PROJECT HO'OPONOPONO: THE IMPACT OF RACISM, SEXISM, HOMOPHOBIA/HETEROSEXISM, AND COLONIALISM ON AN ADOLESCENT DAY TREATMENT PROGRAM STUDENT SERVICE DELIVERY TEAM (ADTPSSDT) IN RURAL HAWAI'I

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By Thomas Scott Duke

Dissertation Committee:

Dennis McDougall, Chairperson
Rhonda Black
Joanne Cooper
Stephanie Feeney
Leslie Sponsel
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ABSTRACT

This phenomenological case study describes the experiences of four members of an interagency, interdisciplinary team who collaborated with one another on a daily basis in order to develop and implement special education and related services for Native Hawaiian Youth with emotional disabilities and challenging behaviors at an adolescent day treatment program (ADTP) in rural Hawai’i. This team was characterized by ethnocultural, gender, and sexual orientation diversity among team members. Each of the four team members believed that racism, sexism, and/or homophobia/heterosexism among team members significantly (and negatively) impacted collaborative processes and outcomes at the ADTP, thereby diminishing the quality and effectiveness of the special education and related services offered to the students and their families. The team members also believed that the colonization of the Native Hawaiian people by the United States government contributed to a lack of trust among team members, one of whom was Native Hawaiian, and among the non-Hawaiian team members and the Native Hawaiian youth and their families.
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CHAPTER 1: OVERVIEW OF THE RESEARCH ISSUES

A pilot study titled the Project Ho'oponopono Pilot Study was conducted in preparation for this proposed research project. The Project Ho'oponopono Pilot Study described the perceptions of four individuals who worked together on a daily basis as members of the Aloha 'Āina Adolescent Day Treatment Program Student Service Delivery Team (AAADTPSSDT). The team provided special education and related services to Native Hawaiian students with emotional disabilities and challenging behaviors. The team was characterized by diversity among team members in terms of ethnocultural identity, gender, and sexual orientation. Each of the four team members

1 Ho'oponopono is a problem solving technique that was used in pre-contact Hawai'i, and is still used today by some Native Hawaiian families. Ho'oponopono can be translated from Hawaiian into English as "to correct" or "to set things right." Similar to group therapy, Ho'oponopono utilizes a mediator, usually a respected kapuna, or elder, who encourages all participants to engage in frank and honest dialogue in order to identify problems and solve disputes. The ho'oponopono process lasts until all emotions are out in the open and all participants feel "cleansed" and "healed" (Chun, 1995; Shook, 1995; Shook & Kwan, 1991).

Each of the four AAADTPSSDT members consistently expressed a commitment to work with and improve the lives of the AAADTP students. Each of the four team members now agree, however, that the interpersonal and interprofessional relationships that existed among the members of the team were often characterized by distrust, disrespect, anger, hurt, and fear. Project Ho'oponopono represents an attempt by these four individuals to revisit, explore, examine, analyze, and understand the experience of collaborating with one another as members of an ADTPSSDT characterized by cultural diversity among team members. It is the hope of the four participants that, in the true spirit of ho'oponopono, we can more fully understand, appreciate, and forgive one another.

2 Throughout the remainder of the text, the AAADTPSSDT will be referred to, simply, as "the team."
believed that racism, sexism, and/or homophobia/heterosexism had significantly (and negatively) impacted collaborative processes and outcomes at the AAADTP. The team members also believed that the colonization of the Native Hawaiian people by the United States government contributed to a lack of trust among team members, one of whom was Native Hawaiian, and among the non-Hawaiian team members and the AAADTP Native Hawaiian students and their families. This research project further explored the impact of racism, sexism, homophobia/heterosexism, and colonialism on the collaborative experiences of the team members.

Statement of Purpose

The purposes of this proposed phenomenological case study were to: (a) construct a collage of textual images that represent the multiple experienced realities of four individuals who collaborated with one another as members of an interagency, multidisciplinary team that provided special education and related services to Native Hawaiian students with emotional disabilities and challenging behaviors at an ADTP in rural Hawai‘i; (b) describe the impact of racism, sexism, homophobia/heterosexism, and colonialism on the four team members and their collaborative experiences; (c) position these experiences within the context of American colonialism in Hawai‘i, and the resulting subjugation, degradation, and near eradication of a once proud and sovereign people; and (d) illuminate these experiences and the context in which they occurred by juxtapositioning the stories of the four team members with the essays, poetry, and song lyrics of others who have experienced racism, sexism, homophobia/heterosexism, and colonialism, and with textual representations of indigenous Hawaiian cosmological,
genealogical, and mythological traditions. I produced a dense, fragmented, and collage-like artifact (i.e., document or text) that blurs the boundaries between “art” and “science” and embodies the aesthetic sensibilities of ethnographic surrealism and the sociopolitical values and philosophical/ethical perspectives of spiritual ecology and the ecofeminist/ecoequalist paradigm.

This statement of purpose invites a number of questions:

1. What is a phenomenological case study?

2. Why blur the boundaries between “art” and “science”? Is this appropriate practice for the conduct of social science research? Does this blending of aesthetics and empiricism constitute social science?

3. What is surrealism? How have surrealist theoretical preoccupations and aesthetic sensibilities influenced social science research in general, and ethnographic research in particular? Why is surrealism an appropriate paradigm to guide and inform the conduct and construction of Project Ho‘oponopono?

4. What is spiritual ecology? What is the ecofeminist/ecoequalist paradigm? Why are these conceptual frameworks appropriate paradigms to guide and inform the conduct and construction of Project Ho‘oponopono?

The Phenomenological Case Study

The phenomenological study describes a phenomenon as experienced by one or more individuals. The researcher gathers information (i.e., data) from the individual(s) who have experienced the phenomenon under investigation (Creswell, 1998). Typically, this information is gathered through in-depth interviews, and is augmented with
researcher self-reflection and previously developed descriptions from artistic works (Polkinghorne, 1989). The researcher attempts to set aside prejudgments regarding the phenomenon being investigated. The researcher also relies on intuition, imagination, and systematic methods of analysis to interpret the data. The researcher analyzes the data by: (a) embedding textual descriptions of his or her personal experiences within the study; (b) recording the participants’ experienced realities of the phenomenon under investigation; and (c) developing textual descriptions that convey the essential invariant structure, or “essence,” of these experienced realities (Moustakas, 1994).

The case study explores a “bounded system” (i.e., case) “over time through detailed, in-depth data collection involving multiple sources of information rich in context” (Creswell, 1998, p. 61). The case is bounded by place (e.g., a classroom, a school, a particular program) and by time (e.g., a school year). Multiple sources of information might include interviews, observations, and/or artifact analysis (e.g., the analysis of teacher-generated anecdotal reports, administrative documents, student work). The researcher attempts to position the case within a particular context or setting. This context might be conceptualized quite broadly (e.g., historical, cultural, sociopolitical contexts) or more narrowly (e.g., the immediate family, the physical location, the time period in which the study occurred) (Stake, 1995).

The phenomenological case study describes a phenomenon as experienced by multiple individuals within a bounded system. Project Ho'oponopono is a phenomenological case study because it describes the phenomenon of collaboration among four individuals (i.e., the team members) who worked together within a single
system bounded by place and time (i.e., the AAADTP during the 1998-1999 school year). I conducted in-depth interviews with the team members to generate data for this study. The team members also participated in a variety of self-reflection activities and in essay/journal writing activities. This data was augmented with previously developed descriptions from artistic works and cultural discourses (e.g., poetry, song lyrics, essays, news reports, historical accounts, and traditional Hawaiian mythology, cosmology, and genealogy), and with textual descriptions that document my own experiences of the phenomema under study. I positioned this case within the context of American colonialism in Hawai‘i, and “within the patriarchal value structure that is the institution of education” in the United States (Cannella, 1997, p. 163).

*Art and Science*

Social science portraiture is a method of qualitative research that “seeks to join science and art” and blur “the boundaries of aesthetics and empiricism” in an effort “to capture the richness, complexity, and dimensionality of human experience in social and cultural context” (Lawrence-Lightfoot & Davis, 1997, pp. xi, 3). Social science portraiture was pioneered by Sara Lawrence-Lightfoot, a sociologist and ethnographer who studies the culture of schools, and further developed through collaboration with Jessica Hoffmann Davis, a cognitive developmental psychologist and student of the visual arts. Lawrence-Lightfoot summarized portraiture as

a method framed by the traditions and values of the phenomenological paradigm, sharing many of the techniques, standards, and goals of ethnography. But it pushes against the constraints of those traditions and practices in its explicit effort
to combine empirical and aesthetic description, in its focus on the convergence of narrative and analysis, in its goal of speaking to broader audiences beyond the academy (thus linking inquiry to public discourse and social transformation), in its standard of authenticity rather than reliability and validity (the traditional standards of quantitative and qualitative inquiry), and in its explicit recognition of the use of the self as the primary research instrument for documenting and interpreting the perspectives and experiences of the people and the cultures being studied. (pp. 13-14)

Lawrence-Lightfoot described her attempt to develop “life drawings” of high schools that would more fully convey the highly complex relationships that exist among individual personalities and organizational culture (cf., Lawrence-Lightfoot, 1983, 1994). She wrote:

For as far back as I can recall, I have been drawn to the liberating and transcendent power of art – the music that makes my heart sing, the poetry that soothes my soul, the dance that releases my rage, the novel that takes me to distant lands and brings me home, and the painting that offers me a new angle of vision. And for most of my adult life, I have had a deep respect for the rigor and discipline of science. I have admired the rules of design and the rituals of methodology, and have been engaged by the process of intellectual debate informed by evidence and augmentation. I have been both challenged by, and devoted to, the search for authenticity and authority, for resonance and truth. “Portraiture” has become the bridge that has brought these two worlds together
for me, allowing for both contrast and coexistence, counterpoint and harmony in my scholarship and writing, and allowing me to see clearly the art in the development of science and the science in the making of art... I wanted to develop a document, a text, that came as close as possible to painting with words. I wanted to create a narrative that bridged the realms of science and art, merging the systematic and careful description of good ethnography with the evocative resonance of fine literature. I wanted the written pieces to convey the authority, wisdom, and perspective of the subjects, but I wanted them to feel...that the portrait did not look like them, but somehow managed to reveal their essence. I wanted them to experience the portraits as both familiar and exotic, so that in reading them they would be introduced to a perspective that they had not considered before. (Lawrence-Lightfoot & Davis, 1997, pp. 3, 4-5)

Lawrence-Lightfoot also described her desire to reach readers beyond the academy, and to inspire and seduce, as well as inform.

I...wanted to reshape the relationship between research and audience. More specifically, I was concerned with broadening the audience for my work, with communicating beyond the walls of the academy. Academicians tend to speak to one another in a language that is often opaque and esoteric. Rarely do the analyses and texts we produce invite dialogue with people in the “real world.” Instead, academic documents – even those that focus on issues of broad public concern – are read by a small audience of people in the same disciplinary field, who often share similar conceptual frameworks and rhetoric. The formulaic
structure of the written pieces – research question, data collection and analysis, interpretation, policy implications – is meant to inform, not inspire.

