a part of their culture as a process. The *taro* project is teaching them about how you get poi. The activity teaches the process of making poi. The youth learn that it takes a lot of work and takes time to grow *taro*. They learn that soil is important. Rain, sunshine, and food are also important because the *taro* must be nourished to grow. There are many steps and many things needed to grow *taro* which are integral part of this project. The same is true in life. Again the staff continues to *kūkākūkā* during the project and talk about the parallel of nature (growing *taro*) and their life.

*Basic Academic Skill Training*

Almost all of the youth in the ALU LIKE Program need basic academic skill training. The staff provides this skill training with computer assisted programs and one on one staff support. Youth have other options that include correspondence courses or GED courses depending on their needs and goals. As mentioned before this component of the program starts after the youth has felt success and support in the Vocational Program, Hawaii Cultural Education Program, and through *kūkākūkā* (see Section Six B). The staff supports the youth to determine for him/herself the value of working on their academic skills or taking courses. This approach has proven to be very effective.
Step Six B – Kūkākūkā (talk story), Mahiki (opening up the issues) and Hihia (separating the issues)

At the same time the youth begin the Vocational Education Program, the staff begins kūkākūkā which is the extended part of ho‘oponopono. Kūkākūkā means talk story with a person. Talk story is how individuals share their feelings with each other and build a relationship. The youth need a lot of kūkākūkā. so as the youth participate in the job training and cultural activities, the staff kukākūkā with the youth. Building a trusting relationship with the youth can take a long time and varies with each youth. The staff must help the youth feel good about him/herself and to feel important. The staff must be loving, caring, patient, nonjudgmental, and a good listener. Kūkākūkā allows the youth to learn that staff respects their feelings and are sensitive to their feelings. Kūkākūkā is how staff works to develop a trusting relationship with the youth so they can feel comfortable and feel the staff’s there to help them. Again, this takes time and the length of time varies for every youth. Only when the youth trusts the staff do they begin to open up to looking at their issues (mahiki). When the youth begin to disclose an issue, the process of separating the issues (hīhīa) begins. Mahiki is the process of opening up the individual’s issues and peeling away the layers of the issues like peeling an onion. Hīhīa is the process of determining which of the issues belong to the youth and which belong to family, friends, teachers, counselors, or others. Every youth in the ALU LIKE program comes with issues and concerns (see Figure 3). Most of these issues are big ones and the youth feel they can trust the staff to begin to disclose their issues as they kūkākūkā with staff. The process of peeling the onion and separating the issues must be approached in a loving and cautious manner. Each issue must be handled with extreme care, respect, and support. The youth must be helped to recognize how important he/she is and allow him/her to see the power or mana they have within them. It is essential that the person sees the good in him/herself and learns to focus on their accomplishments instead of feeling discouraged and focusing only on past failures. So as the staff kūkākūkā with the youth, they carefully support the youth to look at the issues within the context of the improvements the youth is
making in the other program components, in school and/or family. The goal is to assist the youth to learn the process of resolving his/her own issues.

In Uncle Howard's own words: "Imagine a stack of magazines represents a person's issues and concerns. The youth have been through a lot and they enter the program with a stack of big issues and concerns. For years they have been trying to keep these issues under cover. You can't tell them to take it out. They have been trying to hide them their whole life. When they are ready to look at one of the issues they tell you (Uncle Howard picks up one of the magazines off the stack). It may not be the big one, although sometimes it is. The abused ones usually pick the big one. Others just bring up the small ones. We look at it and talk about it but we don't resolve it for them. We never do that. The process of separating these issues and determining which of the issues belongs to the individual and which belongs to other people is called hihia.

In ho'oponopono, kūkākūkā gives the youth time to look at themselves, think about the problems and issues they have and sort them out. At the same time a mentor/haku is there to help them sort out the issues. This is the cultural way to solve problems. In contrast, if you go to a psychiatrist, he will take them all out of you whether you like it or not. He lays your issues out on the table whether you like it or not. You feel naked after you visited him. He takes it out of you. This is NOT done in ho'oponopono. We use the kūkākūkā and allow the individual to bring out the issues. Kūkākūkā gives the youth time to develop this trust with us. We give them time and we give THEM the power and the courage to pick them up (issues and concerns). It's a lot just to pick up one issue. The analogy for this is you cannot eat a whole loaf of bread at one time. The youth must learn to develop the faith and trust in themselves first. They must feel empowered. Just to pick up one small issue that they have been trying to hide their whole life is a big step.

When they know they have support and love and they know someone is there to share and cry with them they are ready to deal with the issues. Sometimes I
have cried with the youth because I get so upset. This is when I have to
ho‘oponopono myself. I find that the teacher learns more than the student. Out of
this whole process I get the best. The blessing comes back to me.”

Remember that we don’t force people to make changes. We walk with
them.

Example of Kūkākūkā with a youth:
In Uncle Howard’s own words:
We had this one girl who came in last month. She originally came to us 2 years ago
but she was not ready and did not stay in the program. I knew when I talked with
her this time that she had a lot of issues. She wouldn’t say a word. I tried to play it
cool but she still would not say a word. I recognized that she needed a vocational
education and a lot of kūkākūkā. My staff scheduled her to work. The girl was
happy because she knew she was going to make some money. The youth are
willing to participate in the Vocational Education Program because they know they are
going to earn a return. Again, I don’t get into the tutoring because that is the last
thing they need. The first thing they need is to get help with their personal lives
with their issues.

Usually I have the women work with the girls and the men work with the
boys. Hawaiians always have the men work with the men and women with the
women. This is important for another reason. It helps the staff to avoid issues
around sexual harassment. Our staff must be careful. If there are any problems,
we quickly clarify with the youth that “their personality issues” are not done here.
They can do that outside but not here. They need to respect the people here.

This time I also worked with the girl. One of our cultural projects involved
building a lo‘i that is used for planting taro. While I was teaching her how to build
the lo‘i we started to talk story. We talked story and then she started to share her
feelings with me. She shared that her mother was abusing her and her father was
abusing her. We talked and talked. She cried. And what happened during the 
kūkākūkā is she realized she had somebody was listening to her.

So before we begin all the tutoring we work on developing a trusting 
relationship with the youth first. We talk about the personal things first. It is very 
important. In the case with this girl, within three weeks after starting talking, 
kūkākūkā, she told me that she wanted to graduate from high school. This is 
good. I told her this is good and I would help her get the correspondence course 
she needs to graduate. She needed to work on her personal issues first before she 
was ready to work on the education issues. Now she wants to put her educational 
life together. Now she is ready to take hold of her leg of the chair (see parable) 
because she realizes that she has some support.

That's the mahiki and it takes time and a lot of kūkākūkā. I know the next 
month there will be another issue (he picks up another magazine off the pile). I 
know the “momma” issue is down here (lower in the stack of magazines). At some 
point she might be ready for the big issues (mother and father). She has shared that 
her mother and father are constantly hitter her. The point is she trusts us now, 
knows that we are going to help her and put her best interests first. When she is 
ready and gives her permission, Aunt Abbie and I will bring in the family for a 
ho‘oponopono.
Additional Curriculum Activities - Small Successes

Small successes are far from being a small part of the ALU LIKE Ho'ponopono Curriculum. The small successes the youth experience in the vocational education program, the Hawaiian cultural activities, the basic academic skills program and other activities are important building blocks in what the curriculum is attempting to achieve with the youth. Again, the curriculum is designed to help the youth understand that they are important and special. Every small success the youth have reinforces what the staff is saying. Additional activities are offered to the youth for the purpose of providing small successes.

Fund-raisers: One activity the youth favor is raising money for a special event like having a pizza party or going to a movie. The staff helps the youth learn to organize a fund-raiser such as a car wash to earn the money for the party. Again, the youth set a goal and figure out the process to accomplish the goal. Frequently, the youth will do a car wash to raise money to have a party. These money-making activities are called fund-raisers. The youth have a good time, experience a small success, and learn how to develop and complete a project from start to finish in the process.

Classes for Certification: The staff has also involved youth in CPR and First Aide classes where they received certification for the successful completion of the class. For some youth this is the first time that they have received recognition for completing a certificate or any other program. This gives them a feeling of success. Both of these activities help to empower the youth. The feeling of success and empowerment gives them the courage to look at their issues.

Ho'ilo'i: Youth have additional opportunities for small successes through ho'ilo'i. Aunty Abbie and Uncle Howard believe that youth must learn to give back to their family and community. Every month the youth volunteer 10 hours to help with a community project or in an agency. Youth have been involved in such projects as cleaning a park, picking up rubbish, remodeling a community center or working for an agency. Youth learn through ho'ilo'i to have a sense of responsibility to and ownership of their community. The youth
also learn how important and special they are by learning to sacrifice for others. A natural part to life and an integral part on Hawaiian culture is learning to share and care for others. Aunty Abbie and Uncle Howard call this the Circle of Love – sharing and caring. ALU LIKE gives to the youth and the youth give to their family and the community. These are important life lessons for youth.

In Uncle Howard’s own words: At the same time the youth is working in the vocational education program, participating in cultural education and we are doing kupuikíikí, the program provides them with opportunities to have some small successes. For example, the youth might decide that they want to have a pizza party. In order to get the money for the pizza party they must organize a fund-raiser that might be a car wash. The youth put it together and carry it out. The next thing you know they have made a little money. This was a small success for them.

The ALU LIKE staff also involves the youth journal writing. The youth keep one journal just for themselves and one is kept at the office. Only staff has access to the youth’s journal. The staff finds this to be another way in which youth can be acknowledged for the small improvements they are making. The journal also helps the staff to understand what is happening in the youth’s life and what support the youth might need. Each small success is very important as it reinforces for the youth that they are progressing and are important and special.

Example of a small success with a youth

In Uncle Howard’s own words: One of the girls in the program was helping build a lo‘i which is a metal thing --. To build a lo‘i you must use math skills and build it with a hammer and saw. This girl had never picked up a hammer or nail in her life. After she had made 3 of the lo‘i I asked her how she felt accomplishing the building of 3 lo‘i. The girl was beaming with pride and feeling good. I told her not to forget how this feels and not to forget that she was born with everything she need to be successful in life. All of the small successes help the youth to look at him/herself and to see within him/herself that they are not bad after all. You must
give them the opportunity to see it for him/herself. Then they begin to believe you when you tell them they are important and special.

**Family Ho’oponopono**

*Ho’oponopono* with the youth and their family is an important element of the ALU LIKE Program. *Ho’oponopono* with the family refers to the formal structured process for resolving conflict with family members (see Figure 3). The parent(s) are brought in for *ho’oponopono* when the youth is ready and agrees to have the family participate. The *ho’oponopono* may be about one or more of the issues that the youth has brought up in the *mahiki* process. The *haku* will invite the family to the center and the *ho’oponopono* will be held. The family may participate in *ho’oponopono* again if it is needed and the youth and family agree. Sometimes the family will not agree to participate in *ho’oponopono* at all and the youth must work with the staff on only the youth’s issues. *Ho’oponopono* is an intensive healing process and staff carefully weigh all aspects of what is happening with the youth before holding a *ho’oponopono* with the family.

In Uncle Howard’s own words: Once I have the youth’s approval, I bring in the parents for *ho’oponopono*, I always obtain the youth’s approval first before working with the parents. The reason I seek their permission is the main issues to be resolved are the youth’s. While almost all the youth come from troubled homes, the main work is with the youth’s issues and they have to be ready and willing to take the step to bring in their parent(s).

**Summary**

When the youth enter the ALU LIKE *Ho’oponopono* Program they most likely are struggling or failing in school, without job skills and for all purposes unemployable. The youth carry enormous personal and family issues with few skills and no support for learning how to deal with the issues. They lack self-esteem and personal responsibility for their actions. Most often the youths have no adult who takes the time to listen to them. The youth have little or no experience in a trusting relationship with adults.
One of the first things the youths hear when they begin the program is how important and special they are – they hear it with words, with smiles, and with love from the staff. The subject of their arrest is never discussed. What is discussed is the small successes they experience and the improvements they are making in each part of the program. Through ho‘oponopono the youths begin to realize for themselves that they are important and special. As the youths progress through the programs and activities that provide them with successful experiences and constant support from caring staff, they are building their self-esteem and learning to take responsibility for their issues and actions. Again, the purpose of the curriculum is to focus on the good things about the youth and the improvements they are making. Constant support from the staff is what assists the youths to look at the hihias in their life and take the steps to resolve them.

When the youths leave ALU LIKE, they take with them many experiences of success. The youth have job skills and a job or job opportunities. They have developed trusting relationships with adults (ALU LIKE staff) and know that their thoughts and feelings were heard and respected. They learned that they can resolve their issues. While the youth leave with unresolved issues (big and little), they have gained the confidence and skills to resolve their issues as they come along. The youth learned that life is a process and you can set and achieve your goals. The youth’s understanding of their connection with their Hawaiian culture has been increased, and the interconnectedness of all things was experienced. Pule was modeled for them as an important and integral part of one's life. The youth were supported to realize that they were born with everything they need to have a successful life. The youth made steps toward making a better life for him/herself.