With its focus on narrative, with its use of metaphor and symbol, portraiture intends to address wider, more eclectic audiences. The attempt is to move beyond academy’s inner circle, to speak in a language that is not coded or exclusive, and to develop texts that will seduce the readers into thinking more deeply about issues that concern them. Portraitists write to inform and inspire readers. (Lawrence-Lightfoot & Davis, 1997, pp. 9-10)

Other social scientists have, in recent years, blurred the boundaries between art and science to produce visionary works of great power and beauty that astonish and inspire (cf., Kozol, 2000; Lather & Smithies, 1997). Ordinary Resurrections: Children in the Years of Hope, Jonothan Kozol’s study of inner-city children living in the St. Ann’s section of New York’s South Bronx community, for example, reads like a novel. Kozol (2000) writes:

“My father’s going to come home,” said Elio this week.

When I asked how soon, he said, “He’s going to graduate in June,” referring to his father’s time in prison as if he had been in college or some boarding school. Then, however, he seemed to indicate that this was not as certain as he’d made it sound.

“I’ve been giving my prayers to God,” he said with a shy smile.

As he said this, he did something that I’d never seen him do before. He held his hands, with palms up, right in front of him, his elbows bent and fingers
curled, and lifted his forearms in a sort of “rowing” motion, coaxingly, and did it several times, the way my father’s mother used to do when she said Hebrew prayers on Friday nights. I may have revealed by my expression that this motion of his hands and arms had puzzled me, or stirred something in me, because he said, in an explanatory way, “I open my hand – like this – and then I close it” – and he closed it as he spoke – “like that.”

“Why do you open it?” I asked.

“To catch something,” he said.

“Catch what?” I asked.

“God’s answer,” he replied, as if this should be obvious.

I hope God sends the answer soon to Elio – the one he wants – and that he catches it. “Surrogate fathers,” or “role models,” or whatever other term we use, do fill a useful role, I’m sure; but it is natural that children have a longing for the real thing. Elio wants his father in his life. He misses him, and needs him. (p. 132)

Educator Patti Lather and psychologist Chris Smithies (1997) juxtaposed the stories of women living with HIV/AIDS with: artworks, poetry, journal entries, essays, historical and cultural analysis, sociopolitical commentary, theoretical frameworks, popular culture, mythology, facts and statistics about the global AIDS epidemic, and autobiographical accounts of their own experiences as social science researchers to construct a fragmented, haunting, collage-like text, Troubling the Angels: Women Living with HIV/AIDS. An excerpts from this text reads as follows:
The Work of the Angels in This Book

Reader: Why the emphasis on angels in a book on women living with HIV/AIDS?

Authors: The angels of the intertexts are intended to serve as both bridges and breathers as they take the reader on a journey that troubles any easy sense of what AIDS means for our living in the world. By juxtaposing angel intertexts with individual testimony from the women, the angels serve as messengers between the women’s stories and the social implications of the AIDS crisis via short engagements with slices from both “high” and popular culture, returning again to the women’s stories. They are, hence, bridges between worlds, but they are also breathers in the face of what gets ignited in the writing and reading of the women’s stories...

Believing that HIV/AIDS exceeds our ability to “master” it through knowledge, we wanted a book that used a “flood” of too much fast, data flows of trauma, shock and everydayness juxtaposed with asides of angel breathers to break down the usual codes we bring to reading. Hence the book “works” by not working the way we expect a book to work: a linear unfolding of information that builds toward a sense of “being on top” of a situation through knowledge.

Reader: Before getting on to things quite so scholarly, I wonder whether you could provide me with a key, in order to make it easier for me to read your book.

Authors: The angels provide many keys. As this project began, they were intended to provide a reversal of the “demonizing” attitudes that many have toward people with HIV/AIDS who are often treated like lepers. Traditionally,
angels serve as messengers and these women have a keen sense of wanting to get their story out to help other women like themselves. They also want to reach a larger audience about the work of living with HIV/AIDS.

As the project developed, the angels assumed the weight of researcher interpretation in the study. Instead of analyzing the women's stories, we wanted to give pride of place to those stories, uninterrupted by our coming in and saying what the women's words "really meant," as is typical of academic research. So the angel intertexts provided a place where we could bring to bear the sociological and historical layers of the AIDS crisis on the women's stories, without having to insert these layers directly into their stories.

Reader: But isn't there a danger that the angels will take over the women's stories?

Authors: Yes, the risk of the angels is that they will displace the "real" with a mythos.... But is seemed a greater risk to tell a "simple" tale, a "realist" tale about the AIDS pandemic. We take the risk to point out that there is no "simple" way to tell the story of women living with HIV/AIDS, that having to negotiate layers of constantly changing, often contradictory information is a hallmark of the pandemic.... The hope is that the very fragmentation of the book, its detours and delays, will unsettle readers into a sort of stammering knowing about the work of living with HIV/AIDS, a knowing not so sure of itself.

Reader: Well, I guess I'll just have to see for myself how this works as I still don't exactly understand what you are about here.
Authors: Our hope is that each reader will work through the accumulating layers of information in the book and decide for themselves how it all comes together. Or more exactly, how the various layers of information about HIV/AIDS, researcher reflections and the women’s stories interrupt one another into some place of not making any easy sense. At some level, the book is about getting lost across these various layers and registers, about not finding one’s way into making a sense that maps easily onto our usual ways of making sense. Here we all get lost: the women, the researchers, the readers, the angels, in order to open up present frames of knowing to the possibilities of thinking differently.

Reader: But why would you WANT a reader to get lost and disoriented in reading the book?

Authors: AIDS is not the only crisis in our times, and we all face death. But AIDS combines sex, blood and untimely death within a particular moment in history. Instead of the comfort text that maps easily onto our usual way of making sense of crisis, this book is written out of a kind of knowing through not knowing, knowing both too little and too much about that historical situation. Hence, unlike the sanitized Hallmark angels of Christmas cards, the angels in this book are troubling angels, trickster angels that both mark that something Too Big is going on and render it elusive, ambiguous, outside easily available ways of making sense. Such trickster angels are a register of ruin, unable to make whole what has been smashed in a book involved in telling other people’s stories in the shadow places of history as loss. (pp. 47-53)
Lather and Smithies (1997) have constructed a social science artifact, a research document, a text, that exists “at the edges of disorder” (Clifford, 1981, p. 13), that subverts, disorients, questions, disturbs. *Troubling the Angels: Women Living with HIV/AIDS* is both phenomenological study and surrealist collage. *Troubling the Angels: Women Living with HIV/AIDS* was, in both form and function, a template for *Project Ho'oponopono*.

*Surrealism*

Surrealism was an international transdisciplinary intellectual movement that flourished in Paris between the first and second world wars. It encompassed the visual and performing arts, literature, politics, philosophy, and the nascent social sciences. Surrealism is closely related to the Dada movement, from which it evolved (Nadeau, 1968; Rubin, 1969).

The Dada movement was founded by a group of avant-garde European artists, writers, and intellectuals who were vehemently opposed to World War I. Horrified by the death and destruction that accompanied this war, and believing that war was the product of an insane and morally bankrupt civilization, the Dadaists developed a worldview that was simultaneously nihilistic, anarchic, irreverent, ironic, and absurd. The Dadaists sought to destabilize art and philosophy and to undermine Church and State. The ultimate goal of the Dada movement was the total destruction of bourgeois values and the annihilation of modern artistic sensibilities (Peterson, 1971; Richter, 1997).
The Dadaists created works of “anti-art” that mocked European “high art” and culture. Marcel Duchamp, for example, scrawled a mustache and goatee on a reproduction of Leonardo da Vinci’s Mona Lisa, accompanied by the message “She has a hot ass.” Dada artists constructed collages that juxtapositioned seemingly unrelated images and text. Ready-mades (i.e., found objects), including urinals and garbage cans, were elevated to the status of “high art” and prominently displayed at museums and galleries. Dada writers composed poetry by cutting words from newspapers, shaking them in a bag, and reassembling them in the order in which they were removed. Dada musicians created “noise music” through the cacophonous and random juxtaposition of sound. Dada performers staged public events designed to shock and offend. Dada intellectuals lectured in the nude (Caws, 1970; Richter, 1997; Rubin, 1968).

Like the Dadaists, the surrealists perceived a deep crisis in Western culture. The surrealists shared the Dadaist vision of an insane and chaotic world shaped by random events and irrational forces, a world devastated by the brutality of modern warfare. The surrealists, however, were less committed to destruction and nihilistic exhibition; rather, inspired by the psychoanalytic theories of Sigmund Freud and Marxist political ideologies, the Surrealists sought to restructure values at every level of society. The surrealists were revolutionaries; their intent was to shock a complacent world. They were also somewhat utopian; they hoped to change the world: to liberate the imagination; emancipate repressed sexualities; subvert repressive social conventions; experience altered states of consciousness; and free language (and knowledge) from the stagnation
and constraints of the past (Breton, 1936; Carrouges, 1974; Gresham, 1969).

*Ethnography and Surrealism*

In his essay *On Ethnographic Surrealism*, ethnographer James Clifford (1981) wrote

“ethnography” and “surrealism” are not stable unities... The boundaries of art and science (especially the human sciences) are ideological and shifting, and intellectual history is itself enmeshed in these shifts – its genres do not remain firmly anchored. Changing definitions of art or science must provoke new retrospective unities, new ideal types for historical description. In this sense, “ethnographic surrealism” is a utopian construct, a statement at once about past and future possibilities for cultural analysis. (p. 540)

Clifford (1981) further noted

The coalescence of a research paradigm creates the possibility of an accumulation of knowledge, and thus the phenomenon of scholarly progress. What is less often recognized, for the human sciences at least, is that any consolidation of a paradigm depends on the exclusion, or relegation to the status of “art,” of those elements of the changing discipline which call the credentials of the discipline itself into question, those research practices which...work at the edges of disorder. (p. 554)

Clifford (1981) argued that surrealism and ethnography emerged simultaneously, in Paris, between the first and second world wars, and that the two traditions shared a similar worldview and a common set of aesthetic sensibilities and theoretical
assumptions. Clifford described a “modernist” orientation toward cultural (dis)order characterized by the fragmentation and juxtaposition of cultural values. Those who embraced this “modernist” worldview (e.g., the Dadaists, the surrealists, and the early ethnographers) perceived stable orders of collective meaning as “constructed, artificial, and indeed, often ideological or repressive” (p. 539). The early ethnographers, like the Dadaists and surrealists, contested these constructed realities, these “stable orders of collective meaning,” and attempted to subvert, parody, destroy, and/or transform them.