In Uncle Howard's own words: When we bring the youth into the project, we must be deliberate about how we present ourselves each step of the way. Our goal is to help the youth with their personal needs/issues. As they participate in the program, they recognize we feel for them. They feel this because we love the youth and the youth know the difference when someone cares about them. The youths
have told us that they get better treatment from ALU LIKE than from their own parents.

We also have kids who come in who are not ready to commit themselves and that is OK. We have a revolving door – some kids come back when they are finally ready. I remember one gal came in and she wanted to party. So she left and came back 3 years later and said I want to work on my family and future. We had 5 more come back last month and this time they want to make it right (pono).
BIBLIOGRAPHY


APPENDIX

Glossary of Hawaiian Terms

The primary references for these terms are Pukui, Elbert, and Mookinik (1975) and Pukui, Haertig, and Lee (1972).

1) Akua. God

2) ‘Aumäkua. Family or personal gods. Seen as spiritual ancestors who may still be part of the ‘ohana. The ‘aumäkua provide both protection and warnings to the family. They also meditate between the person and other impersonal gods, the akua.

3) Haku. Literally, lord, master, owner. In ho‘oponopono the haku is the leader who facilitates and guides the session.

4) Hala. Fault, error, transgression. In ho‘oponopono the hala is identified as the source of the hihia. The transgression binds the wrongdoer to the wronged like a cord.

5) Hihia. Entanglement. In ho‘oponopono the hihia represents the complex net of problems that usually involves a number of members in the family.

6) Ho‘iho‘i. To return, send back, restore.

7) Ho‘ohiki. Vow, promise, binding oath.

8) Ho‘omalu. A recess, a period of reflection. In ho‘oponopono a ho‘omalu may be called to provide cooling-off period for the participants when emotional displays are disruptive; can be an injunction to let the troubles discussed in the session remain confidential, unspoken, laid to rest.

9) Ho‘omauhala. To hold onto the fault; to hold a grudge. Sometimes in ho‘oponopono a person is unable to forgive and release. A ho‘omalu may be called. Traditionally, if a person was unable to forgive, it was considered a grave offense.

10) Ho‘oponopono. To set right; a process for restoring harmonious relations in the family.
11) **Hui.** Club, partnership, association.

12) **Kahuna.** Priest, minister, healer, sorcerer, specialist.

13) **Kahuna lapa‘au.** Medical practitioner.

14) **Kala.** To loosen until free. In *ho‘oponopono* the *mihi* by one person is responded to by a *kala* from another, releasing the two from the negative entanglement that has bound them together.

15) **Ke Akua.** The God

16) **Kokua.** Help, assistance, cooperation.

17) **Kukulu kumuhana.** The pooling of strengths for a shared purpose. In *ho‘oponopono* it is also the statement of the problem or reaching out to a person who is resisting the process.

18) **Kumu.** Teacher, manual, primer, source of knowledge.

19) **Kupuna.** Grandparent, ancestor. The *kupuna* (plural form) are respected and revered for their knowledge and wisdom.

20) **Laulima.** Cooperation; joining together to accomplish a project or job.

21) **Mahiki.** To peel off. In *ho‘oponopono* the *mahiki* is the discussion phase that allows the layers of the problem to be dealt with and peeled off one layer at a time.

22) **Mana‘o.** Thought, idea, opinion. Connotes sincere expression.

23) **Mihi.** To confess, apologize, to be sorry. The *mihi* is an important step in the resolution phase during *ho‘oponopono*.

24) **Mo ka piko.** Literally, to sever the umbilical cord. In *ho‘oponopono* this means to sever ties with a family member because of a serious threatening offense such as *ho‘omauhala*.

25) **‘Ohana.** Family. Often refers to the extended family of grandparents, aunts, uncles, cousins, nieces, nephews, and others. Used contemporarily to identify a family-like bond that exists among group members.
26) 'Oki. To sever, to cut. In *hoʻoponopono* the *mihi* and *kala* are made complete by the 'oki, showing that the entanglement and the troubles are really settled and released.

27) Pani. To close, shut. The family may share a snack or meal to close the *hoʻoponopono*.

28) Pule. Prayer. Used to open and close *hoʻoponopono* sessions and to mark many other occasions.

29) Pule hoʻopau. Closing prayer. In *hoʻoponopono* this can be a statement of thanks and a reaffirmation of family bonds.

30) Wehe wehe. To open, untie. Used in this work to signify discussion that reaches below the superficial level.
List of Readings and Annotations

Non-Traditional and Traditional Treatment of Hawaiian and Non-Hawaiian Adolescents

A Survey was done with more than 4,000 adolescents of Hawaiian and non-Hawaiian ancestry regarding traditional/non-traditional practices of healing. The most surprising results had to do with preferred helpers: a strong preference for teachers and counselors over doctor, nurse, native healer, minister or priest.

Ho‘oponopono
By Beadie Kanahele Dawson

In this article for the 1999 World Invitational Hula Festival, Mrs. Dawson, a Haku Ho‘oponopono, speaks of the art of Ho‘oponopono as a highly effective peacemaking process. She also considers it one of the greatest gifts bequeathed to the Hawaiian people. It is from this perspective that she shares her experience as one who actively participates in Ho‘op‘onopono.

The Right To Learn: A Blue Print for Creating Schools That Work
By Darling-Hammond

A longitudinal study was done in 1994, of secondary schools, conducted by Milbrey McLaughline, in which students told the researchers that “the way teachers treat you as a student or as a person actually “ counted more than any factor in the school setting.

Native Hawaiian Traditional Healing
By Nanette L.K. Judd RN, MPH

In her article, Nanette defines several native Hawaiian traditional healing methods. She lists dates, starting with 1886, when the act to establish a Hawaiian Board of Health was passed, and lists its specifications. In 1959, when Hawaii became a state, laws pertaining to the traditional healer was abolished. In October 1998, the U.S. Congress
passed Public Law 100-579, the Native Hawaiian Health Care Act (NHHCA), because of renewed interest in Native Hawaiian traditional medicine.

**Hoʻopono**

By P. Lee & J. Willis

Both authors note that many books about Hawaii have been written by Westerners, using a secondary sources instead of primary ones. Both authors are native Hawaiians, and were raised within traditional Hawaiian settings. There are many teachings from their *kupunas/elders/grandparents*. One of the favorites is the “bowl of light” story.

**To Set Right Hoʻoponopono: A Native Hawaiian Way of Peacemaking**

By Manu Myer

This is an article in which she shares how conflict is understood and resolved; and she points out the differences between Hoʻoponopono and the practice of peacemaking by mediation.

**Talking Story: Mediation, Peacemaking, and Culture**

By Manu Meyer and Albie Davis

Manu Meyer is a doctoral candidate at the Harvard School of Education and author of Hoʻoponopono – To Set Right: A Hawaiian Peacemaking Process. Albie Davis is Director of Mediation for the Massachusetts District Courts, and a volunteer with Urban Community Mediators. This is a conversation between them about American mediation and Native Hawaiian Hoʻoponopono.

**Nana I Ke Kumu/Look to the Source**

By Mary Kawena, E. Haertig and C. Lee

All three authors worked at the Queen Liliʻokalani Children's Center and share their thoughts on Hoʻoponopono. Mrs. Mary K. Pukui is the main source/primary source, as she was a native Hawaiian, raised in traditional Hawaiian culture, and she spoke fluent Hawaiian. Many of the stories are true, as she speaks from her own experiences. (Many of the other writers of Hoʻoponopono, that I have cited, cite Mrs. Pukui in their books as she is the primary source of knowledge on this topic.)
**Hoʻoponopono**

By V. Shook

The purpose of this study was to illustrate how some individuals on the island of Oahu have adapted *hoʻoponopono* for use in their social service agencies or private consultation and counseling practices. The description used of *Hoʻoponopono*, which has received the most widespread acknowledgment, is that by Mary Kawena Pukui, which is outlined in this book.

**Native Hawaiian Youth Offender Successful Re-Entry Project**

By Robert Stodden

This grant was written to fund a *Hoʻoponopono* project within a high school setting. It contains detailed descriptions, a program narrative, and ends with a project/participant Services Flow Chart.

**Video-Taped Transcriptions of a Hoʻoponopono Workshop in Hilo, Hawaii**

With Napeahi, Abbie, & Peʻa, Howard
Educator Training Curriculum

Written by

Norma Jean Stodden, Ph.D
Robert Stodden, Ph. D
Anona Napoleon, Ph. D Candidate

In collaboration with
Kupuna Aunty Abbie Napeahi and Uncle Howard Pe‘a
Of the Native Hawaiian Youth Offender Successful Re-Entry Project,
Hilo, Hawaii.

ALU LIKE, Inc.
567 South King Street # 105
Honolulu, Hawaii 96813
David Kamiyama, Administrator
December, 2000

The development of this curriculum was funded under the Native Hawaiian Youth Offender Successful Re-entry Project in Hilo, Hawaii, sponsored through ALU LIKE, Inc. under grant # S297A990020 for The United States Department of Education. The opinions and concepts expressed in this publication are those of the authors and the grantee and of not necessarily reflect those of The United States Department of Education.
# Table of Contents

Section A – Introduction .........................................................138
  Rationale for using this training curriculum ..........................138
  Who should use this training curriculum ..............................140
  How the training curriculum should be used .......................140
  Benefits from using the training curriculum .......................140

Section B – Overview of the training curriculum content ..........142
  Meeting Aunty Abbie & Uncle Howard .................................142
  Introducing the Bowl of Perfect Light ...............................144
  Guiding Themes ....................................................................145
  Figure 1 – A Hawaiian Cultural Model of Cultural Loss ..........149
  Levels of Educational Support Development .......................151

Section C – Overview of training curriculum process ...............154
  Figure 2 – Supporting At-Risk Native Hawaiian Youth to Succeed in School ..........................................................155
  Phase I – Deciding How to Start ..........................................156
  Phase II – Building Supports for At-Risk Youths ..................164
  Phase III – Action Planning & Implementation .....................171
  Phase IV – Evaluation ..........................................................173

Section D – Handouts & Overheads .........................................174
  Handout 1 – ALU LIKE Materials & Brochure ......................174
  Handout 2 – Bowl of Perfect Light ......................................175
  Handout 3 – Five Guiding Themes and Five Levels of Support ..177
  Handout 4 - Framework for Building Supports Across Themes & Levels.185
  Handout 5 – Rules for Brainstorming ..................................186
Section A

Introduction

Rationale for using this curriculum

Aloha and welcome to the ALU LIKE HO'OPONOPONO Training Curriculum for educators serving Native Hawaiian students who are at-risk and/or adjudicated youth who may be re-entering the educational system. The information and the process shared within this curriculum reflect the thoughts and activities of more than twenty years of work by kupuna and staff involved with ALU LIKE’s Native Hawaiian Substance Abuse Prevention Projects in Hilo, Hawaii. Native Hawaiian youth have long experienced difficulties growing up within the Western system of education, family, and community, often resulting in school failure, substance abuse, and problems with the justice system. Further, many Hawaiian youth experience negative outcomes within the educational and justice systems and become repeat offenders. Aunty Abbie Napeahi and Uncle Howard Pe‘a, highly committed persons on the Big Island of Hawaii, felt there was a better and more culturally sensitive way to assist and support Native Hawaiian youth to succeed in today’s world. This training curriculum seeks to share the strategies and approach used by these committed persons, in a way that might assist educators and counselors to be more culturally sensitive and supportive of Native Hawaiian youth and their families.

This training curriculum includes:

Section I - Introduction

• Who should use this training curriculum
• How the training curriculum should be used
• Benefits from using the training curriculum

Section II – Overview of the training curriculum content

• Meeting Aunty Abbie & Uncle Howard
• Introducing the Bowl of Perfect Light
• Guiding Themes
• Levels of Educational Support Development

Section III – Overview of training curriculum process

• Phase I – Deciding how to start
• Phase II – Building Supports for At-Risk Youths
• Phase III – Action Planning & Implementation
• Phase IV – Evaluation

Section IV – Handouts and Overheads

Who should use this training curriculum

The purpose of this curriculum is to assist personnel within public and private schools to improve or develop the supports needed for Native Hawaiian students at-risk, or adjudicated youth, (and other at-risk students) to succeed in school. While this curriculum focuses on Native Hawaiian students who are at-risk, all students benefit when schools are willing to look at and create new or improved ways to assist Native Hawaiian youth to succeed in school. The expected outcomes of the curriculum are to:

❖ Understand basic themes that have proven effective when working with Native Hawaiian students who are at-risk.

❖ Identify existing supports and activities within your school across presented themes and levels of intervention.

❖ Adjust or develop new supports or activities that will assist Native Hawaiian students who are at-risk, (as well as other students), to succeed in school.

The curriculum is designed for use with individuals and small or large groups of school staff (principal, teachers, counselors, support personnel, and other school staff) in one or more workshops or work sessions. Building supports within schools typically is a developmental process. First, guiding themes and concepts are shared; then issues are explored and clarified; new solutions are generated; and themes selected actions are planned and tested. The results should then be evaluated and the process starts again, and continues until the most effective and efficient results are achieved.
How should this training curriculum be used

This training curriculum has been prepared to be used by facilitators or trainers possessing significant knowledge and experience with the ALU LIKE *Ho‘oponopono* principles, as well as by persons with a clear understanding of the needs of Native Hawaiian youth within the educational system. The training curriculum is to be used with members of a middle/secondary school learning community, including administrators, teachers, counselors and other support staff, as well as other members of the school community. The training curriculum is designed to be used with individual persons, such as teachers or counselors, with small groups of personnel within a school setting, or with a large group of personnel in a school-wide support effort.