Clifford (1981) noted a subversive attitude among early French ethnographers, who valued “fragments, curious collections, unexpected juxtapositions,” and sought “to provoke the manifestation of extraordinary realities drawn from the domains of the erotic, exotic, and the unconscious” (p. 540). Clifford also noted the surrealist tendency “to see culture and its norms – beauty, truth, reality, as artificial arrangements, susceptible to detached analysis and comparison with other possible dispositions...[as]...crucial to an ethnographic attitude” (p. 541). That is to say, the postmodern belief that truth, reality, and knowledge are constructed by human beings in multiple forms that are forever changing had its genesis in the “modernist” orientation toward cultural (dis)order that subsumed Dada, surrealism, and early ethnography; this “modernist” orientation toward cultural (dis)order, this very essence of the postmodern sensibility, is now considered indispensable to the conduct of social science research in general, and ethnographic research in particular (cf., Breton, 1936; Foucault, 1970, 1972).
"Project Ho'oponopono" as Surrealist Collage

A favorite technique of artists working within the surrealist paradigm was *collage*. Collage involves the juxtapositioning of images, text, and materials in order to break down the conventional codes (e.g., objects and identities) that combine to produce culturally (i.e., socially) constructed realities. The surrealists used collage to disorient (or *reorient*) the viewer, to jar, to shock, and to provoke a sense of the unfamiliar; that is to say, the surrealists intended that the viewer respond to surrealist artworks by questioning his or her own socially constructed realities (i.e., his or her knowledge constructs), a questioning process that provokes profound discomfort among many individuals (Breton, 1936; Carrouges, 1974; Rubin, 1969).

Ethnographers working within the surrealist paradigm also constructed textual collages. One of the earliest ethnographic studies (and France’s first fieldwork expedition), the Mission Dakar-Djibouti of 1931-1933, for example, resulted in published texts that can best be described as collages that juxtaposed textual descriptions with photographic documentation in an attempt to represent "the extraordinary beauty and conceptual power of Dogon wisdom" (i.e., the Dogon worldview), (i.e., "a mythic conception of cosmic order that aspires to embrace every gesture and detail of the profane world"), (i.e., "the cosmogonic myth" of the Dogon people) (Clifford, 1981, p. 556).

Clifford (1981) noted the research process that began with the Mission Dakar-Djibouti has produced one of the most exhaustive descriptions of an indigenous people (i.e., the Dogon people and their neighbors) on record anywhere. Little effort was made, however, to provide the reader with a naturalistic account of Dogon daily life. In the
words of James Clifford: “Realist attempts...[were]...seldom attempted; indeed, in the
wake of surrealist fragmentation, what would be the point?” (p. 556). Rather, these
surrealist ethnographers were interested in positioning the Mission Dakar-Djibouti within
the Dogon universe: that is, a universe informed by the cosmogonic myths of the Dogon
people. Thusly, the Mission Dakar-Djibouti resulted in the construction of textual
collages composed of “scrupulously explicated ensemble[s] of documents, with the most
important, like the cosmogonic myth, manifestly authored by the Dogon” (Clifford, 1981,
pp. 556).

The purposes of Project Ho‘oponopono were to: (a) construct a collage of textual
images that represent the multiple experienced realities of the four team members; (b)
position these experiences within a traditional Hawaiian universe (i.e., position these
experiences within the ontological construct of pre-contact Hawaiian society, an
ontological construct based on and reflected by the great cosmogonic genealogy and
creation chant, the Kumulipo); and (c) position the experiences of the team members
within the historical context of American colonialism in Hawai‘i. Kumulipo contains
2,102 lines and is comprised of 16 separate chants. I embedded the stories of the team
members within Kumulipo. In other words, I juxtaposed the 16 chants that comprise
Kumulipo with the stories of the AAADTP team members. In this way, I hope to
represent the Hawaiian universe as it existed before it was disrupted by colonial
processes, and to compare and contrast this traditional universe with the ontological
construct(s) that replaced it (i.e., an ontological and epistemological system comprised of
competing worldviews and socially constructed realities as represented by the multiple experienced realities of the four team members).

Clifford (1981) noted ethnographers working within the surrealist paradigm believe that cultural reality is "composed of artificial codes, ideological identities and objects susceptible to inventive recombination and juxtaposition" (p. 550). Clifford wrote:

Unlike the exoticism of the nineteenth century, which departed from a more or less confident cultural order in search of a temporary frisson, a circumscribed experience of the bizarre, modern surrealism and ethnography began with a reality deeply in question... [The "Other"]...appeared now as [a] serious human alternative; modern cultural relativism became possible. As artists and writers set about after World War I putting the pieces of culture together in new ways, their field of possible selection had drastically expanded. The "primitive" societies of the planet were increasingly available as aesthetic, cosmological, and scientific resources. This presupposed something more than an older Orientalism; it required modern ethnography. The postwar context was structured by a basically ironic experience of culture. For every local custom or truth, there was always an exotic alternative, a possible juxtaposition or incongruity. Below (psychologically) and beyond (geographically) any ordinary reality there existed another reality. Surrealism shared this ironic situation with relativist ethnography [i.e., ethnographic surrealism]. (p. 542)
My attempt to construct a textual collage that juxtaposes the experienced realities of the four team members with indigenous Hawaiian cosmological, genealogical, and mythological traditions, and with the essays, poetry, lyrics, and prose of others who have experienced racism, sexism, homophobia/heterosexism, and colonialism places Project Ho‘oponopono squarely within the tradition of ethnographic surrealism, as does my attempt to utilize the traditional Hawaiian worldview (as depicted in Kumulipo) as an aesthetic, cosmological, and scientific resource. Ethnographic surrealism was, therefore, an appropriate paradigm with which to conduct and construct Project Ho‘oponopono.

Spiritual Ecology and “Project Ho‘oponopono”

Kinsley (1995) noted a philosophical, moral, and ethical convergence between ecology (i.e., the totality or pattern of relations between organisms and their environment) and theology (i.e., the study of religious faiths, practices, and experiences). Kinsley identified a number of questions frequently asked by ecologists:

1. What is the place of human beings in the natural world?
2. Do human beings have a responsibility to other species?
3. Is human destiny entwined with the destiny of other species?
4. Are human beings primarily of nature or above or apart from nature?
5. Is human nature and destiny realized in shaping, perfecting, and developing the natural world?
6. Is human nature and destiny primarily realized in attempting to accept the world as it is and conform to it? (p. xv)
Kinsley (1995) compared these questions to those frequently posed by theologians:

1. What is the meaning of life?
2. Who are we as individuals and as a species?
3. What is the nature of human destiny?
4. Where do we “fit”?
5. What is our inherent purpose or function in the cosmos?
6. What is our place or role in the creation?
7. Are we as humans “at home” on the earth, or are we sojourners on earth?
8. Are we the masters of our fate?
9. Is there an order or hierarchy evident in the creation, and if so, where are human beings in that arrangement? (p. xvi)

Kinsley (1995) argued that a strong resonance exists between these two sets of questions “because both ecology and religion are concerned with understanding the economy of the universe and the place of human beings in that scheme” (p. xvi). He added “the classic religious questions concerning the nature of reality to a great extent are answered only in the context of the wider environment in which human beings find themselves enmeshed” (p. xvi).

Cultural anthropologist Leslie Sponsel (2001a) refers to this convergence among ecological and theological issues, concerns, philosophies, and practices as “spiritual ecology,” which he defines as
a complex and diverse arena of spiritual, emotional, intellectual, and practical activities at the interface of religion and environment. Ultimately, spiritual ecology reflects philosophical, religious, and moral traditions, ancient and contemporary, which, at least in principle, view all beings and things in nature and thereby planet Earth as a whole as sacred. Ultimately, for spiritual ecology, a pivotal point is to comprehend that the natural and supernatural are not rigidly separate and antithetical domains, but interwoven into the very fabric of human experience and ultimate reality. (p. 181)

Sponsel (2001a) noted that, since the 1990s, spiritual ecology has rapidly developed into a distinct paradigm within the academy. He cited David Kinsley's textbook *Nature and Religion* (1995), a voluminous anthology edited by Roger Gottlieb entitled *The Sacred Earth: Religion, Nature, Environment,* (1996), and a professional journal published continuously since 1997, titled *Worldviews: Environment, Culture and Religion,* as evidence that spiritual ecology has become the subject of intense interest, research, teaching, and writing among academics, social scientists, and environmental and indigenous rights activists.

Herman (1999) observed that the Hawaiian worldview is characterized by a belief in a kinship relationship between the 'āina ("land") and kamaʻāina ("children of the land") (i.e., the Native Hawaiian people), as described in the great cosmogonic genealogy *Kumulipo,* and by a "spiritual ecology" wherein energies flow across the fluid boundaries between the physical world and the spiritual realm. Sponsel (2001b) noted:
Like most indigenous peoples, Hawaiians traditionally view the natural and supernatural as interwoven and interdependent rather than as completely separate domains. Indeed, virtually every aspect of the daily life, culture, and ecology of traditional Hawaiians is related to their religion. A mystical force (mana) permeates everyone and everything, including people, plants, animals, fish, stones, landforms, sea, wind, clouds, and rain. Prayers, chants, dances (hula), offerings, and rituals are among the ways of channeling mana and communicating with the spirits.

Thousands of diverse spiritual beings exist, many manifest in dozens of different forms, including in nature. For example, among the many gods (akua), the god Kane is the provider of sunlight, fresh water, winds, and life force itself. One manifestation of Kane is in clouds. Lono, the god of fertility and agriculture, may appear in the form of clouds, winds, rain, thunder, lightning, and storms. The tides are created as the god of the ocean, Kanaloa, breathes in and out. Sharks are one of many family spirits (‘aumakua) worshipped by Hawaiians as forms of divine ancestors.

Certain places are especially sacred, such as the Kilauea volcano on the Big Island and the associated goddess Pele. Mauna Kea, the mountain on the Big Island of Hawai‘i which is sometimes topped with snow, is the abode of Poliahu, the snow goddess. Other sacred places include certain rivers, waterfalls, coral reefs, trees, forests, and caves. Sites of one or more special stones may be associated with fertility, birthing, or healing rituals. Thus, Scott Cunningham,
[1995] who studied Hawaiian religion for more than two decades, asserts: “It was this ability to perceive natural phenomena as sentient beings that was at the heart of traditional Hawaiian spirituality” [p. 11]. (Sponsel, 2001b, pp. 165-166)

Native Hawaiian scholar Charles Kekuena Pe‘ape‘a Makawalu Burrows (1989) identified a number of concepts that informed the “conservation values and practices” of the indigenous Hawaiian people. Five of these concepts, ‘āina, lōkahi, ‘ike, mana ‘o i‘o, and kapu are described here:

1. ‘Āina can be translated from Hawaiian into English as “land” or “earth” (Pakui & Elbert, 1986). Aloha ‘āina is a “deep love for the land,” and malama ‘āina means “to take care of the land” (Kame‘eleihiwa, 1992). Burrows (1989), Kame‘eleihiwa (1992), Trask (1999), and others have noted that Hawaiians, like other Polynesian peoples, have a familial and genealogical relationship with the ‘āina. Papa, “earth mother,” is the grandmother of Hāloa-naka (“Quivering Long Stalk”), the first kalo, or taro plant, and Hāloa, the younger brother of Hāloa-naka, was the first Ali‘i Nui (“Great Chief”), and the ancestor of all the Hawaiian people. “Thus the kalo plant,” writes Kame‘eleihiwa, “which was the main staple of the people of old, is also the elder brother of the Hawaiian race, and as such deserves great respect” (p. 24). Kame‘eleihiwa goes on to explain in traditional Hawaiian society, as in the rest of Polynesia, it is the duty of younger siblings and junior lineages to love, honor, and serve their elders. This is the pattern that defines the Hawaiian relationship to the ‘āina and kalo that together feed Ka Lāhui Hawai‘i [the Hawaiian Nation]. Thus, the “modern” concepts of Aloha ‘Āina, or love of the land, and Mālama ‘Āina, or serving and
caring for the Land, stem from the traditional model established at the time of Wākea. The Hawaiian does not desire to conquer his elder female sibling, the ‘Āina, but to take care of her, to cultivate her properly, and to make her beautiful with neat gardens and careful husbandry.

Moreover, throughout Polynesia, it is the reciprocal duty of the elder siblings to hānai (feed) the younger ones, as well as to love and ho‘omaluh (protect) them. The relationship is thereby further defined: it is the ‘Āina, the kalo, and the Ali‘i Nui who are to feed, clothe, and shelter their younger brothers and sisters, the Hawaiian people. So long as younger Hawaiians love, serve, and honor their elders, the elders will continue to do the same for them, as well as to provide for all their physical needs. Clearly, by this equation, it is the duty of Hawaiians to Mālama ‘Āina, and, as a result of this proper behavior, the ‘Āina will mālama Hawaiians. In Hawaiian, this perfect harmony is known as pono, which is often translated in English as “righteous,” but actually denotes a universe in perfect harmony. (p. 25)

2. Lōkahi can be translated as “unity” or “harmony” (Pukui & Elbert, 1986). Burrows (1989) described lōkahi as the unity, harmony, and balance that should exist between human beings and their natural environment. Hawaiians maintain this harmonious relationship with nature through spiritual rituals, such as chanting, hula, and the making of offerings to the akua (“gods”) and ‘aumakua (“ancestral spirits”).

3. Pukui and Elbert (1986) translate ‘ike as “knowledge, understanding, awareness, recognition, comprehension, and hence learning.” ‘Ike also means “to receive
revelations from the gods” (p. 96). Kahuna were described by Pukui and Elbert as “priest[s], sorcerer[s], magician[s], wizard[s], minister[s] [or] expert[s] in any profession (whether male or female)” who received 'ike, or sacred knowledge, linking the natural and supernatural realms (p. 114). Kahuna lapaʻau, for example, were healers who had knowledge about medical plants. Kahuna hoʻouluʻai were agricultural experts. Kahuna kilo kilo were astronomers (and astrologers) who observed celestial bodies in search of signs and omens.

4. Manaʻoʻiʻo can be translated as “to have faith” or “to believe” (Pukui & Elbert, 1986). Burrows (1989) described manaʻoʻiʻo as a deep respect for nature that recognizes the mana, or spiritual essence, that imbues all human beings, animals, and elements of nature.

5. Pukui and Elbert (1986) translate kapu as “forbidden,” “sacred,” “holy,” “consecrated,” or “prohibited.” According to Burrows (1989), kapu were sacred prohibitions placed on natural resources in traditional Hawaiian society in order to protect these resources from overexploitation. Kapu were placed, for example, on certain species of fish during spawning season. When spawning season ended, these kapu were removed, and the fish became noa (“profane”) (i.e., the fish were no longer forbidden, and could be eaten by the Hawaiian people).

A primary purpose of Project Hoʻoponopono was to position the stories of the team members within a traditional Hawaiian universe: that is, a universe characterized by spiritual ecology. Spiritual ecology was, therefore, an appropriate paradigm with which to conduct and construct Project Hoʻoponopono.
The Ecofeminist/Ecoequalist Paradigm and "Project Ho'oponopono"

Ecofeminists believe that there is a direct connection between the exploitation of nature and the oppression of women. Ecofeminist Ynestra King (1983) wrote: "The hatred of women and the hatred of nature are intimately connected and mutually reinforcing" (p. 118). Kinsley (1995) echoes her sentiments, writing "attitudes, presuppositions, and social and political forces that are arrayed against nature in attempts to dominate and master it are the very same attitudes and forces that are implicated in the hatred, exploitation, and oppression of women" (p. 203).

Ecoequalists, like ecofeminists, believe that there is a direct connection between social oppression and environmental degradation (Hogan & Priest, 1996). The ecoequalists, however, are not exclusively concerned with the oppression of women, per se. Often, ecoequalists examine the relationships that exist between the oppression of indigenous peoples through the processes of colonialism and the destruction of the habitats these peoples once occupied (cf. Kameʻeleihiwa, 1992; Trask, 1999).

The ecofeminist/ecoequalist paradigm is predicated upon the belief that: (a) all living beings are interconnected and interdependent; and (b) social oppression always leads to environmental degradation (Hogan & Priest, 1996; Mellor, 1992; Mies & Shiva, 1993). Native Hawaiian scholars working within this paradigm, such as Manette Ah Nee-Benham, Lilikalā Kameʻeleihiwa, and Haunani-Kay Trask, have documented a complex web of pathways extending from colonization to (re)education to cultural destruction to environmental degradation in Hawai‘i (cf. Ah Nee-Benham & Heck, 1998; Kameʻeleihiwa, 1992; Trask, 1999).
A primary purpose of *Project Ho‘oponopono* was to position the experiences of the team members within the historical context of American colonialism in Hawai‘i. The ecofeminist/ecoequalist paradigm was, therefore, an appropriate paradigm with which to conduct and construct *Project Ho‘oponopono*.

**Research Questions/Topics**

1. I asked each participant to describe his or her self-ascribed multiple identities; that is, I asked each participant to describe his or her perceptions of him or herself.

2. I asked each participant to describe his or her perceptions of the other team members.

3. I asked each participant to describe his or her personal and/or professional experiences with racism, sexism and/or homophobia/heterosexism.

4. I asked each participant to describe the impact of racism, sexism, and/or homophobia/heterosexism on collaborative processes and outcomes at the AAADTP.

5. I asked each participant to describe his or her thoughts, feelings, and beliefs about the colonization of the Hawaiian archipelago and the Native Hawaiian people by the United States government.

6. I asked each participant to describe the impact of American colonialism in Hawai‘i on collaborative processes and outcomes at the AAADTP. That is to say, I asked each participant to describe the ways in which American colonialism in Hawai‘i impacted his or her relationships with the other team members and with his or her Native Hawaiian students and their families.
Other Questions (Imaginary Dialog)

The Work of “Kumulipo” in “Project Ho’oponopono”

Reader: What, exactly, is Kumulipo?

Thomas: Kumulipo (“beginning in deep darkness”, or “in the far past”) is a sacred genealogical prayer and creation chant that describes the familial relationships that exist among the Hawaiian ali‘i, or ruling chiefs, the akua, or Hawaiian gods and goddesses, the maka‘ainana, or common people of ancient Hawai‘i (e.g., the farmers, fisherpeople, and craftspeople), the heavenly constellations and stellar bodies, and the plants and animals that inhabit the earth and its vast oceans. Queen Liliu‘okalani, the last monarch of the sovereign Hawaiian Kingdom, described Kumulipo as “an ancient prayer for the dedication of the high chief Lono-i-ka-makahiki to the gods soon after his birth.” (Her Majesty, Queen Liliu‘okalani, 1897, as cited in Beckwith, 1972, p. 7). Queen Liliu‘okalani believed Kumulipo was composed by Keaulumoku in 1700 AD, and transmitted, orally, from one generation to the next.

Professor of Hawaiian Studies Haunani-Kay Trask (1999) observed that the mo‘olelo, or history of the Hawaiian people, can be found in traditional genealogical chants, and that the Native Hawaiian identity is derived from the “great cosmogonic genealogy, the kumulipo” (p. 140). Native Hawaiian scholar Lilikalā Kame‘eleihiwa (1992) noted “the essential lesson” of Kumulipo is “the interrelatedness of the Hawaiian world, and the inseparability of its constituent parts,” and the “genealogy of the Land, the Gods, Chiefs, and people intertwine with each other and with all the myriad aspects of the universe” (p.2). She wrote
in traditional times, the telling of any Hawaiian history began properly with traditional beginnings. A mo‘olelo (history) would begin with the hero’s immediate antecedents or several generations further back along the ancestral lineage. In some instances, it would start at the very beginning of time, as when Kalani-nui-‘ia-mamao, a Hawai‘i island Chief, was born. His birth chant was the Kumulipo, that distant dark beginning of the earth:

\[
O \text{ ke au i kāhuli wela ka houna} \\
\text{At the time of changing, the earth was hot} \\
O \text{ ke au i Kāhuli lole ka lani} \\
\text{At the time of changing, the heavens unfolded} \\
O \text{ ke au i kūka ‘iaka ka lā} \\
\text{At the time when the sun appeared in shadows} \\
E \text{ ho’omālalama i ka mālama} \\
\text{Causing the moon to shine} \\
O \text{ ke au o Makali‘i ka pō} \\
\text{At the time when the Pleiades were seen in the night} \\
O \text{ ka walewale ho’okuma homua ia} \\
\text{It is the slime that establishes the earth} \\
O \text{ ke kumu o ka lipo, i lipo ai} \\
\text{At the beginning of the deep darkness, darkening} \\
O \text{ ke kumu o ka Pō, i pō ai} \\
\text{At the beginning of the night, only night}
\]
**O ka lipolipo, o ka lipolipo**

In the unfathomable darkness, dark blue and bottomless

**O ka lipo o ka lā o ka lipo o ka pō**

In the darkness of the sun, in the endless night

**Pō wale hoʻi**

Indeed, it was only night

**Hānau ka pō**

The night gave birth

**Hānau Kumulipo i ka pō, he kāne**

Kumulipo [foundation of darkness] was born in the night, a male

**Hānau Pōʻele i ka pō, he wahine**

Pōʻele [the dark night] was born in the night, a female...

From that moment onward, the world and everything in it would unfold in genealogical sequence, from creatures of the sea to those of the Land, from the Land itself to Gods and Chiefs, and so on until the present time. The Chief’s birth chant proclaimed him or her to be an inseparable part of an ancient procession of life. It also defined the Chief’s relationship to the Land. (Kameʻeleihiwa, 1992, pp. 1-2).

According to *Kumulipo*, the union of Papa, the “earth mother,” and Wākea, the “sky father,” resulted in the birth of the Hawaiian islands. From the offspring of Papa and Wākea came *kalo*, or the taro plant, and from the *kalo* came the Hawaiian people. The Hawaiian people, therefore, consider themselves to be the younger siblings of the
‘āina, or land, and the *kalo*, or taro plant (Kame‘elehiwa 1992; Trask, 1999).