**Benefit from using of this training curriculum**

This training curriculum has been designed for use by a facilitator or trainer who is comfortable and knowledgeable with the content and process of the curriculum. Persons participating in the curriculum activities should use the provided worksheets and can follow along with the facilitator through the activity steps. This material contains both a set of guiding themes and the *Ho‘oponopono* content, and a process for participants to follow when seeking to improve or develop new ways to support Native Hawaiian youth experiencing school failure and other difficulties. The training curriculum provides a framework for ALU LIKE staff and school personnel to work together in support of Native Hawaiian youth needing special assistance and support to succeed on school and life.

Programs, projects, and persons using the themes and practices described in this curriculum can expect to experience positive outcomes when working with Native Hawaiian youth experiencing difficulties in their school, family or community. The ALU LIKE, Inc. project staff in Hilo, Hawaii, developed culturally appropriate and effective strategies for working with at-risk youth. The underlying themes presented in this curriculum, are based on those culturally sensitive strategies that have significantly changed the lives of Native Hawaiian youth who are at-risk. Positive outcomes have been in the areas of improved participation in education, family, employment and community roles,
with a reduction of substance abuse and the other behaviors which lead to an interface with the justice system.
Meeting Aunty Abbie and Uncle Howard

*Kupuna* Abbie Napeahi, known as Aunty Abbie, started her employment in 1980, with ALU LIKE, Inc.'s Native Hawaiian Substance Abuse Prevention Project in Hilo, Hawai‘i, as a *Kupuna* Outreach Facilitator. The Project works with ex-offenders and their significant others in a process called *Ho‘oponopono* (to make right). The goal of the project is to reduce the re-arrest rate of Hawaiian ex-offenders due to substance abuse. The project’s re-arrest rate is 3% as compared to the State’s re-arrest rate of 60%. The project has received 2 national awards for its accomplishments in the health and human services fields.

Aunty Abbie is recognized as a master of *Ho‘oponopono* and has trained many people in this healing process. Whenever someone seeks assistance from Aunty, whether it be night or weekend, if Aunty is available, she will be there. The beautiful thing about Aunty Abbie is that she helps all people... Hawaiians and non-Hawaiians. She always reminds us that we are all children of God and we are all brothers and sisters. She teaches that, “you must be right. within yourself, before you can help someone else.”

Some things to know about Kupuna Abbie Napeahi:

- Recognized by Judge Shunichi Kimura for the success of ho‘oponopono in the criminal justice system
- Helped to restore residential zoning to Hawaiian Homes Commission lands in Keaukaha after they had been somewhat unilaterally designated as industrial in the 1960's.
- Was an active member of the Hawai‘i County Economic Opportunity Council's Board of Directors Appointed by Gov. John Burns, in 1972, to the Hawaiian Homes Commission as one of the few homesteaders ever chosen to the governing group. She served till December 31, 1979.
• Named by former President Nixon to serve on his Federal Honokohau Study Advisory Commission on the status of Kaloko Pond and surrounding historic sites in North Kona.

• A recipient of the 1998 Kanohi Award presented by Papa Ola Lokahi at Washington Place to recognize people who have made a significant contributions to Hawaiian health.

• Represented Hawai‘i at the One Humanity, Two Sexes, Many Cultures Roundtable on Gender Reconciliation, State of the World Forum 1998 which was held in San Francisco, California.

Uncle Howard Pe‘a

Uncle Howard known as Uncle Howard, has several years experience as manager with ALU LIKE, Inc.’s Native Hawaiian Substance Abuse Prevention Project in Hilo, Hawai‘i. The Project has sought to reduce the re-arrest rate of Native Hawaiian ex-offender youth, through use of Native Hawaiian healing methods. The project has obtained exceptional results working with Native Hawaiian youth and has received numerous awards for their work and achievements.

Uncle Howard has more than ten years experience using traditional Hawaiian family healing methods, especially while working with Native Hawaiian youth offenders and those at risk of substance abuse and other difficulties. He has extensive knowledge, understanding, and experience with the Native Hawaiian culture. He has been recognized many times for making a difference in the life of Native Hawaiian youth experiencing substance abuse and other difficulties. Uncle Howard is also widely recognized as a loving father, family ember, and supporter of a quality life for all youth.
Introducing the Bowl of Perfect Light

"Each child born has at birth, a Bowl of Perfect Light. If he tends his Light, it will grow in strength and he can do all things – swim with the shark, fly with the hawk, know and understand all things. If, however, he becomes envious or jealous, he drops a stone into his bowl of Light, and a little of the Light will go out. Light and the stone cannot hold the same space. If he continues to put stones in his Bowl of Light, the Light will go out, and he will become a stone. A stone does not grow, nor does it move. If at any time he tires of being a stone, all he needs to do is huli the bowl and the stones will all fall away, and the Light will come back and grow once more.” (Lee, 1999)

Picture a Native Hawaiian youth holding a bowl full of stones. Imagine that each stone represents some experiences or part of the youth’s life. With a youth who is at-risk, one stone may represent one or more arrests. Another stone might represent an abusive mother or father or both. A bad attitude, trouble at school, trouble with drugs or a mandate by a family court judge might be other stones that fill the bowl. Imagine how heavy that bowl must be and how difficult it would be to hide the bowl from other people. Imagine what it must feel like to walk into an agency and have people you don’t know take turns pointing to your stones, asking you to explain them, and even picking up a stone without your permission. Imagine what it might be like to always carry that bowl around – never having the chance to empty it and fill it with who you really are.

A typical rehabilitation/treatment program works with youth who are at-risk in exactly the same way. Youth enter the program and are asked to explain all the stones in their bowl. They are judged by what is in their bowl and the contents of the bowl are the focus of their treatment. Essentially, the youths are seen as their stones.

The ALU LIKE Ho’oponopono Program takes a completely different approach to working with the youths. When the youths enter the ALU LIKE Program the staff focus on the Light in the youth’s bowl. When the staff looks at the youth they see how important and special each youth is and they focus on helping the youth to see that too. Youth are assisted to have small successes that add light in their bowls. While the staff recognizes the
bowl may be filled with big and little stones, they allow the youth to set the heavy bowl down. The youth are given the time and support to pick up one of the stones to work on when they are ready. They are never forced to pick up a stone. The Ho’oponopono program guides them through a process that gives them the opportunity to huli their bowl, let the stones fall away and the Light that was always there grow stronger.

Note: An integral part of the Hawaiian culture is the belief that all things are interrelated. Hawaiian culture holds the belief that stones (pohaka) have a “without” and a “within” and possess mana (energy) of their own. There are many examples of the connection of Hawaiians to the specialness of stones. Special stones were used in building a heiau or in selecting birthing stones. The authors of this curriculum honor this belief and connection with the stones. The Bowl of Light story comes form the book entitled Ho’oponopono: A Night Rainbow Book, by Paki Jae and Joh Koko Willi‘s family, on the island on Moloka‘i. References to stones within the text of the curriculum are meant to provide a metaphor for thinking about one’s perceptions about youth who are at-risk. 

Guiding Themes

Overview

The guiding themes for the Educator Curriculum are based on the successful and culturally sensitive program developed by Aunty Abbie and Uncle Howard. They attribute their success in working with Native Hawaiian students who are at-risk to the traditional healing methods of ho‘o, ponopono (family counseling and problem-solving) and kūkākūka (discussion, conference, talk story). Their program also is infused with Hawaiian practices and values such as ‘ohana (family), lokahi (unity), kokua (assistance wit no expectation of something in return), laulima (working together), mo‘oku‘auhau (genealogy) and ‘Aina (love of the land and its people). Their approach is designed to provide Native Hawaiian youth who are at-risk with the opportunity to understand that he/she is important and value him/herself. The focus of their approach is to empower the individual and assist them to recognize they were born with everything they need to be successful in life. The objective is also to assist the individual to recognize the
improvements they make their life and to feel good about themselves. The youth in Aunty Abbie and Uncle Howard’s program are constantly reminded that they are important and special. (For a detailed description of Aunty Abbie and Uncle Howard’s program, refer to the *Ho’oponopono* Curriculum for Native Hawaiian youth who are at-risk). Several themes emerge from Aunty Abbie and Uncle Howard’s work with Native Hawaiian youth and serve as the foundation for this curriculum. Not surprisingly, these guiding themes reflect the basic desires of every human being – to be respected, heard, feel like and be seen as an important and special person, perceived as a person who can succeed, understood as a person of culture, as a person who can receive as well as give back to others and their community, and whose abilities and talents are honored and supported to grow.

The five themes that serve as the core for this curriculum are the following: 1. Important and special (personal regard & *kūkākūkā*), 2. small successes, 3. *hoʻihoʻi* (giving back and receiving), 4. connection to Native Hawaiian culture (family, nature, spirituality and language), and 5. *hoʻoponopono* (problem solving, conflict resolution). The key themes are one perception of the values, beliefs, and practices that Aunty Abbie and Uncle Howard have shared and that have positively impacted the lives of Native Hawaiian youth who were at-risk. Each theme is described in more detail below.

*Five Guiding Themes*

I. Important and Special: Personal Regard and *Kūkākūkā*

A belief that all youth (and all people) are important and special is a critical part of this work. Aunty Abbie and Uncle Howard believe that everyone is important and special and born with everything they need to have a successful life. They treat everyone they meet as the important and special person they are. Do you believe that you are important and special? If the answer is yes, do you give that feeling and message to everyone you meet? Can you give this feeling and message to every youth you meet and work with? If you don’t believe you are important or special, or if you think you are but have one or more reservations about it, you need to work on yourself first. Aunty Abbie believes that you
must explore why you have these reservations and work to be free of them. The bottom line is you cannot give something to the youth that you do not have. "You can only give to others what you have within yourself." (Aunty Abbie, July 2000).

In Aunty Abbie's own words: "You need to work on yourself first (clean up your own house) before you try and help the youth."

The ALU LIKE staff works with the youth at every step to help them feel how important and special they are. They assist the youth to see the power of mana, they have within themselves. This allows the person to see the good in him/herself and to focus on her power and present accomplishments instead of past failures. This is a powerful part of the ALU LIKE Ho‘oponopono Curriculum. This helps give the youth the confidence they need to tackle the issues in their life.

Kūkākūkā means to talk story with another person. Talk story is how individuals share their thoughts and feelings with each other and build a relationship, and this process is a part of all areas of Ho‘oponopono, but especially contributes to developing self-respect. The youth need a lot of kūkākūkā. Youth need to know that someone cares about them in the school who is a mentor for them. Youth need someone who connects with them, cares what is happening to them and talks story with them on a regular basis. Kūkākūkā is a critically important part of assisting

2. Small Successes

Students who are at-risk need small successes to build a belief within themselves that they are important and special and can succeed in school and life. The development of small successes for students who are at risk needs to be two fold: 1. To increase the number of potential positive accomplishments the Nātīfe Hawaiian youth experience; and 2. To provide a way for school personnel to acknowledge positive accomplishments by students who are at risk.

3. Ho‘iho‘i

Ho‘iho‘i means to return, send back, restore. Aunty Abbie and Uncle Howard believe that the youth must learn how to give back. Giving and receiving is an integral
process in the Hawaiian culture. Youth must provide with the opportunity to learn how to give back to their family and community. Learning to share and care for others allows the youth to feel a sense of responsibility to others and a sense of ownership. Learning to humble yourself and sacrifice yourself for others is another gift of ho'ʻiʻi. Youth need to learn a sense of responsibility for their community and satisfaction in helping others as they are important life lessons.

4. Connecting to Native Hawaiian Culture

Connecting Native Hawaiian youth to their culture is extremely important. A connection to family (and ancestors), nature, spirituality and language, and the understanding of the interrelatedness of all things, is an integral part of the Hawaiian culture. Many youths who are at-risk have lost this cultural connection or are not supported to make this connection. Western influences and material things too often hold more value to disconnected youth. Figure 1 (p.18) is a visual representation of the components of Hawaiian identity and conflicted identity. All aspect of a person must be recognized, honored, and supported. Aunty Abbie and Uncle Howard find that youths are more successful when they are guided to connect with their Hawaiian culture/spirituality. Youth need to participate in activities such as making a loʻi (used for planting taro), paddling canoes, or visiting the forest, which help to connect youth to their culture and to nature.