Kame‘elehiwa (1992) described

the epic tradition of Wākea and Papa, the sky-father and earth-mother, who by the ‘Ōpūkakonua lineage were half-brother and half-sister. These two were said to be

the parents of islands, Hawai‘i and Māui (and later Kaua‘i, Ni‘ihau, Lehua, and Ka‘ula), as well as the ancestors of *Ka Lāhui Hawai‘i* [the Hawaiian people].

According to tradition, their first human off-spring was a daughter, Ho‘ohōkūkalani (to generate stars in the sky), who matured into a great beauty. A
desire for his daughter welled up in Wākea, but he hoped to gratify his desire
without his sister and wahine (woman, or wife) knowing of it.

... Wākea was ... alone with his daughter Ho‘ohōkūkalani, and he
seduced her. Being a faithful daughter, Ho‘ohōkūkalani told her mother what had occurred. After a dreadful row, Papa left Wākea in anger and took other lovers,
although they were eventually reconciled and she would bear him other islands.

The first child of Wākea and Ho‘ohōkūkalani was an unformed foetus, born
prematurely; they named him Hāloa-naka (quivering long stalk). They buried
Hāloa-naka in the earth, and from that spot grew the first *kalo* plant. The second
child, named Hāloa in honor of his elder brother, was the first Hawaiian *Ali‘i Nui* [Great Chief] and became the ancestor of all the Hawaiian people. Thus the *kalo*
plant, which was the main staple of the people of old, is also the elder brother of
the Hawaiian race, and as such deserves great respect. (Kame‘elehiwa, 1992, pp.
23-24)
The original text of *Kumulipo* was first printed, in the Hawaiian language, in Honolulu, in 1889, from a manuscript belonging to His Majesty, King David Kalakaua, Hawai‘i’s last king. The 2102 line epic poem was published as a 66 page pamphlet titled, *He pule ho ʻolaʻa aliʻi. He Kumulipo no Ka I - amamao a ia Alapai - wahine (“A Prayer for the Consecration of a Chief, a Kumulipo for Ka I i mamo and [passed on] to the Woman Alapai”)*. The manuscript was translated into the English language by Her Majesty, Queen Liliuʻokalani, and titled, *An Account of the Creation of the World According to Hawaiian Tradition*. Translated from original manuscripts preserved exclusively in her majesty’s family, by Liliuokalani of Hawai‘i. *Prayer of Dedication. The Creation for Ka I i mamo, from him to his daughter Alapai wahine, Liliuokalani’s great-grandmother. Composed by Keaulamoku in 1700 and translated by Liliuokalani during her imprisonment in 1895 at Iolani Palace and afterward at Washington Place, Honolulu; was completed in Washington D.C., May 20, 1987. Beckwith (1972)* described *Kumulipo* as the principal source of information regarding the mythology, cultural traditions, sociopolitical structures, and cosmological understandings (i.e., the worldview) of the indigenous Hawaiian people before the arrival of Captain Cook and the Calvinist missionaries, beginning in 1778.

Reader: Well, O.K. But why the emphasis on *Kumulipo* in a research study about an Adolescent Day Treatment Program Student Service Delivery Team that provided special education and related services to Native Hawaiian youth with emotional disabilities and challenging behaviors?
Thomas: The team members believed that the AAADTP students and their families had been damaged by American colonialism in Hawai‘i. The team members believed that the results of American colonialism in Hawai‘i (i.e., the loss of land, language, and cultural identity among the Native Hawaiian people) contributed to the high rates of poverty, substance abuse, domestic violence, and incarceration that plagued the AAADTP students and their families.

After conducting the Project Ho‘oponopono Pilot Study, I formulated a number of questions about what existed in Hawai‘i, and in the minds of the Hawaiians, prior to 1778, the year Captain James Cook became the first European to “make contact” with the indigenous people of Hawai‘i.

What were the Hawaiian people like before they lost their land, their language, their cultural identities?

How did the Hawaiians perceive themselves? And how did they perceive their place in the cosmos?

What was the nature of the precontact Hawaiian universe?

What did colonialism destroy? What was lost? What was disrupted? What was transformed? What was replaced?

The answers to these questions, according to Kame‘eleihiwa (1992), Trask (1999) and other Hawaiian scholars, lie embedded within the 2,102 lines of Kumulipo.

I decided to construct a textual collage that juxtapositioned the stories of the AAADTP team members with the (e.g., essays, poetry, lyrics, news, etc.) of others who have experienced racism, sexism, homophobia/heterosexism, and colonialism, and with
the 16 chants that comprise *Kumulipo*. In doing so, I hope to: (a) position the stories of the AAADT team members within the larger story of American colonialism in Hawai‘i; (b) provide the reader with opportunities to experience the traditional Hawaiian universe as depicted by Keaulumoku in the early 18th century; and (c) invite the reader to move back and forth through time, from the cosmogonic beginnings of the traditional Hawaiian universe (a universe inhabited by 'ākua, or gods and goddesses, 'aumakua, or ancestral spirits, and kumupa‘a, or spiritual guides, as well as demi-gods and mortal heroes) to a contemporary Hawai‘i inhabited by people from many ethnocultural backgrounds (i.e., a Hawai‘i characterized by multiple constructed realities and competing ideologies and ontological constructs, as evidenced by the competing experienced realities of the four AAADTP team members).

*Reader:* *Kumulipo* sounds like a very powerful story. *How can the stories of the team members compete with gods and goddesses, heroes, and the cosmogonic beginnings of the Hawaiian universe? Aren’t you worried that *Kumulipo* will “crowd out” or “overpower” the stories of the team members?*

*Thomas:* No. Not really. The experiences of the team members are vivid and intense. I think the reader will find their stories compelling and interesting. And I don’t think that *Kumulipo* and the stories of the team members are “in competition” with one another. Rather, I think they complement one another and form a holistic “picture” of *what was* (i.e., a traditional Hawaiian universe characterized by fluid boundaries between the natural and supernatural realms and an interdependent, interconnected, and genealogical relationship among the Native Hawaiian people and the ‘āina, or earth, from which they
descended), what is (i.e., a Hawai‘i characterized by ethnocultural diversity and competing ideologies and ontological and epistemological constructs, and by a Native people, *Ka Lahui Hawai‘i* [the Hawaiian Nation*]*), many of whom have been damaged by the loss of land, language, and cultural identity), and what can be (e.g., a public education system that honors, respects, reinforces, and reflects the ontological and epistemological understandings and related cultural values of the Native Hawaiian people, and an environmental policy predicated on a deep love and reverence for the ō‘ina [“land”], kai [“ocean”], and wai [“fresh water”] of Hawai‘i). Truly, I believe in the viability of *Project Ho‘oponopono* as surrealist collage. Each component of the collage, every story, every chant, represents an ontological understanding, a knowledge construct, an experienced reality; every story, every chant, invites the reader to experience the 1998-1999 school year at the AAADTP, and to consider what was, what is, and what can be regarding public education and environmental policy in Hawai‘i.

*Reader: O.K. I think I understand why you chose to use Kumulipo as a conceptual framework for this study. But what about the issue of language? The postmodernists believe that language determines culture, and that a person can never really understand the worldview of another cultural group unless he or she speaks the language associated with that culture. Do you speak Hawaiian?*

*Thomas: No. I cannot read, write, speak, or understand the Hawaiian language. And I agree with the postmodern assertion that language determines culture. Hence, I do not claim to have a deep understanding of the ontological constructs of the pre-colonial Hawaiian people. The *limited* understanding I do have is based on the work of*
contemporary Native Hawaiian scholars (cf., Ah Nee-Benham & Heck, 1998; Kame'elehiwa, 1992; Trask, 1999), and on English-language translations of *Kumulipo* (cf., Beckwith, 1972). Furthermore, I did not analyze, or even attempt to describe, the ontological or epistemological constructs of the Native Hawaiian people. Rather, I attempted to provide the reader an opportunity to construct his or her own knowledge regarding the traditional (i.e., pre-colonial) Hawaiian universe by embedding the stories of the team members within the 16 chants that comprise *Kumulipo*. 
CHAPTER 2: REVIEW OF THE LITERATURE

Collaboration can be conceptualized as a dynamic, interactive, and nonhierarchical process characterized by power sharing and equity among two or more coequal partners who collectively set goals, make decisions, and solve problems through negotiation, cooperation and consensus building (Friend & Cook, 1992; Mostert, 1998; Pugach & Johnson, 1995). Genuine collaboration is a creative process that generates synergy, resulting in outcomes that are different from and better than any original solutions that an individual could independently produce (Bruner, 1991; Idol, Nevin, & Paolucci-Whitcomb, 1994). Collaboration, however, can be undermined by conscious and/or unconscious prejudice among team members (Thayer-Bacon & Brown, 1995). Collaboration can also be undermined by false consciousness (i.e., denial of one's own oppression) (Lather, 1986). Processes that reinforce and/or reproduce systems of privilege/oppression based on ethnocultural identity, gender, sexual orientation, and/or disability status are collaborative in name only; that is to say, there can be no genuine collaboration without equality among partners and respect for difference.

Collaboration among professionals who provide special education and related services to students with special needs and their families is important for a number of reasons. First, the complex structural changes among families and communities, demographic shifts, and related social problems that characterize contemporary American society necessitate collaboration (Dettmer, Thurston, & Dyck, 1996; Kunc, 1992; Noddings, 1992). Second, federal laws directly mandate and/or support collaboration (Mostert, 1998). Third, collaboration can facilitate and support the inclusion of students
with special needs in general education systems (Johnson, LaMontagne, Elgas, and Bauer, 1998; Thousand, Villa, & Nevin, 1994; York, Giangreco, Vandercook, & MacDonald, 1992). Finally, collaboration is an essential component of multicultural special education (Harry, Kalyanpur, & Day, 1999; Kalyanpur & Harry, 1999; Obiakor, Schwenn, & Rotatori, 1999).

A number of factors make collaboration among and between members of the Native Hawaiian communities and the professionals who provide special education and related services to Native Hawaiian students particularly important. First, the Hawaiian people strongly value interpersonal relationships characterized by reciprocity and cooperation (Kameʻeleihiwa, 1992; Pukui, Haertig, & Lee, 1983; Trask, 1999). Second, collaboration is needed to develop and implement curricula that are meaningful to Native Hawaiian students and to perpetuate the oral histories, cultural traditions, and ontological understandings of the Native Hawaiian people (Ah Nee-Benham & Cooper, 2000; Ah Nee-Benham & Heck, 1998; Kameʻeleihiwa, 1992; Trask, 1999). Third, collaboration is needed to develop and implement pedagogies, interventions, and school and classroom structures that are responsive and relevant to the Native Hawaiian culture (Ah Nee-Benham & Cooper, 2000; Ah Nee-Benham & Heck, 1998; Au, 1980; Au & Jordan, 1981; D’Amato, 1998). Finally, educators and related service providers have a role to play in accelerating the process of decolonization (i.e., a return to self-determination among the Native Hawaiian people) (Ah Nee-Benham & Cooper, 2000; Ah Nee-Benham & Heck, 1998).

The purposes of this review of the literature were to: (a) establish the importance
of collaboration among professionals who provide special education and related services
to Native Hawaiian students and their families; (b) position these collaborations within
the context of American colonialism and within the context of the subjugation,
degradation, and near eradication of a once proud and sovereign people; (c) emphasize
the relationships between utilitarian education, colonization, and environmental
destruction; (d) reconceptualize collaboration as an instrument of decolonization and of
social and environmental justice; and (e) examine the impact of ethnocultural diversity,
gender diversity, sexual orientation diversity, and disability status diversity (and of
racism, sexism, homophobia/heterosexism, and ablism), on collaborative processes and
outcomes in special education settings.

Collaboration, Colonization, and the Native Hawaiian People

Ah Nee-Benham and Heck (1998) argued "the longest war in history has been the
war against indigenous peoples" (p. 3). Modern industrial nations have dominated,
enslaved, and colonized these peoples, and have defined the Native role and place at the
bottom of the socioeconomic hierarchy. Trask (1999) noted that when the British
ever explorer Captain James Cook arrived in the Hawaiian archipelago in 1778, he brought
an entirely foreign system into the lives of my ancestors, a system based on a
view of the world that could not coexist with that of Hawaiians. He brought
capitalism, Western political ideas (such as a predatory individualism), and
Christianity. Most destructive of all, he brought diseases that ravaged my people
until we were but a remnant of what we had been on contact with his pestilential
crew.
In less than a hundred years after Cook’s arrival, my people had been dispossessed of our religion, our moral order, our form of chiefly government, many of our cultural practices, and our lands and waters. Introduced diseases, from syphilis and gonorrhea to tuberculosis, small pox, measles, leprosy, and typhoid fever, killed Hawaiians by the hundreds of thousands, reducing our Native population (from an estimated one million at contact) to less than 40,000 by 1890. (pp. 5-6)

In 1893, the Kingdom of Hawai‘i was invaded by the United States marines. Queen Lili‘uokalani, the last monarch of the Hawaiian Kingdom, was forced from the throne and placed under house arrest. In 1900, the Hawaiian islands were annexed as a territory of the United States (Ah nee-Benham & Heck, 1998; Doughtery, 1996; Kame‘eleihiwa, 1992; Trask, 1999).

Those professionals who collaborate with one another in order to provide special education and related services to Native Hawaiian students and their families need to be mindful that these collaborations are taking place within the larger context of American colonialism. Educators and related services personnel who work with Native Hawaiian students and their families must attempt to understand the cultural traditions of the Native Hawaiian people. In order to understand the Hawaiian worldview and related cultural values, these providers must come to know “the people, the ‘āina (land), the stories” (Trask, 1959). They must listen. They must come, as the American Indians suggested long ago, to understand the land. Not in the Western way, but in the indigenous way, the way
of living within and protecting the bond between people and 'āina. (p. 120)

Structural Changes, Demographic Shifts, and Related Social Problems

Dettmer et al. (1996) observed, “society’s problems are immense and complex” (p. vi). Structural changes, demographic shifts, and related social problems have created significant increases in the number of students with disabilities and who are at risk (Thomas, Correa, & Morsink, 1995). An increasing number of special needs students are failing in traditional public school settings (Morsink & Lenk, 1992; Stevens & Price, 1992), and an increasing number of students are identified as having special needs (Mostert, 1998; U.S. Department of Education, 1992). Thomas et al. noted “because there are so many students who experience difficulties, and because their needs are so complex, education, social service providers and medical professionals working in isolation are unable to provide these students with appropriate educational programs” (p. 9).

Diversity in Family Structures

Social changes in the decades since World War II have been enormous (Feeney, Christensen, & Moravcik, 2001; Noddings, 1992; Thomas et al., 1995). The two-parent, intact family now constitutes a minority of American households. Many children live in blended families, and cohabitation has become a common family form (Levin, 1993). Fifty-nine percent of all children born in 1983 live with only one parent (Williams, 1992), and more than 46% of children under the age of five receive care outside of the home from a nonfamily caregiver (Hayes, Palmer, & Zaslow, 1990). More children are being raised by their grandparents, and an increasing number of children live in a two-parent
household in which the parents are gay or lesbian (Feeney et al., 2001; Lynch & Hanson, 1992). Diversity in family structures, and in lifestyles among families who are raising children with special needs, have led to an increase in programs that provide a broad range of comprehensive services to at risk children and their families. The development and implementation of these programs have necessitated collaboration among educators, social service providers, and health care professionals (Johnson et al., 1998).

Native Hawaiian Family Structures: The ‘Ohana System, Genealogical Relationships, and the Practice of Hānai

‘Ohana is the Hawaiian term for the extended family (Pukui & Elbert, 1986). Young (1980) observed “to the Hawaiian, the family is center of all relationships,” and noted the ‘ohana is the “extended family bonded by blood and from which any member can expect warmth and support” (p. 11). Trask (1999) noted the ‘ohana can be accurately conceptualized as a “group of both closely and distantly related people who share everything from land and food to children and status” (p. 143).

Kame`eleihiwa (1992) observed we Hawaiians use genealogical relationships to establish our collective identity via a social network of extended ‘ohana (family). Our shared genealogy helps us define our Lāhui (nation) as an entity distinct from the waves of foreigners that have inundated our islands. When we recognize the person next to us as a Hawaiian, we expect that that person will treat us with some degree of aloha. (pp. 2-3)

Within the ‘ohana system, the older people, or kūpuna, are expected to cherish
those who are younger, or the mo'opuna (Trask, 1999). Sharing is critical to the 'ohana and the values of reciprocity and cooperation are deeply embedded within the 'ohana system (Pukui et al., 1983). Hawaiians believe that younger siblings must honor and serve older siblings, and that elder siblings must feed and care for younger siblings (Kameʻeleihiwa, 1992). The 'ohana works most effectively when the kau'ana, or reciprocal relationship between elder and younger siblings, is practiced. Trask observed social connections between our people are through aloha, simply translated as “love” but carrying with it a profoundly Hawaiian sense that is familial and genealogical. Hawaiians feel aloha for Hawai'i from whence they come and for their Hawaiian kin upon whom they depend. (p. 141)

Hānai is the Hawaiian term for adoption (Pukui & Elbert, 1986). Young (1980) observed “exceptionally high rates of adoption and illegitimacy among Hawaiians” (p. 12). Pukui et al. (1983) noted that in pre-contact Hawai'i, the first-born, or hiapo, was given to the grandparents. The saying was Nāu ke keiki kū kae na'au, or “I give you this child, intestines, contents and all.” If a boy, the child was given to the paternal grandparents, and if a girl, the child was given to the maternal grandparents. Young (1980) noted that the child was given freely, without ill feelings. A child did not lose his or her parents through the practice of hānai, but rather, the hiapo gained a more intimate relationship with his or her tūtū, or grandparents. Ties were not severed with the biological parents, and genealogical and familial connections were strengthened through the hānai process. The hānai system benefited the entire 'ohana because: (a) the family genealogy was kept and memorized; (b) skills unique to the 'ohana were taught; and (c)
learning was passed from generation to generation. Young observed that many Hawaiians still associate the term *hānai* with feelings of love and fondness, and noted that foster parents and those who have been entrusted with the care and raising of a Native child often receive much *aloha* and support from their Hawaiians friends and neighbors. Trask (1999) noted “Hawaiians continue to have allegedly ‘illegitimate’ children” and “to *hānai*, or ‘adopt,’ both children and adults outside of Western sanctioned legal concepts” (pp. 142-143). She interpreted the common practice of legal and informal adoptions among members of contemporary Hawaiian communities as both a repudiation of Western colonization and a rejection of Euro-American values. Trask asserted that this “rejection of the nuclear family as the basic unit of society...infuriates social workers, the churches, the legal system, and educators to this day” (pp. 142-143). Hanson, Lynch, and Wayman (1990) argued that the cultural preferences of families must form the primary basis of program planning for children with special needs, and noted that the effectiveness of these programs depend largely on the cultural competence of the program educators and related service providers. Professionals who provide special education and related services to Native Hawaiian students and their families must respect the family structures of the Native Hawaiian people.

**Demographic Shifts**

Mostert (1998) noted public education in the United States has reflected a dramatic demographic shift in the last two decades to a more culturally and ethnically diversified public school population, and that “minority populations have increased significantly as a proportion of school-going children, as have the numbers of students
with special needs" (p. 4). In 1998, 65% of American children were White, non-Hispanic; 15% were Black, non-Hispanic; 15% were Hispanic; 4% were Asian/Pacific Islander; and 1% were Native American/Alaska Native (Children’s Defense Fund, 1999). Williams (1992) found that a “number of predictors of school failure correlate directly with minority status, including poverty, family characteristics, parent education, and language minority status” (p. 157). Feeney et al. (2001) observed that in recent decades the United States has experienced an influx of immigrants and refugees from many parts of the world. They suggested that, whatever their place or circumstances of origin, these families have undergone stress in relocating. Research has indicated that the children of recent immigrants and other students with cultural and linguistic differences are at risk for school failure (Cooper, 1990; First & Carrera, 1988).

*Ethnic Diversity and Cultural Pluralism in Hawai‘i*

Hawai‘i is characterized by ethnic diversity and cultural pluralism. Twenty-three percent of Hawai‘i residents are Caucasian; 20% are Japanese; 19% are Hawaiian or part-Hawaiian; 10% are Filipino; 5% are Chinese; 2% are African American; 1% are Korean; and the remaining 19% of the state’s population is comprised of people from other ethnic categories and includes Native Americans, Sāmoans, Tongans, Micronesians and other Pacific Islanders, Vietnamese, Laotians, Cambodians, and recent immigrants from other Southeast Asian nations and from Latin America (Hawai‘i State Department of Business, Economic Development & Tourism, 1996). This ethnic and cultural pluralism is reflected in the student enrollment of Hawai‘i public schools. Twenty-five percent of the students enrolled in Hawai‘i public schools are Native Hawaiian or part-Hawaiian; 19%
are Filipino; 16% are Caucasian; 12% are Japanese; 3% are Samoan; 3% are Chinese; 3% are African American; 2% are Spanish; 2% are Portuguese; 2% are Korean; and the remaining 13% are of other ethnic categories, and include students from Vietnam, Laos, Cambodia, and other Southeast Asian nations, students from Micronesia, Polynesia, and other Pacific Island entities, students from Latin America, and Native American students (Hawai‘i State Department of Education, 1999). Lynch and Hanson (1992) wrote

one of the greatest concerns associated with increasing diversity is how human service agencies and programs can respond sensitively and effectively to families whose language, experience, and needs differ from those of the dominant culture in the United States. Defining, creating and maintaining caring, responsive services is one of the most challenging tasks that face agencies and interventionists at the threshold of the 21st Century. (p. 355)

Poverty in the United States

Brookins (1993) referred to poverty as “an insidious form of violence that wreaks havoc on the lives of children” (p. 1058). Many American families live in poverty. In 1997, more than five million children lived below the poverty line, and between 1969 and 1997, the number of poor children in America grew by 46% (Children’s Defense Fund, 1999). An estimated 100,000 children are homeless and a majority of homeless women are “mothers, are under 35 years of age, are members of a minority group, have not completed high school, and have experienced more than one episode of homelessness in their lifetimes” (Millburn & D’Ercole, 1993 p. 1161). Poor children are often subjected to homelessness, a lack of medical care, neighborhoods plagued by drug abuse and
Feeney et al. (2001) observed "domestic violence, child abuse and neglect, and exposure to drugs, alcoholism and a steady diet of media violence are present in every socioeconomic group" (p. 28). Fleishner and Van Acker (1990) found, however, that increased poverty levels intensified risk factors such as poor nutrition and inadequate health care, child abuse and neglect, and exposure to violence.