In Uncle Howard's own words: The Native Hawaiian youth that come to us have little or nor connection to their culture. When I look at them I see that the Western world has grabbed a hold of them. They need to know their culture, they need to know their roots. They need to know the blood (points to arm) running through their veins is their forefathers. They need to know their forefathers are great men and women. When I speak of Hawaiian culture, I mean the connection to Ke Akua, the love of the land, family and the interconnectedness of all things.
Figure 1. A Hawaiian Cultural Model of Cultural Loss

Components of Hawaiian Identity

Language

- Suppressed, Abandoned → Cultural transmission reduced, sense of shame
- Taken or Given Away → Alienation in materialistic wage-based society

Land

- Abandoned → Lack of spirituality, priority given to self-gratification

Spirituality

- Not Transmitted, Forgotten → Little respect for environment or each other

Values

- AT FIRST CONTACT 200 YEARS AGO → STRONG HAWAIIAN IDENTITY
- NO INTEGRATIVE PROTOCOL → CONFLICTED IDENTITY
- PRESENT
5. *Ho‘oponopono* – Conflict Resolution

*Ho‘oponopono* is one of the greatest gifts of the Hawaiian culture. *Ho‘oponopono* means to make things right. *Ho‘oponopono* is a method used for restoring harmony and maintaining good relationships among family members and community members. In *ho‘oponopono* the family is seen as a complex mix of relationships, and any disturbance with one member will affect other members of the family. The interrelatedness of all things is an integral part of the Hawaiian philosophy and mirrored in the *ho‘oponopono* process.

The school is also a community of people who need balance and harmony to accomplish the goal of educating the youth. *Ho‘oponopono* is a valuable healing process that can be incorporated into the school as a way of dealing with conflict. Whether conflict is student to student or student to faculty, this culturally appropriate process in handling conflict can make a difference in the school family. There are people in the Hawaiian community who are trained *haku* (leader, facilitator) for *ho‘oponopono*. ALU LIKE is one source for connecting with a *haku*.

The steps in *ho‘oponopono* are described in more detail in the ALU LIKE.

*Ho‘oponopono* Curriculum  

The steps are:

1. **Pule** – (Opening prayer)
2. **Kukulu kumuhana** – (Discussing the purpose)
3. **Mahiki** – (Opening up the issues, peeling the onion)
4. **Hihia** – (Separating the issues, upsets/entanglements)
5. **Hala** – (Identifying the problem, original transgression)
6. **Mihi** – (Asking and giving forgiveness)
7. **Kala** – (Release)
8. **‘Oki** (Sever, cut)
9. **Pule Ho‘opau** (Closing prayer: summarize what has transpired, list family strengths, and give spiritual and individual thanks for sincere participation)

*Ho‘oponopono* is done when the person(s) involved has a sincere desire to want to do it. *Ho‘oponopono* is never forced on a person and the others involved. When an
individual decides to heal a relationship with him/herself, family member, friends or others, *ho‘oponopono* is done. If a serious family rift or difficult problem is developing, *ho‘oponopono* is done when everyone agrees that the situation is intolerable and a solution is needed. *Ho‘oponopono* is done to remedy and/or prevent family discord. *Ho‘oponopono* has proved to be helpful in school settings and should be encouraged as a culturally appropriate option for situations that need a problem-solving or healing approach.

*Levels of educational support development*

When seeking to plan and develop activities within schools that will be supportive of Native Hawaiian youth, it is necessary to make adjustments or develop new activities across different levels of the school environment, as well as involving as many persons as possible, within the school environment. The following educational support levels have been delineated as a guide for planning and implementing school wide support activities that would reflect the guiding themes for interacting with Native Hawaiian students at risk:

- **School-wide Interventions** – Includes those interventions and activities which involve all personnel and students within the school environment – such activities might be planned to support a positive climate of learning and pride within the school or to assist overall readiness of students to participate in productive learning. A school staff can develop one or more school-wide activities for each of the guiding themes shared above. Sample activities include: (1) morning homeroom “ready to learn” activities where the focus is upon ensuring that all students are mentally, emotionally, and physically ready to participate in learning activities, (2) forming cohort support teams around course scheduling and study times, where all students participate in support of each other (*‘ohana*) through structured activities, and (3) mentor advising/support activities where all school personnel are involved in ways that promote healthy interactions (*kūkakūkā*) and learning.

- **Individual Support Interventions** – Includes structured activities or events that are planned specifically for those youth who might be experiencing intensive or
immediate behavioral, socio-emotional or other difficulties, which interfere with their attendance, participation, and learning within the school setting. Such services and activities are typically coordinated and/or provided by school counselors, community health providers, school social workers, or other school/community/agencies that can impact upon the needs of youth to productively participate and learn within the school environment. It is important that individual support interventions are culturally sensitive, well coordinated, and integrated with all other support, as well as instructional activities, providing the student with a seamless array of support, focused upon positive participation and learning within the school environment.

A school staff might design one or more intensive activities around each of the guiding themes shared above. Sample activities may include: (1) school counselor developed support and follow-up networks, using ALU LIKE role models, for individual students experiencing specific challenges – such networks may include direct consultation sessions (kukakukā) with students and teachers (individual or small group), check-in or follow-up supports at various intervals of the school day, and other mentor/support relationship building, (2) structured opportunities that give the student(s) a meaningful ways to contribute and give (hoʻihoʻi) to the school community, and (3) structured and coordinated counseling and support sessions conducted as needed with individual students and based on values and practices in the hoʻoponopono process.

• Mentorships – Includes activities where a Native Hawaiian youth is paired up with another youth, or an adult, of Native Hawaiian culture who serves as a mentor, or demonstrates desired behaviors or motivation. Many times Native Hawaiian youth do not have role models from within their culture and thus experience difficulty believing in others or themselves. School officials, working with ALU LIKE staff, can seek to bring significant Hawaiian role models into their schools and make mentoring connections with significant others through school activities.
• Classroom/Instructional Supports – Includes structured supports and activities planned by the teacher for use in the classroom, which may be for all students or specifically focused upon a Native Hawaiian student experiencing learning or other behavioral difficulties. Such activities are best planned within the school support team and might include:

1. in-service training or demonstration of differentiated learning strategies to benefit the participation and learning of all students in the classroom instruction (especially those with culturally diverse learning needs),
2. coordinated (with other supports being received by the student and the family) classroom activities and supports for individual students or small groups of students provided during the instructional period that focus on cooperation and teamwork,
3. specialized assistance by counselors or educational assistants within the classroom environment,
4. classrooms that display cultural items (ti leaf, rock salt, etc.), and
5. activities that raise cultural awareness (genealogy, arts and crafts, music ‘ohana) and are integrated into existing curriculum.

• Family/Community Supports – Includes structured and coordinated (with the overall student support plan) educationally related cultural and other learning supports offered to the student and their family members, coordinated by ALU LIKE staff. It is important that such activities and services are planned and implemented in support of the overall plan for improved participation and learning within school. Such activities should be planned and monitored within the school support team and might include:

1. family/student counseling (kukakuka),
2. ho‘oponopono (problem-solving),
3. agency planning around school readiness activities,
4. maintenance of school attendance and participation, with check-in and follow-up support activities, and
5. social worker input and participation, within school activities that might assist a seamless network of school-community-home supports and services.
Section C – Overview of Training Curriculum Process

The training curriculum process has four phases that are illustrated in Figure 2 (pg. 28). Phase I describes how to approach the school to plan an introductory workshop with the staff, provides the scope and sequence of activities for an introductory workshop with school staff, and discusses steps to identify participants who might be interested in further training activities, as well as notes and worksheets for the facilitator or trainer. Phase II includes a series of steps and activities that will assist selected participants (individual persons or a whole school staff) to improve or build new supports or activities for at-risk students, based on one or more of the shared guiding themes, across one or more of the described levels. Phase III is the action-planning component of the process, implementing a series of steps to assist participants to improve or create desired supports. Phase IV is the evaluation component of the process, with steps to assess the effectiveness/impact of the improved or new supports upon Native Hawaiian youth within the school. To assist the facilitator or trainer and participants, each phase consists of a brief overview, suggested activities, and worksheets for participants to document their work.
Figure 2
SUPPORTING AT-RISK NATIVE HAWAIIAN YOUTH TO SUCCEED IN SCHOOL

Phase I
Deciding How to Start

Step 1 First Contact & Planning
Step 2 Introductory Inservice Workshop for School Staff
Step 3 Discussion of Further Inservices and Selection of Participants

Phase II
Building Supports for At-Risk Youth

Step 1 Review Five Guiding Themes & Five Levels of Support
Step 2 Assess & Map Existing Supports Across Principles & Levels of Support
Step 3 Select Guiding Theme(s) & Level(s) to be addressed
Step 4 Improving/Building New Supports to Apply the Theme(s)

Phase III
Action Planning & Implementation

Phase IV
Evaluation of Effectiveness/Impact of Improved/New Supports
Phase I – Deciding How to Start

Step 1: First Contact and Planning

Objective: To establish a positive contact with the school, determine the level of interest in staff participation within an introductory workshop at the school, and schedule the time, date & place of an introductory meeting/inservice training for the staff of the school.

Introduction: The facilitator or trainer, upon making contact with a person within the school, should share the nature of his/her role within ALU LIKE (or other agency), and the purpose of the contact: to share the curriculum content and process in order to assist teachers and another school personnel to be more culturally sensitive and supportive of Native Hawaiian youth within their school. Some schools, or staff within the school, may be more ready than others to focus upon the needs of Native Hawaiian youth, thus the trainer will need to adapt the discussion to the level of readiness of the participants.

Materials: Flyers or materials on ALU LIKE and the project – may bring a copy of the project curriculum and educator-training curriculum for review and discussion.

Activities: The facilitator/trainer should do the following:

1) Discuss and share information about the project and the curriculum. Share the potential benefits of an introductory training session for the school staff. Provide examples of ways the school would benefit from

2) When discussing plans for the introductory workshop, indicate flexibility in working with the staff by making the training available in segments, or meeting at times when school staff can be available.

Outcome: Positive school contact is established, and the introductory inservice workshop date, time & location is set.
Facilitator's Role: The role of the trainer or facilitator is to establish a relationship with the school (principal, counselor, teacher and/or parent) with the goal of assisting school personnel to develop and build supports for Native Hawaiian student ex-offenders, or those at-risk. The facilitator must be knowledgeable and comfortable with the content (themes and levels) and process (phases I – IV) in the training curriculum.

Facilitator/trainer responsibilities are to:

- Establish working relationship with school personnel
- Guide school personnel through Phase I and then assist as requested through Phases II, III, & IV
- Facilitate equal participation and input from each participant during workshop activities
- Maintain a focus in improving or building supports in the school reflecting the shared guiding themes for working with Native Hawaiian youth.

Step 2 – Introductory Workshop for Interested School Staff

General Introduction: The purpose of the first workshop meeting is to introduce the ALU LIKE Program, Aunty Abbie Napeahi's and Uncle Howard Pe'a's guiding themes that have proven effective when working with at-risk Native Hawaiian students, and to provide a frame of reference for identifying existing supports and building new supports and activities within school/community settings (levels of school support). The introductory workshop/meeting is divided into three components which are as follows: 2.1 – Introductions and Warm-up activity; 2.2 – A Tone Setting Activity around Supporting at-risk students; and 2.3 – Introducing Aunty Abbie and Uncle Howard’s Guiding Themes and Levels of School Support. As preparation, the facilitator/trainer should review necessary materials, and have them available prior to the workshop for each participant.

Introduction and Warm-up Activity

Objective: To provide an introduction to ALU LIKE Program and a warm-up activity to begin the workshop.
Materials: Handouts – ALU LIKE Materials/Brochure
Educator Video (optional)

Introduction: The facilitator/trainer should do the following:
Welcome participants and introduce her/himself. Ask each person to introduce themselves, and describe their role. (Facilitators who are ALU LIKE staff may at this time share a brief description of the ALU LIKE Program).

Warm-up Activity: Ask each participant to think about all your experiences of your career in education. Ask participants what they consider to be the best experience they had when working with a student who was native Hawaiian. (Option: what was their best experience integrating Hawaiian culture into their work with students). Give them a couple of minutes to think of the experience and write down some notes if they like.

For Large Groups (12 or more participants): Ask participants to take turns and share their best experience with one other person in the group. The oerson who listens needs to ask clarifying questions (what was it like?, how did it feel?, etc.) Ask the two people to find two more people to share with. Each person shares their best experience. After a few minutes, ask if groups need additional time (keep this activity moving). Give more time if needed. Ask each group of 4 to share one best experience with all participants. Discuss threads that may run through each experience.

For Small Groups (12 or fewer): Ask participants to each share their best experience with one other person, then ask for volunteers to share their best experience (4-5 participants) with the whole group. Continue until activity seems complete. Discuss threads that may run through each best experience.

Outcome: Knowledge of the ALU LIKE Program, and awareness of the challenges and appreciation of working with Native Hawaiian students who are at risk.

A Tone Setting Activity for Introducing Supports for at-risk students

158
Materials: Handouts – ALU LIKE Materials/Brochure
Educator Video (optional)

Introduction: The facilitator/trainer should do the following:
Welcome participants and introduce her/himself. Ask each person to introduce themselves, and describe their role. (Facilitators who are ALU LIKE staff may at this time share a brief description of the ALU LIKE Program).

Warm-up Activity: Ask each participant to think about all your experiences of your career in education. Ask participants what they consider to be the best experience they had when working with a student who was native Hawaiian. (Option: what was their best experience integrating Hawaiian culture into their work with students). Give them a couple of minutes to think of the experience and write down some notes if they like.