Reeves (1988) noted that of the 95 million women raising children alone, 36% have no high school diploma and half are on welfare. Levin (1986) estimated that 30% of public school children are economically disadvantaged. Increasing numbers of American children are living in poverty, as the gap widens between the rich and poor (Children’s Defense Fund 1999; Collins, Leondar-Wright, & Sklar, 1999; Kozol, 1991).

Thomas et al. (1995) noted a correlation between poor school achievement and intense poverty. Reeves (1988) found that in schools with little poverty, low achievement averaged 11.9%; in schools with moderate poverty, low achievement averaged 23.9%; and in schools with high levels of poverty, low achievement averaged 47.5%. The Children’s Defense Fund (1994) documented a complex and interdependent web of pathways leading from poverty to adverse child outcomes. Poverty, poor nutrition, family stress, housing problems, fewer resources for learning, and school failure are interrelated risks that cannot be effectively addressed in isolation. This complex and interdependent web of pathways experienced by at risk children requires a holistic approach to programming, and necessities collaboration among educators, social service providers, and health care professionals (Dettmer et al., 1996; Mostert, 1998;
Thomas et al., 1995).

Related Social Problems Among Secondary Students

Many students have experienced intense social problems related to these complex structural changes and demographic shifts. Hechinger (1992), Noddings (1992), and Kunc (1992), all observed increased rates of pregnancy, substance abuse, and violent crime among secondary students. Thomas et al. (1995) established a correlation between these increased rates of pregnancy, substance abuse, and violent crime and the increased number of students with special needs. Hechinger observed that adolescents in the United States were at much higher risk of death than those in other industrialized nations, and Noddings noted

- teenage pregnancies nearly doubled between 1965 and 1985; the teen suicide rate has doubled in the same period of time; teenage drinking takes a horrible toll in drunk driving accidents and dulled sensibilities; children take guns to school, and homicide is the leading cause of death among minority teens; a disgraceful number of children live in poverty. (p. xiv)

Kunc (1992) expressed alarm at the severity of social problems among secondary students, and identified what he believed to be an epidemic of self-hatred in society and in the schools. He wrote:

- Academic averages are plummeting, the drop-out rate is increasing, and teen pregnancy is becoming a major social concern. Teenage suicide is increasing at an exponential rate and now has become the second leading cause of adolescent death in the United States and Canada. Extreme violence, drug dependency,
gangs, anorexia nervosa, and depression among students have risen to the point that these problems now are perceived almost as an expected part of high school culture. [These]...are the symptoms of a society in which self-hatred has become an epidemic. Feelings of personal inadequacy have become so common in our schools and our culture that we have begun to assume that it is part of the nature of being human. It is certainly questionable whether our society will be able to survive if this self-hatred is allowed to flourish. (pp. 37-38)

*Interprofessional Collaboration*

Thomas et al. (1995) suggested the needs of individual students are too complex to be handled by a single professional working in isolation, and too diverse to be addressed by the knowledge base of a single profession. Many public school systems have responded to the complex needs of diverse student with disabilities and student at risk populations by entering into partnerships with health and human services agencies to jointly develop, staff, administer, and coordinate interagency, multidisciplinary programs that provide comprehensive services to students with special needs. These interagency, multidisciplinary programs are characterized by interprofessional collaboration among educators, social service providers, and health care professionals (Lourie, Stroul, & Friedman, 1998; Melaville & Blank, 1991; Soler & Shauffer, 1993; U.S. Department of Education, 1993).

*Colonization, Poverty, and Related Social Problems Among the Native Hawaiian People*

Ah Nee-Benham and Heck (1998) noted for Native Hawaiians, who were involuntarily colonized beginning with
increasing Western contact in the late 1700s and later conquered and annexed by the United States in 1893 (for which President Clinton recently apologized formally), the result of prolonged contact with foreign values and government has been...devastating. Western domination has largely stripped us of our language, customs, social position, self-governance, and cultural identity. In education, we have often been denied equal access to quality schools and, therefore, more promising economic and social status. Educational policies are often overtly, or covertly, racist and reflect wider cultural attitudes Euro-Americans hold about ‘other’ ethnic groups. (pp. 3-4)

American colonization has directly contributed to poverty and related social problems among the Native Hawaiian people (Ah Nee-Benham & Heck, 1998; Kame‘eleihiwa, 1992; Trask, 1999).

Native Hawaiians are underrepresented in professional jobs and overrepresented in low-status and poorly compensated occupations (Alu Like and the Office of Hawaiian Affairs, 1989). Native Hawaiians experience higher poverty levels and higher levels of welfare enrollment than do most other ethnic and/or cultural groups in the state of Hawai‘i (Kamehameha Schools/Bishop Estate, 1993). Native Hawaiians also suffer from many social problems due to low self-esteem and ethnic stereotyping (Alu Like, 1989). Social problems among Native Hawaiians include high levels of alcohol and narcotics abuse, high levels of incarceration, high levels of suicide, the breakdown of the family and extended family unit, and a large number of reported child abuse and neglect cases (Ah Nee-Benham & Heck, 1998). It is estimated that 30% of adult Hawaiians are
functionally illiterate (Kamehameha Schools/Bishop Estate, 1993). Statistics regarding pregnancy for Native Hawaiians indicate high rates of teen pregnancy, so-called "illegitimate" births, insufficient prenatal care, congenital anomalies, and infant death (Ah Nee-Benham & Heck, 1998; E Ola Mau, as cited in Alu Like & The Office of Hawaiian Affairs, 1989). Native Hawaiians also have lower life expectancies due to accidental death and chronic and terminal illnesses such as heart disease, cancer, diabetes, and hypertension, than do other ethnic and/or cultural groups in the state of Hawai‘i (Alu Like, 1989).

Social Problems Among Native Hawaiian Students

Native Hawaiian students have been subjected to curricula that have distorted and degraded the history and culture of the Native Hawaiian people (Trask, 1999). These culturally irrelevant curricula have often been implemented through pedagogical practices that were unresponsive to the Native Hawaiian culture (Ah Nee-Benham & Heck, 1998; Au, 1980; Au & Jordan, 1981). Many Native Hawaiian students continue to resist educational practices and classroom structures that are in conflict with traditional Hawaiian cultural values (D’Amato, 1988).

Ah Nee-Benham & Heck (1998) noted conquered cultures often disdain dominant education because it is perceived as supporting the dominators. Where aspirations are present, institutional structures often prevent full participation and benefit for some groups. This lack of educational achievement has contributed to the Native Hawaiians' considerable overrepresentation in vocational and special education programs. (p.45)
Native Hawaiian students also rank well below students from other ethnic categories in the state of Hawai‘i on standardized achievement tests (Kamehamcha Schools/Bishop Estate, 1993).

Native Hawaiian children are often subjected to poverty, homelessness, a lack of medical care, neighborhoods plagued by drug abuse and violent crime, domestic violence, and malnutrition (Ah Nee-Benham & Heck, 1998; Alu Like & The Office of Hawaiian Affairs, 1989; Kamehamcha Schools/Bishop Estate, 1993). Many Native Hawaiian students are enmeshed in a complex and interdependent web of pathways leading from colonization to poverty to adverse child outcomes. Poverty, poor nutrition, a lack of adequate medical attention, family stress, domestic violence, substance abuse, teen pregnancy, housing problems, fewer resources for learning, and school failure are interrelated risks experienced by many Native Hawaiian youth (Alu Like & The Office of Hawaiian Affairs, 1989, Ah Nee-Benham & Heck; 1998; Kamehamcha Schools/Bishop Estate, 1993). Trask (1999) suggested that the self-esteem and cultural identity of Native Hawaiian children has been damaged through the processes of American colonization, and Ah Nee-Benham and Heck (1998) observed “beyond the low academic statistics and poverty numbers lies a more devastating truth; that is, cultural identity, or affinity to a cultural group, remains jeopardized by a lack of self- and cultural- esteem” among Native Hawaiian youth (p. 4). The complex and interrelated social problems experienced by many Native Hawaiian students require a holistic and culturally responsive approach to programming, and necessitate collaboration among and between men and women from the Native Hawaiian communities, educators, social service providers, and health care
Federal Laws Mandate Collaboration

Collaboration among professionals who provide special education and related services to students with special needs and their families is mandated by federal law. Mostert (1998) identified a number of federal laws that mandated and/or directly contributed to increased interprofessional collaboration in education settings. PL 93-122, *The Rehabilitation Act* -- section 504 (1973) required institutions receiving federal funds not discriminate against persons with disabilities. PL 94-142, *The Education for All Handicapped Children Act* -- EHA (1975) mandated transdisciplinary collaboration as a means of developing effective interventions for all students with disabilities from five to eighteen years of age. Schools were required to provide a full range of services to these students, and these services were to be delivered in the least restrictive environment. All professionals involved in the delivery of services were required to participate in the development and monitoring of the students' Individual Education Program (IEP) plans. PL 99-457, *Amendments to EHA* (1986) further strengthened interprofessional collaboration in educational settings by focusing on services for younger children. Services were mandated for three to five year old children. The *Amendments to EHA* also provided incentives for states to provide services to children from birth to three years of age and their families, and required an early childhood version of the IEP, referred to as the Individual Family Services Plan (IFSP). PL 101-476, *The Individuals with Disabilities Education Act* -- IDEA (1990) strengthened and expanded EHA. IDEA mandated increased collaboration among related services personnel in order to provide
transition services for students in secondary schools who were preparing to move from school to work. IDEA also expanded the definition of related services to include rehabilitation, counseling, and social work services. PL 101-336, *The American with Disabilities Act* – ADA (1990) extended protection for persons with disabilities into the private sector by expanding civil rights statutes and requiring that public transportation, all newly constructed facilities, and businesses employing fifteen or more people be made accessible to persons with disabilities.

**Collaboration and Inclusive Education**

Heward and Orlansky (1992) observed a society is judged by the manner in which it treats those who are different and noted the American educational system has had a less than stellar history regarding the needs of children with disabilities. Prior to the passage of IDEA in 1975, individuals with disabilities were defined by pathological identities and systematically segregated from their nondisabled peers (Deno, 1970; Dunn, 1968; Ferguson, Ferguson, & Bogdan, 1989). Smith and Luckasson (1995) observed that the justifications presented for excluding children with disabilities from public education "are shocking by today's standards" (p. 21). The State Supreme Court of Wisconsin, for example, justified excluding a young boy with cerebral palsy from school because he "produces a depressing and nauseating effect upon the teachers and school children" (*State ex rel. Beattie v Board of Education*, 1919).