For Large Groups (12 or more participants): Ask participants to take turns and share their best experience with one other person in the group. The person who listens needs to ask clarifying questions (what was it like?, how did it feel?, etc.) Ask the two people to find two more people to share with. Each person shares their best experience. After a few minutes, ask if groups need additional time (keep this activity moving). Give more time if needed. Ask each group of 4 to share one best experience with all participants. Discuss threads that may run through each experience.

For Small Groups (12 or fewer): Ask participants to each share their best experience with one other person, then ask for volunteers to share their best experience (4-5 participants) with the whole group. Continue until activity seems complete. Discuss threads that may run through each best experience.

Outcome: Knowledge of the ALU LIKE Program, and awareness of the challenges and appreciation of working with Native Hawaiian students who are at risk.

A Tone Setting Activity for Introducing Supports for at-risk students
Introduction: The story of the Bowl of Light and its application to at-risk students provides participants with a way to change or redirect their negative thoughts or feelings to the “light” or positives (talents, abilities, etc.) within each youth. At-risk students face many challenges in their lives and respond in ways that often challenge and frustrate teachers and school personnel who work with them. The Bowl of Light story is a reminder for professionals to look at every youth as the important and special person he/she is and focus on the positive things in his/her life.

Objective: To provide a tone-setting activity that can serve as a guide for introducing and building supports for at-risk Native Hawaiian students.

Materials: Handout 2 – Story – Bowl of Perfect Light
Overhead 1 – Picture of Native Hawaiian Youth holding bowl

Activities: The facilitator/trainer should do the following:
1. Read the Bowl of Perfect Light Story (see Section 2.1) and summarize paragraph out loud (Handout 2, Appendix A). Ask participants to look at the picture of Native Hawaiian Youth holding bowl. Note: Give participants Handout 2 at the end of this activity.
2. Ask participants what stones (issues) they think Native Hawaiian students who are at-risk may have in their bowls. Let them share several issues and perceptions without the trainer making judgments about their suggestions. Accept their suggestions and recognize each of them as a “possibility.”
3. Ask participants to think about the following question: What do you focus on when you work with at-risk students? Their stones or their light? Give participants time to share their answers.
4. Other questions to ask: Do you think it is easy or difficult to stay focused on their light? What helps you stay focused on a youth's light? Do you believe every youth is important and special?

5. Briefly summarize the discussion. Your summary may depend on what participants said. For example, some school staff may say: it sounds good to see the light, but...these kids have a bad attitude, don't do work, miss too much school, etc. Your response maybe a “Yes/But” statement too. Yes, youth need to take responsibility for their action, but they need their teachers, principal, counselor, etc. to see the light in their bowl.

6. Ending question: Ask participants to reflect a moment on this question: “How would your life have been different if every teacher you had focused on the light in your bowl?” (Do not ask for a response but move on to 2.3)

Outcome: A frame of reference for school staff to think about when selecting and developing supports for at-risk Native Hawaiian students.

Step 2.3 Aunty Abbie and Uncle Howard's Guiding Principles and Levels of School Support

Introduction: Aunty Abbie and Uncle Howard have developed a successful program (perhaps the only successful program) for assisting adjudicated Native Hawaiian youth's re-entry into the school and community. The guiding themes from their work with Native Hawaiian youth are the foundation of this workshop. Not surprisingly, these guiding themes reflect the basic desires of every human being—-to be respected, be seen as an important and special person, to be perceived as a person who can succeed, to be understood as a person of culture, as a person who can receive as well as give back to others and their community, and whose abilities and talents are honored and supported to grow.
Aunty Abbie believes you (as a person and professional) can only give what you believe you are. Do you believe you are important and special? Do you believe you were born with everything you need to be successful? If you do not believe this about yourself you cannot give this to others. Aunty Abbie says, “You must clean up your own act first.”

There are 5 guiding themes (see Section B 2.3) consisting of the following:

1. **Important and Special: Personal Regard & Kākākiikā**
2. Small successes
3. *Hoʻihoʻi* (giving and receiving ownership and responsibility/participation within the school year)
4. Connection to Native Hawaiian Culture (Family, Nature, Spirituality, and Language)
5. *Hoʻoponopono* Conflict Resolution (Problem-Solving)

Educational support levels have been delineated as an example or guide for you to use in planning and implementing school wide supportive activities. The examples are provided in Section II – 2.4. Again, the 5 School Support Levels are the following:

1. School-wide Interventions
2. Individual Support Interventions
3. Mentorships
4. Classroom/Instructional Supports
5. Family/Community Supports

**Objective:** To introduce Aunty Abbie Napeahi and Uncle Howard Pe‘a and their guiding themes, which are to be applied across one or more school levels for Native Hawaiian at-risk students.

**Materials:** Handout 3 – Five Guiding Themes and Five Levels of School Support
Overhead 2 – Five Guiding Themes and Five Levels of School Support
Overhead 3 – Framework for Planning and Building Supports using Themes within Levels of School Support
Activities: The facilitator/trainer should do the following:

1. State the purposes of this activity:
   a. To introduce Aunty Abbie and Uncle Howard
   b. To describe the five Guiding Themes, using examples
   c. To describe the five levels of School Support
   d. To provide examples of activity, programs, and policies for each principle and how it might be reflected at each level of support

2. Introduce Aunty Abbie and Uncle Howard

3. Discuss each of the five guiding themes (Overhead 2 – Five Guiding Themes and Five Levels of Support) and why they are important when working with Native Hawaiian students who are at-risk.

4. Discuss the five levels within the school/community setting that need to be addressed when building supports (Overhead 2 – Five Guiding Themes and Five).

5. Provide examples of how school personnel can apply the five themes across the five levels of support to provide activities, programs, or policies to support Native Hawaiian students who are at risk to succeed (Handout 3 - Five Guiding Themes and Five Levels of Supports).

6. Ask participants to think about existing programs, activities, and policies that might reflect one of the five themes. Discuss each activity (program or policy) the participants suggest. Ask questions around the following topics: 1. What guiding theme does the activity focus on and at what level of support?; 2. Has the activity proven to be effective (for whom)?; 3. Does it serve all Native Hawaiian students who are at risk (or all students who are at risk)?; and 4. Can the activity be improved? Using Overhead 3 – Framework for Building Supports Across Themes and Levels, write in the activity, program or policy on the overhead that address one or more themes and have proven to be effective for Native Hawaiian youth who are at risk. When all activities,
programs or policies have been suggested, analyzed and written on the overhead, ask for comments on the school’s current supports. (The overhead should provide a picture of what themes need to be included in building additional supports for Native Hawaiian students who are at risk to succeed). Note: Facilitator should keep a copy of the completed overhead to refer to if participants participate in Phase II).

Outcome: Understand Aunty Abbie and uncle Howard’s effective practices (five guiding themes) for working with at-risk youth, and increased awareness of activities, programs and policies that reflect the guiding themes across the five levels of support. Completion of a chart of the school’s existing supports to benefit Native Hawaiian youth (activities, programs.

Step 3: Discussin of Further Inservice Activities and Selection of Participants

Introduction: Who participates within the Phase II training activities and process for a school will depend upon the readiness and interest of school staff and the contact person. Schools may start Phase II with one participant and move to school wide participation as their level of readiness increases. Participation can range from one teacher and student, to a small group of teachers and counselors/other support personnel, to the involvement of all personnel in the school. An outcome of the introductory inservice workshop should be a discussion of the desire and readiness of individuals of the whole school staffing further phases of planning and building supports for Native Hawaiian students at risk. If a school is involved in another school improvement or reform initiative, it is possible for the needs of Native Hawaiian youth and this process to be incorporated within that process. Many of the activities of Phases II, III & IV align with most school improvement initiatives.

Objective: Determine the level and type of participation the school would like to follow for Phase II activities (persons interested in participating in Phase II training meeting).

Materials: Notepad to make a list of potential participants and their roles within the school.
Activities: The facilitator/trainer should do the following:

1) Lead a discussion with interested persons or the school contact, focused upon the types of personnel who would benefit from participation within the Phase II training. Note the benefits of their participation to the school and to Native Hawaiian youth.

2) If interest is expressed, facilitator should make a list and initial plans for the next inservice meeting or Step I of Phase II.

Outcome: A listing of participants & their roles/date and time for the first Phase II inservice training session.

Phase II – Building Supports for At-Risk Youth

An outcome of Phase I should be the identification of interested school staff ready to participate in Phase II activities of the curriculum. Also, participants will have an overall awareness of the ALU LIKE Program and the projected outcomes of continuing with the curriculum. With participants identified, it is time to proceed to Phase II, building supports for at-risk students.

The objective of Phase II is to assist participants to select a guiding theme to be addressed across one or more levels so they can improve or build new supports for at-risk students. In the process participants will assess and map existing supports to apply to the principle and levels.

Building supports for at-risk students consist of five steps (figure 2) that guide the facilitator/trainer and participants to:

- Review Guiding Themes and Levels of Support
- Identify and assess existing supports that apply to the principles (Section B)
- Map existing supports across one or more levels (Section B)
- Understand and select a guiding theme to be addressed
- Determine one or more levels to apply the theme (Section B)
- Improve or build new supports to apply the theme
Each step of the curriculum process will include a:

- Brief introduction
- Statement of objective
- Materials needed for activity or activities
- Activity or activities to assist participants toward the stated objective
- Outcome of activity

**Step 1: Review Five Guiding Themes and Five Levels of Support**

A. Introduction: The purpose of Step 1 is to review the five guiding themes (Section B) demonstrated to be effective in working with at-risk students and that assist participants to keep focused on the "light" in a youth’s bowl, and levels of support. A brief overview of the steps in building supports for at-risk students may be provided.

B. Objective: To provide a brief overview of the five guiding themes and five levels of support within the school/community setting.

C. Materials: Handout 3 – Five Guiding Themes and Five Levels of Support

D. Activities: The facilitator/trainer should review the guiding themes and levels of support as needed for the participants.

E. Outcome: Understanding of five guiding themes and five levels of support to be applied to building supports for at-risk students.

**Step 2: Assess & Map Existing Supports Across Principles and Levels of Support**

A. Introduction: Schools may have programs or activities in place within the school/community setting which support at-risk students. These programs may or may not be culturally sensitive to the needs of Native Hawaiian students at-risk. Recognizing existing programs and activities is important for two reasons: (1) School personnel need to be recognized for the work they are doing and the efforts they are making to assist at-risk students; (2) Existing programs and activities also need to be assessed to determine if they meet the needs of at-risk Native Hawaiian students based on the guiding themes described
in this curriculum. (The activities in this step may need to be changed depending on what participants accomplished in Phase I, Step 2.3, Activity 6).

B. Objective: To identify existing supports that address the themes and levels of support needed for Native Hawaiian students who are at risk.

C. Materials: Handout 3 – Five Guiding Themes and Five Levels of Support
   Handout 4 – Framework for Building Supports across Themes and Levels
   Overhead 3 – Framework for Building Supports across Themes and Levels

D. Activities: The facilitator/trainer should do the following:

1. Review with participants the activities, programs or policies identified in the first (Phase I, Step 2.3 activity 6) workshop. Ask participants if there are any other existing activities or programs in place in the school/community that address one of the five themes. List additional programs or activities on chart paper or a blackboard. Give participants time to think of all the program, activities or policies.

2. Assess the level of support for each item on the list and note it next to each program or activity.

3. Ask participants to respond to two or three questions for each item on the list:
   Question 1 – Do Native Hawaiian students at-risk participate in this program/activity?
   Question 2 – Does the program or activity focus on one or more guiding theme? If the answer to Question 1 and 2 is yes, ask question 3.
   Question 3 - Has this program proved effective (if not, can it be improved)?
   Repeat for each program or activity on the list. Circle the program and activities that receive a yes for all 3 questions. Put a notation next to the item with a yes for questions 1 & 2 and “can be improved” on question 3.
4. Using Handout 5 – Framework for Building Supports across Themes and Levels – ask participant to write the program or activity that has been circled and meets the criteria for questions 1-3.

E. Outcome: Each participant will have a map of the existing resources that effectively support at-risk Native Hawaiian students and focus on one or more guiding themes. A list (potentially) of existing supports that could be improved to meet the needs of at-risk Native Hawaiian students.

**Step 3: Select Guiding Theme(s) and Level(s) to be Addressed**

A. Introduction: The guiding themes serve as the foundation for building supports within the school/community for at-risk youth. When seeking to improve existing activities or build new activities within schools for at-risk Native Hawaiian students, it is necessary to make adjustments or develop new activities across several levels of the school environment. It is important to involve as many persons as possible in the design of the supports for at-risk youth. The five guiding themes for building supports are described in Section B. The five educational support levels have been delineated as a guide for planning and implementing school wide supportive activities in Section B.

B. Objective: To select one guiding theme to apply to building supports for at-risk youth. To select one or more levels within the school/community to build supports around the selected theme.

C. Materials: Handout 3 – Five Guiding Themes and Five Levels of Support

Handout 4 – Framework for Building Supports across Themes and Levels

D. Activities: The facilitator/trainer should do the following:

1. Divide participants into small groups of three or four persons and ask each person to share the guiding theme they would like to work on. Handout 4 – Framework for Building Supports across Themes and Levels can serve as a guide for selection. Then ask each group to select the top two guiding themes for their group.

2. When needed time has elapsed, reconvene the entire group and have each team
share their top two themes. Record on chart paper or black board and tally
duplicate. Ask group how they want to determine the one theme they want to work
on.

3. Reach consensus on guiding theme to address in building supports for at-risk
youth. Reach consensus on one or more levels of support to apply the theme.

E. Outcome: Selection of one guiding theme to apply to building supports for at-risk youth
across one or more levels of support.

*Step 4: Improving/Building New Supports to Apply the Theme(s)*

**Brainstorming Ideas to Build Support**

A. Introduction: A simple problem-solving strategy (brainstorming) will be used for two
reasons: 1. To generate a significant quantity of ideas, activities, programs, or policies
around the theme selected; and 2. To select workable ideas that will build a comprehensive
system of supports for Native Hawaiian students who are at-risk (and all youth) to achieve
success in school. (Most teachers and school personnel have experience in using a
brainstorming strategy).

Background Information for Facilitator on Brainstorming:

1. **Brainstorming:** People working in groups can create an amazing number of
possible solutions. Possible solutions are the foundation for new and creative
approaches to addressing the issue. Open, free-wheeling brainstorming is an
easy and fun way for groups to generate numerous innovative answers.

2. **Brainstorming Description:** Brainstorming is the most fundamental procedure
used to generate data. The group is asked to generate as many responses (ideas)
to a theme, question, or problem as they can – usually in a limited time frame.
Specific rules are followed in order to prevent group members from inhibiting
others’ responses because ideas are judged. When an idea is judged during
brainstorming the ideas stop flowing, and attention is shifted away from the
creation of possibilities.
3. Participants: Number of Participants: The advantage of brainstorming is that it can be used with any number of participants.

4. Facilitator: One person is designated as the facilitator. The facilitator's role is to keep the pace snappy. When needed, the facilitator can throw out some ideas as an example to help the group along. The facilitator, as a general rule, does not generate ideas. If the facilitator does throw ideas, it is best for the facilitator to abandon any advocacy of the idea in subsequent evaluation activities.

5. Recorder: Have someone be the recorder and write the possibilities on the flip-chart or blackboard. This allows the facilitator the freedom to keep the group's energy up and ideas flowing!

6. Grouping: Brainstorming works well with any size group. If there are 15 or more people, the group can be split into groups of 5 - 9 people. Each group will need a facilitator (to redirect anyone making judgments) and a recorder (to record ideas exactly as spoken). The goal is to generate as many solutions/ideas as possible. Quantity is the goal – the wilder the idea, the better.

7. Facilitators' Role (review with other facilitator(s) if there is more than one group):

   - Assist the group to follow the rules
   - Do not judge, criticize, or evaluate other people's ideas!
   - Keep members from getting caught in the trap of analyzing any ideas (good or will not work, does or doesn't fit with problem, etc.). When someone judges on idea the facilitator says, “That is judging. Just write down the individual's suggestion and keep moving!”
   - One person speaks at a time
   - OK to ask for clarification of an idea
   - Building upon ideas is encouraged
   - Encourage everyone to participate!
Have fun! Get those creative juices flowing!

- Write down every idea...no matter how crazy!
- The wilder, the better!

Generate as many ideas as possible...strive for a large quantity of possibilities!

B. Objective: to brainstorm as many possible ideas (support activity, program, or policy) around a selected theme (new, or existing one to improve). To select the best idea(s) to begin the action planning phase.

C. Materials: Chart paper or Blackboard
   The Handout 5 – Rules for Brainstorming

D. Activities: The facilitator/trainer should do the following:
   1. State the objective of this brainstorming session.
   2. Ask or assign someone to be the recorder.
   3. Remind participants what the goal of brainstorming and the rules of Handout 6. Also remind participants that your role is to keep group members on task and following the rules. Advise the group that there will be periods of silence and that this is a very natural occurrence. Dry spells happen! Silence is OK!
   4. Review the theme (objective) and level of support to be brainstormed.
      When participants are ready, ask them to start generating ideas. Go until all ideas have been generated.

E. Outcome: A list of possible activities focused on a selected theme and level of support.

Select Best Ideas

A. Introduction: There are several ways that the participants can reach consensus on which ideas to select to build supports. If you are working with a small group of participants, go through the list of ideas and select the one or more ideas the participants think is the first best step for building additional supports for Native Hawaiian students who are at-risk (and all youth) to succeed in school.
B. Objective: To select the best ideas generated in the brainstorming session to develop to develop into Action Items.

C. Materials: List of ideas from brainstorming (Chart paper or blackboard)

D. Activities: If there is a larger group of participants, the following procedure is suggested for the facilitator/trainer:

1. Ask participants to work in a group of 5 – 7 people. Have them go through the list and identify the top three ideas they would like to see implemented.
   Ask participants to note what levels of support each idea covers.
2. Ask groups to share their top three ideas and look for ideas with the most support. If necessary, vote on the ideas and reach a consensus.

E. Outcome: One or more programs, activities, or policies to begin action planning.

Phase III – Action Planning and Implementation

A. Introduction: An outcome of completing Phase II (Building Supports for At-Risk Youth) is a clear description of the support the participants have chosen to develop. The purpose of this step is for participants to develop action items around the one or more ideas (support program, activity, or policy) selected. If there is a larger group and more than one idea has been selected, groups can choose to work on different ideas. This should be a group decision and based on the interests of participants in working on a specific idea.

The Action Planning consists of four parts (Handout 6 – Action Plan) that assist the participants to:

- List the steps necessary to build the desired support for at-risk youth
- Develop a timeframe for the completion of each step
- Decide on the person(s) with responsibility for each step
- List resources or assistance needed to complete each step.

This section of the planning guide provides a structured process for participants to complete action planning activities.
B. Objective: To discuss and list steps required to build a support for each idea (support program, activity, or policy) the group has selected. To discuss and determine timelines, roles, and responsibilities, and means of supports.

C. Materials: Handout 6 – Action Plan Form
Handout 5 – Framework for Building Supports Across Themes and Levels (completed by participants in Phase II, Step 2)

D. Activities: The facilitator/trainer should do the following:
1. Inform participants of the objectives for this activity.
2. Have participants work in one or more groups, depending on the size of the group and the number of Action Plans to be developed.
3. Have participants discuss and list the action steps to make the support (program, activity, or policy), on a blank sheet of paper.
4. Have participants review and sequence the list of steps that are necessary to make the support and write on handout 6 – Action Plan Form
5. Work with participants to decide on the overall time frame in which to implement the desired support.
6. Within the overall time frame, assist participants to specify completion dates for each step of the action plan (timelines should be realistic and sequenced in the order necessary to complete the overall plan on the Action Plan Form (Handout 6)
7. Assist participants to designate the person(s) to be responsible for completing specific action steps on the Action Plan Form (Handout 6).
8. Assist participants to determine specific resources or expertise that might be necessary to complete each step of the Action Plan (Handout 6).

E. Outcome: Participant consensus on Action Plan for each support selected. A date to meet again and evaluate progress and/or implementation of the Action Plan (s).
Phase IV – Evaluation of Effectiveness/Impact of Improved/New Supports

A. Introduction: The purpose of a follow-up meeting is to review action items that have been completed and determine the next steps. At the same time, the participants can decide on the next steps, or make a decision to build additional supports for another principle.

B. Objective: To evaluate progress and/or implementation of the Action Plan. To decide on the next steps. To evaluate effectiveness of an activity, program or policy that has been implemented.

C. Materials: Completed Action Plan(s)

D. Activities: The facilitator/trainer should do the following:

1. Ask participants to move into work group(s) to discuss their action plan(s). Ask group(s) to review the action items, evaluate completed action items, determine the next steps on action items in progress and generate new action items if necessary. Review Action Item Forms as a group.

2. If an activity, program, or policy has been implemented, ask groups to evaluate (or determine how to evaluate) the effectiveness of the activity, program or policy.

3. Ask groups to share with the whole group.

4. Ask the whole group to decide on the next step. (Note: Support participants to continue to build supports across principles and supports, as long as they want to continue.)

5. New activities, programs, or policies need to be added to Handout 4 – Building Supports Across Principles and Levels, to provide an updated picture of the school’s supports and progress.

E. Outcome: To build a comprehensive system of supports for Native Hawaiian students who are at-risk (and all youth) to succeed in school.
Section D
Handouts & Overheads

Handout 1 – ALU LIKE Materials/Brochure

(Materials from ALU LIKE Program)
“Each child born has at birth, a Bowl of Perfect Light. If he tends his Light, it will grow in strength and he can do all things – swim with the shark, fly with the hawk, know and understand all things. If, however, he becomes envious or jealous, he drops a stone into his bowl of Light, and a little of the Light will go out. Light and the stone cannot hold the same space. If he continues to put stones in his Bowl of Light, the Light will go out, and he will become a stone. A stone does not grow, nor does it move. If at any time he tires of being a stone, all he needs to do is huli the bowl and the stones will all fall away, and the Light will come back and grow once more.” (Lee, 1999)

Picture a Native Hawaiian youth holding a bowl full of stones. Imagine that each stone represents some experiences or part of the youth’s life. With a youth who is at-risk, one stone may represent one or more arrests. Another stone might represent an abusive mother or father or both. A bad attitude, trouble at school, trouble with drugs or a mandate by a family court judge might be other stones that fill the bowl. Imagine how heavy that bowl must be and how difficult it would be to hide the bowl from other people. Imagine what it must feel like to walk into an agency and have people you don’t know take turns pointing to your stones, asking you to explain them, and even picking up a stone without your permission. Imagine what it might be like to always carry that bowl around – never having the chance to empty it and fill it with who you really are.

A typical rehabilitation/treatment program works with youth who are at-risk in exactly the same way. Youth enter the program and are asked to explain all the stones in their bowl. They are judged by what is in their bowl and the contents of the bowl are the focus of their treatment. Essentially, the youths are seen as their stones.

The ALU LIKE Ho’oponopono Program takes a completely different approach to working with the youths. When the youths enter the ALU LIKE Program the staff focus on the Light in the youth’s bowl. When the staff looks at the youth they see how important and special each youth is and they focus on helping the youth to see that too. Youth are assisted to have small successes that add light in their bowls. While the staff recognizes the
bowl may be filled with big and little stones, they allow the youth to set the heavy bowl down. The youth are given the time and support to pick up one of the stones to work on when they are ready. They are never forced to pick up a stone. The Ho‘oponopono program guides them through a process that gives them the opportunity to huli their bowl, let the stones fall away and the Light that was always there grow stronger.
Handout 3 – Five Guiding Themes and Five Levels of Support

The five guiding themes and five levels of support are presented as distinct categories. However, when the principles are applied to activities, programs, or policies across the school it becomes evidence they are not mutually exclusive. In fact, the more themes you can apply to an activity, program, or policy the better. Examples are presented in this handout for each theme and succeed in school is to develop as many activities, programs, or policies as possible across at the themes and levels of support.

Five Guiding Themes:

#1 – Important and Special: Personal Regard and Kukakuka
#2 – Small Successes
#3 – Ho‘iho‘i
#4 – Connecting to Native Hawaiian Culture
#5 – Ho‘oponopono: Conflict Resolution (Problem-Solving)

Five Levels of Support:

#1 – School-wide Interventions
#2 – Individual Support Intervention
#3 – Mentorships
#4 – Classroom/Instructional Supports
#5 – Family/Community Supports
Theme #1 – Important and Special: Personal Regard and Kukakuka

Native Hawaiian students who are at risk need support to believe in themselves and believe they can succeed in school. School staff needs to consistently focus on the student’s skills, abilities, and talents and the positive things happening in their lives. Communicating with students at a positive level contributes to a sense that others value who they are. This is an important and critical step in assisting students to gain confidence that they can succeed. Focusing on the positive also assists Native Hawaiian students connect to their mana (power within themselves) so that they can learn to see the positive in themselves and focus their power on present accomplishments instead of past failures. Aunty Abbie and Uncle Howard have found that simply reminding students who are at risk that they are important and special whenever possible is a powerful tool. Kūkakūkā (talk story) is a critical part of this process an an integrated part of the Hawaiian culture. Listening and respecting one another is reflected in kūkakuka.

School-wide Activities (example)

A system to acknowledge individual accomplishments of each student in the school can be established. Homeroom teachers and support personnel can provide the information needed about the good things students are accomplishing. Invite those in the “Kupuna” school program. Whether they come or not, at least they have been invited and the choice is theirs. Invite parents to come, too. Whether they come or not, at least they have been

Classroom Activities (example)

Teachers can acknowledge positive steps students make on assignment, each step of a larger assignment, or take a moment to find out what good things are happening in the student’s life. Finding interests of students who are at risk and asking them to contribute their knowledge or talents to a class project can be positively recognized. Remind them they are important and special.
Support Personnel Activities (example)

Counselors and other support personnel can track students who are at risk and personally recognize the positive things happening in their lives. A system for acknowledging student accomplishment (even for small or unique ones) could be developed. Counselors and support personnel could kūkūka (talk story) for at least 30 seconds a day everyday or every few days and point out or ask for positive things happening in their life.

Mentorship Activities (example)

Mentors can kūkūka (talk story) for at least 30 seconds a day 30 seconds a day (or more) and routinely ask the students what are the positive things happening in their lives, acknowledge their accomplishments, and remind them they are important and special. Kupuna’s are very good mentors, and it is assumed that most will have more time available and less stress than a teacher, counselor, or parent.

Family/Community (example)

Developing a system of informing parents of the positive things happening in their child’s life. Culturally sensitive projects that partner with individuals or groups in the community could include Native Hawaiian students who are at risk and their contributions could be acknowledged throughout the project.

Theme #2 – Small Successes

Students who are at risk need small successes to build a belief within themselves that they are important and special and can succeed in school and life: 1. To increase the number of potential positive accomplishments the Native Hawaiian youth experience; and 2. To provide a way for
School-wide Activities (example)

The school staff needs to make sure that the students who are at risk participate in extracurricular activities (sports, clubs, social activities, school assembly committees, etc.) that reflect their interests, talents and are culturally sensitive. Assessing what activities are available and developing ones that meet the students needs and provide meaningful contribution to the activity is essential to their successful participation. Students who are at risk could also help with special tasks in the office or with tasks of other support personnel.

Classroom Activities (example)

Native Hawaiian students who are at risk need to participate in classroom activities that break larger assignments or projects into smaller components) and they need to be recognized for completing each small unit as they work toward the larger assignment. Alternative activities to compliment assignments that are hands-on, and culturally focused, could be offered.

Support Personnel Activities (example)

Counselors could maintain a list of students who are at risk to track on certain projects or assignments, and acknowledge the students as he/she progresses on the project, and when it is completed. The counselor could develop a process for homerooms to acknowledge positive accomplishments. Support personnel who are working on school projects could include students who are at risk to take responsibility for a role in the project.

Mentorship Activities (example)

The mentor (hopefully a Native Hawaiian) could keep track of projects, assignments and activities the student is involved in and acknowledge their progress and completion.
School/Community (example)

The staff could encourage the integration of Native Hawaiian community activities (gardening, cultural activities, etc.) to be more a part of the school community. Insuring the participation of students who are at risk is important.

Theme #3 – Ho‘iho‘i

Ho‘iho‘i means to return, send back, restore. Aunty Abbie and Uncle Howard believe that the youth must learn how to give back. Giving and receiving is an integral process in the Hawaiian culture. Youth must be provided with the opportunity to learn how to give back to their family, school and community. Learning to share and care for others allows the youth to feel a sense of responsibility to others and a sense of ownership. Learning to humble yourself and sacrifice yourself for others is another gift of ho‘iho‘i. Youth need to learn a sense of responsibility for their community and satisfaction in helping others as they are important life lessons.

School-wide Activities (example)

The school needs to provide activities, programs or develop policies that allow Native Hawaiian students who are at-risk to give to their school and community. Policy issues around suspension could consider a giving back (making restitution) approach to punishing more of a sense of responsibility for the school. This could include a clean up project or an activity to beautify the school.

Students who are at risk could be given opportunity to have a role in helping with a school assembly, special event (lighting, setting up chairs, taking tickets, etc.) or a cultural event such as a luau. It is important to involve students who are at risk in each step of a project so they can feel a sense of completion and learn that most things in life are a process.
Classroom Activities (example)

Students who are at risk could have specific role and responsibility in developing a unit that also includes a cultural piece or focus. Being responsible for helping set up a classroom display and/or developing part of it is another possibility.

Support Personnel Activities (example)

Counselors sometimes spearhead a school-wide project, that could include students who are at risk in responsible roles, that give to the project.

Mentorship Activities (example)

Mentors could encourage and arrange for students who are at risk to participate in projects that help the school and community.

School/Community (example)

Students who are at risk could be selected to participate in community projects such as community clean-ups, food drives, or making something for home or community. Invite the community to help with a school luau and perhaps sell tickets and use profits for other projects.

*Theme #4 – Connection to Native Hawaiian Culture*

Schools need to provide a culturally sensitive and supportive environment for Native Hawaiian students. Assisting students, particularly students who are at risk, connect to their culture helps them strengthen their identity within a Western dominated culture. Schools need to honor and include Hawaiian values (*aloha*, ‘*ohana*, ho‘iho‘i (giving), cooperation, spirituality, ancestors, interconnectedness to God, nature and family, etc.) within all aspects of the school community.
School-wide Activities (example)

Native Hawaiian students who are at risk could be included on groups that work cooperatively to develop school-wide activities or events. Students who are at risk may need to be mentored to develop the skills required to successfully participate with a group. The development or support of Native Hawaiian focused clubs (Hawaiian language club, or environmental club) that is culturally sensitive and includes a Hawaiian component or focus, or a club that focuses on Native Hawaiian spirituality.

Classroom Activities (example)

Activities within academic units that provide a cooperative, based approach, units around a Hawaiian topic (e.g., great men and women of Hawaiian ancestry), or units that include a perspective from the Native Hawaiian point of view are examples. Hands-on activities that include a Hawaiian option (e.g., arts and crafts) or integrate Hawaiian values within every academic unit are other examples. Teachers and/or counselors could develop an activity that allows students from different cultures to share what is sacred within their culture. Display cultural items (ti leaf, rock, salt, tapa, etc.) in classrooms.

Support Personnel Activities (example)

Counselor and other support personnel need to be respectful of Hawaiian cultural differences and inclusive of Hawaiian values within their interactions with students who are at risk. Culturally focused activities or programs led by counselors or changes in the way Native Hawaiian students are counseled are other examples.

Mentorship Activities (example)

A Native Hawaiian mentor who could reinforce Hawaiian values in daily activities and interactions with students who are at risk is one example.
School/Community (example)

Connecting students who are at risk with kapuna in the community in a culturally related activity, for mentoring or for helping someone in need are example. Building new partnerships with community groups that include them more within the school is another example.

Theme #5 – Ho‘oponono Conflict Resolution

Ho‘oponono is a native Hawaiian approach to solving conflicts. Hawaiians believe that everything (individuals, family, peers, teacher/student, nature, and spirituality) must be in balance (pono). If there is a conflict then it must be made pono. Ho‘oponono or a problem-solving approach based on Ho‘oponono has been used successfully in Hawaii schools. Ho‘oponono provides students and staff with a culturally appropriate method to resolve problems. It also help students learn a process for resolving conflicts in their life. It also teachers students a constructive and appropriate way for getting pono with peers, teachers, and school staff. School staff who is interested in learning ho‘oponono can contact ALU LIKE or other programs for training.

School-wide Activities (example)

A school-wide policy could include ho‘oponono as a way to resolve conflicts or resolve differences within the school community.

Classroom activities (example)

Teachers can incorporate some of the principles of Ho‘oponono into their classrooms and interactions with students. Teachers can also invite counselor (or other trained staff) to facilitate Ho‘oponono in their class when needed.

Support Personnel Activities (example)
Counselor or other support personnel could learn how to facilitate *Ho'oponopono* and include it as a strategy to resolve conflicts within the schools with students, teachers, and staff.

Mentorship Activities (example)

Mentors can support Native Hawaiian students who are at risk to learn and value *Ho'oponopono*. When students participate in *Ho'oponopono* the mentor could support the student to follow through with outcomes.

School/Community (example)

The school could connect with individuals or groups in the community that provide training and/or facilitators for *Ho'oponopono*.

**Handout 4 – Framework for Building Supports Across Themes and Levels**

<table>
<thead>
<tr>
<th>Themes</th>
<th>School-Wide</th>
<th>Classroom</th>
<th>Support Personnel</th>
<th>Mentors</th>
<th>School/Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Important &amp; Special: Personal Regard &amp; Kuka kuka</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Small Successes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ho'ıhō'ı (giving back)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Connection to Native Hawaiian Culture</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ho'oponopono-Conflict Resolution, Problem-solving</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Handout 5

Rules for Brainstorming

❖ One person speaks at a time

❖ OK to ask for clarification of an idea

❖ Building upon ideas is encouraged

❖ Encourage everyone to participate!

❖ Have fun! Get those creative juices flowing!

❖ Write down every idea...no matter how crazy!

❖ The wilder, the better!

❖ Generate as many ideas as possible...strive for a large quantity of possibilities!
Five Guiding Themes

- Important and Special: Personal Regard & Kīkākūka
- Small Successes
- Hoʻihōʻi
- Connection to Native Hawaiian Culture!
- Hoʻoponopono – Conflict Resolution, Problem-Solving

Five Levels of Support

- School-wide Interventions
- Individual Support Interventions
- Mentorships
- Classroom/Instructional Supports
- Family/Community Supports
APPENDIX B.

CD TITLED: "HA MAI KA OLA" & "IMUA KE ALOHA"
APPENDIX  C
PRESENTATIONS & WORKSHOPS

June 2003 I presented as my mentor Auntie Abbie Napeahi was unable to attend at a conference for the Hawaii Association of School Psychologists at McCoy Pavillon in collaboration with ALU LIKE Inc. The title: Ho‘oponopono: The Hawaiian Process of Conflict Resolution – Demonstration and Audience participation. This was a very moving experience.

Presentation on Hoʻoonopono in the Family Context for Dr. Rich Johnson’s, graduate course during the summer session on a Friday, June 6, 2003 at the UH Manoa campus.

Ready, Get Set, Go! is a national service inclusion project specifically designed to encourage adults with disabilities to consider entering national service. Presentation of Hoʻoponopono on its values, Saturday, May 10, 2003 at UH Manoa. Madeline Harcourt was the Ready, Set, Go! coordinator.

University of Hawaii, College of Education in Counselor Education, March 31, 2003 to graduates in the Master’s Program, presented on Hoʻoponopono cultural basis of this system of family therapy and conflict resolution to the “Introduction to Family Therapy” class of Dr. Michael Saltzman, Ph.D.


Native Science Connections Workshop, November 20, 2002, Waikiki Beach Marriott Resort, Peacemaking panelist at the Pre-Conference to the above conference.

San Francisco State University, November 8, 2002. Two presentations: one to a class of Future speech-language pathologists in CD 706: Counseling Communicative Disorders; and an Open Presentation to the faculty and students in related departments. Title: The *Ho‘oponopono* Approach and the Application of this Process to reach students and families who are at-risk.


Chaminade University, October 24, 2002, presentation for teachers and MA students: 
*Ho‘oponopono* Curriculum & Educator’s Training Curriculum

University of Hawaii ‘s Stan Sheriff Conference Hall, lower campus, March 21, 2002 to Teacher Trainees and Instructors in the field of Education. Presentation on an Educator’s Training Curriculum based on a *Ho‘oponopono* Curriculum.
Building Bridges with Traditional Knowledge II. An International Summit
Conference/Meeting on Issues Involving Indigenous Peoples, Conservation, Sustainable
Development, and Ethno science on May 28-June 1, 2001 at the Hilton Hawaiian Village,
in Honolulu, Hawaii.

Dance Me To My Song: The 17th Annual Pacific Rim Conference on Disabilities, March 5 & 6, Sheraton Waikiki. I also presented at the same Conference with other women in “Women Giving Voice to Our Relationships via Video-Teleconferencing.”

Showcasing Diversity: Research from a Multicultural Perspective on January 31, 2001

CEC/DDEL Symposium on Culturally and Linguistically Diverse Learners, on October 1, 2000, in Albuquerque, New Mexico. Title: Ho‘oponopono Curriculum for at-risk students.

Trip to American Samoa in May 2000 to visit women educators with whom I had been video-teleconferencing. Because of this meeting a Website was created by all the women: http://www.cds.hawaii.edu/wahine

Hawaii Education Research Association Conference (HERA), February 2000, at the University of Hawaii, Manoa. Title: Three Women, Three Lives, Multiple Learning. This was a Roundtable Discussion.
APPENDIX D

OVERHEADS USED AT THESE PRESENTATIONS & WORKSHOPS

HA

MAI

KA OLA

TO BREATHE

LIFE
GROUND RULES

1. LISTEN
2. OBSERVE
3. EXPERIENCE
4. SPEAK
HO'OPONOPONO

Setting to right; to make right; to correct; to restore and maintain good relationships among family, and family-and-supernatural powers.

and

The specific family confer-ence in which relationships were "set right" through prayer, discussion, confession, repentance, and mutual restitution and forgiveness.
HO'OPONOPONO

Kahuna & Family senior & Haku are the facilitators of a Ho'oponopono.

Kahuna........................Healer

Haku........................Master of Ho'oponopono

Family senior..........Grandparent, Parent
HO'OPONOPONONO

1. PULE WEHE  Prayer
2. KUKULU Discussion
   KUMUHANA
3. MAHIKI  Peeling of layer
4. HIHIA  Issues
5. HALA  Transgression
6. MIHI  Asking/giving
   Forgiveness
7. PULE HO'OPAU  Closing Prayer
HO'OPONOPONO

Ho'omalu - shelter, protect, make peace, keep quiet, control, suspend.

A period of peace & quiet. Silent period.

A moratorium on disturbances.
True Story Here
HO'OPONOPONO

1. PULE WEHE  Prayer (BIBLE)

2. KUKULU  Discussion
   KUMUHANA (NEED TO RIGHT)

3. MAHIKI  Peeling of layer
   (SPEEDING)

4. HIHIA  Issues
   (FAMILY HURT)

5. HALA  Transgression
   (FATHER)

6. MIHI  Asking/giving
   (Kala/Ok) forgiveness
   (FAMILY)

7. PULE HO'OPOAU  Closing Prayer
HO'OPONOPONO

ALU LIKE, INC.
NATIVE HAWAIIAN SUBSTANCE ABUSE PREVENTION PROJECT

AUNTY ABBIE NAPEAHI

* NATIVE HAWAIIAN

* KUPUNA OUTREACH FACILITATOR

* HAKU

TEACHER
"Ho'oponopono gives you back to you."

"It's the spiritual aspects of Ho'oponopono that affect our clients and make them respond. The beauty is when I see (participants) making up their minds to change."

"Pule ka mea nui."
(Pray always)

Abbie Napeahi
FIGURE 3- YOUTH INTERVENTION

PULE

PROGRAM ENTRY (via court order)

INITIAL ASSESSMENT

YOUTH'S DECISION

KUKULU KUMUHANA
(Present the program)

VOCATIONAL EDUCATION PROGRAM
(Job Training)

HAWAIIAN CULTURE EDUCATION PROGRAM

- spiritual
- nature
- family

BASIC ACADEMIC SKILLS TRAINING PROGRAM

ADDITIONAL ACTIVITIES

KUKA KUKA
(talk story: listen and build trust)

MAHIKI HIHIA

FAMILY HO'OPOONOPOONO

PULE

PANI

FINISH

202
START
(family agrees to do ho’oponopono)

PULE
(opening prayer)

KUKULU KUMUHANA
(discuss purpose)

MAHIKI, HIHIA, & HALA
(opening up & separating issues)

READY FOR MIHI KALA AND OKI?

IS THERE TIME AND DESIRE TO PROCEED?

IS COOLING OFF NEEDED?
(cooling off time)

MIHI KALA AND OKI
(mutual confession, forgiveness and release)

ARE ALL PROBLEMS RESOLVED?

IS THERE TIME AND DESIRE TO

PULE HO’OPAU
(closing prayer)

(includes ho’omalu)

PANI
(closing snack and meal)

FINISH
(family resumes normal activities)
In Meyer's (1994) comparison of different forms of mediation, the Institute for Mediation and Conflict Resolution/Urban Community Mediators (IMCR/UCM), the San Francisco Community Boards (SFCB), and the Victim-Offender Reconciliation Programs (VORP) are charted below with Ho'oponopono:

<table>
<thead>
<tr>
<th>Quality</th>
<th>IMCR/UCM(1)</th>
<th>SFCB(2)</th>
<th>VORP(3)</th>
<th>Ho'oponopono</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose</td>
<td>Settle w/dignity</td>
<td>Express &amp; Understand</td>
<td>Restitution &amp; Reconciliation</td>
<td>Heal rift in family fabric</td>
</tr>
<tr>
<td>Who helps?</td>
<td>Neutral community member or team</td>
<td>Neutral community panel</td>
<td>Unknown neutral</td>
<td>Trusted family member</td>
</tr>
<tr>
<td># of facilitators/mediators</td>
<td>2</td>
<td>3-5</td>
<td>1 or 2</td>
<td>One</td>
</tr>
<tr>
<td>Role of facilitator/mediator</td>
<td>Nonjudgmental</td>
<td>Nonjudgmental</td>
<td>Nonjudgmental</td>
<td>Remind of family &amp; cultural norms</td>
</tr>
<tr>
<td>Format/Process/Length</td>
<td>Joint/Private sessions, 3hrs.</td>
<td>All parties present all the time 4hrs.</td>
<td>Joint/Private sessions, 4hrs.</td>
<td>Start &amp; stay together; timeouts for food &amp; rejuvenation, 3hrs to</td>
</tr>
</tbody>
</table>
"THE WAY TEACHERS TREAT YOU AS A STUDENT - OR AS A PERSON ACTUALLY"


(A report of 5 years of research in secondary schools conducted by the Center for Research on the Context of Teaching.)
PREFERENCE for SOURCE of HELP

<table>
<thead>
<tr>
<th>Source of Help</th>
<th>Hawaiian</th>
<th>Non-HAWAIIAN</th>
<th>BOTH H&amp;NH</th>
</tr>
</thead>
<tbody>
<tr>
<td>DOCTOR</td>
<td>442(20.12%)</td>
<td>347(25.03%)</td>
<td>789(22.57%)</td>
</tr>
<tr>
<td>NURSE</td>
<td>56(2.55%)</td>
<td>49(3.88%)</td>
<td>105(3.21%)</td>
</tr>
<tr>
<td>NATIVE HEALER</td>
<td>278(12.65%)</td>
<td>46(3.72%)</td>
<td>324(8.18%)</td>
</tr>
<tr>
<td>TEACHER COUNSELOR</td>
<td>1104(50.25%)</td>
<td>625(50.48%)</td>
<td>1729(50.36%)</td>
</tr>
<tr>
<td>PRIEST MINISTER</td>
<td>307(14.43%)</td>
<td>172(13.89%)</td>
<td>479(14.16%)</td>
</tr>
</tbody>
</table>
IMUA
(GO FORWARD)

ME
(WITH)

KEALOHA
(LOVE)
"Each child born has at birth, a Bowl of perfect Light,
If she/he tends his Light, it will grow in strength
She/he can do all things-swim with the shark,
Fly with the hawk, know and understand all things.
If, however, she/he becomes envious or jealous
She/he drops a stone into his bowl of Light,
And a little of the Light will go out.
If she/he continues to put stones in her/his
Bowl of Light,
The Light will go out and she/he will
Become a stone.
A stone does not grow, nor does it move.
If at any time she/he tires of being a stone,
All she/he needs to do is huli the bowl
And the stones will fall away, and the
Light will come back and grow once more".

208
NANA I KE KUMU
"LOOK TO THE SOURCE"
Mary Kawena Pukui
1895-1986

* Native Hawaiian

* Kupuna

* Author

* Teacher

* Haku

209
"Ka Mana'o, Ka 'Iini, a Me Ka Makia"
THE THOUGHT, THE WISH, THE PURPOSE.

"Mamuli o ke aloha,
a mamuli he mea pono a na Hawai'i
e 'ike
i na mea maika'i o hope,
ka nani o na mele
a me ke aloha o na kupuna
ua kakau 'ia keia puke."

Because of love,
and because it is well for Hawaiians
to know
the good things of the past,
the beauty of the chants,
and the love of the ancestors,
this book was written.
RENEWED INTEREST IN NATIVE HAWAIIAN TRADITIONAL MEDICINE
1886 - BOARD OF HEALTH

1959 - STATEHOOD

1988 - NHHCA

2000 - BROADER APPLICATION
### Handout 4 – Framework for Building Supports Across Themes and Levels

<table>
<thead>
<tr>
<th>Themes</th>
<th>School-Wide</th>
<th>Classroom</th>
<th>Support Personnel</th>
<th>Mentors</th>
<th>School/Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Important &amp; Special: Personal Regard &amp; Kuka kuka</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Small Successes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ho'iho'i (giving back)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Connection to Native Hawaiian Culture</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ho'oponopono-Conflict Resolution, Problem-solving</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX E
SURVEYS

HO'OPONO Speaker – Reflections (5 pts)

(Cohort Director's Evaluation)

Note: Because you have been asked to complete other forms for the speaker, today there is only one question:

1. What did you learn today that is useful to you and your teaching?
Demographics (circle one only, please)

Anona Napoleon has my permission to use this survey in her dissertation research: YES NO

1. MALE FEMALE

2. ETHNICITY: Afro-American, Caucasian, Chinese, Filipino, Hawaiian, Hispanic, Indian, Japanese, Korean, Native American, Other-Asian, Pacific Islander, Mix-Asian/Pacific, Other.

3. EDUCATOR TRAINEE PROFESSIONAL EDUCATOR

If "professional educator," number of years service:

(1-5yrs), (6-10yrs), (11-15yrs), (16-20yrs), (21-25yrs), (26-30yrs), (31-35yrs), (36-40yrs), (41-45yrs), (46-50yrs), (50-55yrs).

4. YEARS IN HAWAII: (0-5yrs), (6-10yrs), (11-15years), (16 or more years), (All my life), (I was born here, left and came back home).

5. AGE IN YEARS: (20-25), (26-30), (31-35), (36-40), (41-45), (46-50), (51-55), (56 & older)

6. DEGREES AND CERTIFICATES:

   Currently an Educator Trainee
   Bachelor's Degree
   Bachelor w/ certificate(s)
   Master's Degree or Higher w/ certificate(s)

My knowledge of the Hawaiian Culture is

   a. weak   c. fair   d. good   e. excellent

If you would allow Anona Napoleon to contact you for a 6 week follow-up, please write your name and address below. *This would not require more than 15 minutes, and could be done by telephone.

Name:
Address:
Phone #:
E-mail:

PLEASE CONTINUE ON THE BACK OF THIS PAGE ...

MAHALO – THANK YOU

Please indicate the degree to which you agree or disagree with each statement below, by circling the appropriate numeral to the right of each statement.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly agree</th>
<th>Moderately agree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Often times, when a student does better than usual, it is because I exerted a little extra effort.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2. The hours in my class have little influence on students, compared to the influence of their home environment.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3. The amount that a Hawaiian/Part-Hawaiian student can learn is primarily related to family background.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4. If students aren’t disciplined at home, they aren’t likely to accept my discipline.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5. Individual differences among educators account for the wide variations in student achievement.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6. If one of my Hawaiian/Part-Hawaiian students cannot remain on task for a particular assignment, there is little that I can do to increase her/his attention until she/he is ready.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>7. When a student gets a better grade than he/she usually gets, it is generally because I found better ways of teaching the student.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>8. When I really try, I can “get through” to most students from different cultural backgrounds than mine.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>9. A teacher is very limited in what he/she can achieve, because a student’s home environment plays a large influence on her/his achievement.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>10. When the grades of my Hawaiian/Part Hawaiian students improve, it is usually because I found more culturally relevant strategies to reach them.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>11. If my principal were to suggest that I make some of my class curriculum more culturally relevant for Hawaiian/Part Hawaiian students, I would feel confident that I have the necessary skills to do so.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>12. If a Hawaiian/Part-Hawaiian student in my class becomes disruptive, I feel assured that I know some techniques to redirect her/him quickly.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>13. When a Hawaiian/Part-Hawaiian child progresses after being placed in a smaller group, it is usually because the teacher has had time to “talk story” with her/him.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>14. School rules and policies hinder my doing the job I was hired to do.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>15. Even a teacher with good teaching abilities may not reach many students.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>16. Many teachers are stymied in their attempts to help students by lack of support from the Hawaiian (“local”) community.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>17. Teachers are not a very powerful influence on student achievement when all factors are considered.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>18. I am aware of culturally relevant techniques to reach out to Hawaiian/Part-Hawaiian students.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>19. Children of differing cultural backgrounds may require different teaching or counseling practices.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>20. School administrators should do more to support teachers to learn about “local” values and culture.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>
References


Chun, M. (March 22, 2000). An interview at the Hilo Airport - President of Kamehameha Schools for Boys and Girls.


Department of Health (1999). The Hawai‘i Youth Risk Behavior Survey of Statewide Highlights of Middle & High Schools.


Frank, F. (January 31, 2002). Transcription from a telephone conversation 10:07-10:20 a.m.


Halapua, S., (November 10, 2003). Presentation at East West Center (EWC), University of Hawai’i at Manoa — A theory of Talanoa: There is no such thing as storytelling about nothing. Honolulu, HI.


Kiuchi, K., (November 12, 2003). Personal communication at Kalihi Palama Health Center (KPHC) – president of the Board of Directors.

218


Lapsley, E. (April 7, 2000). Personal communication at Kamehameha School for Boys and Girls (KSBE) - high school counselor.


Little, D., (March 17, 2004). Personal communication at Honolulu Community College (HCC) – Professor.


Meyer, M. (May 30, 2003). Personal communication-Professor of Education at the University of Hawai‘i at Hilo, Hawai‘i.


219
Reschly, D. J., (2002). Presentation to the White House Commission on Excellence in Special Education. Minority Students in Gifted and Special Education. (02/25/02).
Rickard, R. (1971). What the world needs now: Not more love but Ho'oponopono. 
_Honolulu Magazine, 6 (5), 42-46._


education. _Science, 182_, 553-559.

Studies, East-West Center.


Skouge, J.R., (November 20, 2001). Personal communication a suggestion to write in 
my own voice – Professor in Special Education at the University of Hawaii at 
Manoa.


Press.

Grant Proposal with Hilo Board of Education.

Strachan, J., (November 7, 2003). Personal communication at the East West Center, 
University of Hawai‘I at Manoa – Assistant Dean of Education at the University of 
Waikato in Hamilton, New Zealand.


47-50.


2 (4).


Wilhelm, P. (November 4, 2002). Personal communication-Director of the Hawaiian immersion program at the Department of Education, Honolulu, Hawai‘i.