Children with even the mildest of disabilities were routinely institutionalized in residential facilities. These residential facilities were often located in rural areas. Institutionalized children rarely interacted with their noninstitutionalized peers. Smith
and Luckasson (1995) noted "because of the widely held belief that individuals with disabilities would contaminate the regular population, many people spent their entire lives in these institutions, isolated from the mainstream of society" (p. 25).

Many individuals with disabilities and their families and advocates perceived these exclusionary practices and segregated programs as unjust and discriminatory (Kaufman, 1993). A coalition of civil rights advocates and advocates for the rights of children with disabilities challenged these inequities by applying the principles previously set forth in court decisions regarding segregated education based on race (e.g., *Brown v Board of Education*, 1954) to the field of special education (Ferguson et al., 1987; Shapiro, 1994).;

The U.S. Congress acknowledged the systematic discrimination against children with disabilities and responded by passing legislation to protect the civil rights of these children. IDEA included seven key provisions, one of which required that students with disabilities be educated in the *least restrictive environment*. The U.S. Congress wrote:

> to the maximum extent appropriate, children with disabilities, including children in public or private institutions or other care facilities, are educated with children who are not disabled, and that special classes, separate schooling, and other removal of children with disabilities from the regular educational environment occurs only when the nature of the severity of the disability is such that education in regular classes with the use of supplementary aids and services cannot be achieved satisfactorily...(20 U.S.C., section 1412[5][B])

Congress, thus, endorsed a preference for integrated schools and inclusive classrooms,
and stated that, whenever possible, children with disabilities should be educated with their nondisabled peers (Brady, McDougall, & Dennis, 1989).

Inclusive education is both a values-based set of practices and a philosophical movement whose purpose is to empower all students to fully participate in their local school communities (Udvari-Solner, 1997). Inclusive practices are predicated upon the belief that all children with disabilities have inherent and intrinsic value as human beings, regardless of the type or intensity of their perceived educational, physical, or psychological challenges (Udvari-Solner & Thousand, 1995). Proponents of inclusion have, therefore, maintained that children with disabilities have a basic human right to be educated alongside their nondisabled peers in general education environments (Jenkins et al., 1994, Kunc, 1992), and have argued that segregated special education programs are "the moral equivalent of apartheid and even slavery" (Fuchs & Fuchs, 1995, p. 523).

A growing body of research indicates that inclusion benefits students with and without disabilities, resulting in improved academic, behavioral, and social outcomes for both groups (Lipsky & Gartner, 1995). Inclusive education, for example, has been shown to improve the attitudes of nondisabled students toward students with disabilities, and has facilitated the development of positive relationships and friendships among children with and without disabilities (Snell, 1990). Jenkins et al. (1994), and others, however, have argued that inclusion should not be conceptualized as an outcome-based educational practice whose implementation is dependent upon empirical data, but rather, as an ethical and human rights issue whose implementation is a matter of moral imperative.

Udvari-Solner (1997) noted that the inclusive education movement has emerged
as a powerful critical force within the larger school reform movement. The inclusive education movement has served as a catalyst for providing appropriate education to previously marginalized students (Deno, 1970; Dunn, 1968; Ferguson, et al., 1987) and has encouraged reformers to reconceptualize educational practices and restructure schools so that they are more responsive to the needs of all students (Kaufman, 1993; Sailor, 1991; Skritic, 1995; Stainback & Stainback, 1992; Thousand & Villa, 1992). The values and beliefs that drive and inform the inclusive education movement are compatible with and supportive of the ideologies of reconstructivist thought, the ethic of social justice, and the principles of multicultural education (Udvari-Solner & Thousand, 1996).

The inclusive education movement has provoked a critique of contemporary school culture. This critique has supported the efforts of progressive educators to realize more socially just, democratic, and humanistic learning communities (Kunc, 1992; Skrite, 1995). Proponents of inclusive education continue to address the "savage inequalities" that exist within the American education system and to confront the overrepresentation of poor, minority, and limited English proficient students in segregated special education programs (Artiles & Trent, 1994; Chinn & Selma, 1987; Kozol, 1990; Oswald, Coutinho, Best, & Singh, 1999; Reschly, 1987). Inclusive educators value diversity among groups and individuals (Udvari-Solner & Thousand, 1996) and have reconceptualized uncompromised inclusion as the struggle for social justice and human rights (Jenkins et al., 1994).

Udvari-Solner (1997) identified a number of practices that characterize inclusive education programs.
1. Children with disabilities attend the same school that they would attend if they were not disabled and are full members of age appropriate classroom communities (Brown, et al., 1989a; Sailor, 1991).

2. The severity or type of a child’s perceived disability does not in any way prevent his or her full participation in general education programs. This principle of zero reject guides the inclusive education movement (Sailor et al., 1989).

3. Natural proportions are maintained in school and classroom enrollments. The number of children with disabilities in any given school or classroom represent the proportion of persons with disabilities found in the general community. Children with disabilities do not attend segregated programs and are not assigned to particular schools or classrooms based on the severity or type of their disability (Brown et al., 1989b).

4. The practice of “tracking,” or grouping students by ability, is replaced by heterogenous classroom groupings comprised of students with a range of perceived abilities and disabilities. Special classes and segregated programs for homogenous groups of students who have been labeled “disabled,” “gifted and talented,” or “college-bound” are conceptualized as unfair and antidemocratic within the inclusive education paradigm and do not exist in uncompromisingly inclusive schools (Margolin, 1996; Oakes & Lipton, 1990; Sapon-Shevin).

5. Inclusive educators utilize a variety of strategies to facilitate and support the inclusion of students with disabilities in general education settings. These inclusive strategies include (a) flexible learning goals and outcomes; (b) cooperative and collaborative learning activities; (c) peer-mediated approaches to teaching and learning;
(d) heterogeneous ability groupings; (e) thematic instruction; (f) activity-based, community-referenced, and experiential approaches to teaching and learning that involve a multiplicity of intelligences and accommodate a variety of learning styles; and (g) alternative, authentic, and curriculum-based multimethod assessment procedures (Gardner, 1987, Giangreco & Putnam, 1991; Heron & Jorgensen, 1995; Karr & Schwenn, 1999; Thousand et al., 1994; Udvari-Solner, 1992).

6. Special education and related services are provided within the context of inclusive classroom and community environments. Students receive most related services in the inclusive classroom and do not attend resource rooms or participate in segregated "pull-out" programs (Friend et al., 1993; Thousand & Villa, 1992; York et al., 1992).

7. Collaboration can facilitate and support the inclusion of students with disabilities in mainstream learning environments and is an essential component of inclusive education. Special educators, general educators, and related service providers collaborate with one another in order to develop, implement, and evaluate programming, adapt curricula and materials, provide appropriate instruction and related services, and facilitate the full participation of students with disabilities in all classroom activities. A number of collaborative models have been developed and utilized to provide assistance to students with diverse learning needs, including: (a) collaborative consultation models; (b) co-teaching models; (c) team teaching models; (d) itinerant models; and (e) cross categorical support models (Friend et al., 1993; Giangreco & Putnam, 1991; Heron & Jorgensen, 1995; Thousand & Villa, 1992; Thousand et al., 1994; Udvari-Solner, 1992;
Collaboration and Multicultural Special Education

Collaboration is an essential component of multicultural education in special education settings (Harry et al., 1999; Kalyanpur & Harry, 1999; Obiakor et al., 1999). Dettmer et al. (1996) suggested that American educators must prepare students to function in diverse, multicultural societies by modeling the cooperation and collaboration skills that they will need in order to survive in an increasingly complex and interconnected world. Dettmer et al. noted to demonstrate these skills convincingly, educators must show their ability to work collaboratively as team members in school settings. As they interact with others, educators must demonstrate that they value diversity, respect differing philosophies, and accommodate individuality in teaching and learning styles.

(p.106)

Dettmer et al. further noted that the principles of multicultural awareness and acceptance should be infused throughout the school day, and suggested that collaboration among professionals from different cultures can be particularly facilitative and supportive in this endeavor.

Collaboration among and between men and women from the dominated cultural groups, the voluntary immigrant groups, and the dominant Euro-American group, persons with disabilities, and the professionals who provide special education and related services to students with special needs and their families is necessary to: (a) develop and implement authentic multicultural curricula that include the diverse voices and multiple
perspectives of the many peoples of the United States (Banks, 1998; Nieto, 1996); (b) include the voices and perspectives of persons with disabilities in the multicultural curriculum (Prater, Sileo, & Sileo, 1997; Sleeter & Grant, 1991); (c) adapt the multicultural curriculum so that it meets the individual needs of students with disabilities (Voltz & Dooley, 1999); (d) develop and implement culturally relevant pedagogies (Ladson-Billings, 1994); (e) adapt these culturally relevant pedagogies so that they meet the individual needs of students with disabilities (Harry, et al., 1999; Kalyanpur & Harry, 1999); (f) empower students from oppressed cultural groups, raise their social status, and have them achieve equality throughout society (Sleeter, 1991); and (g) empower students with disabilities, raise their social status, and have them achieve equality throughout society (Rotatori & Obi, 1999; Thousand et al., 1994).

The Assimilation Model and Dominated Cultures

Historically, public education in the continental United States has employed an assimilation model (Banks, 1994). This model has embodied the values and biases of the dominant Euro-American culture (Banks, 1993; Brown, 1993). The assimilation model has also dominated public education in the state of Hawai‘i (Ah Nee-Benham & Heck, 1998).

The assimilation model has been generally successful when applied to voluntary immigrants in both the continental United States (e.g., the Irish, Eastern Europeans, Asian Americans, and Central Americans) and in Hawai‘i (e.g., the Chinese, Japanese, and Koreans). The assimilation model has been less successful when applied to students from dominated cultures in the continental United States (e.g., African Americans and
Native Americans), or in Hawai‘i (i.e., Native Hawaiians) (Ah Nee-Benham & Heck, 1998; Ogbu & Gibson, 1991; Spring, 2001).

Spring (2001) described the “dominated cultures” as those ethnocultural groups that are forcefully made part of a nation through enslavement, colonization, and/or conquest. Dominated cultures in the United States include: (a) African Americans, whose ancestors were brought to the United States as slaves; (b) Native Americans, who were conquered by European and United States governments; (c) Native Hawaiians, whose monarchy was overthrown in 1893, and whose nation was annexed by the United States in 1900; (d) Alaska Natives, whose ancestral lands were sold, by the government of Russia, to the United States, without the consent of the Native peoples; (e) Puerto Ricans, whose island was occupied by the United States after the Spanish-American War, and (f) some Mexican-Americans, whose ancestors lived in the Southwestern United States before the Mexican-American War. It should be noted, however, that many Mexican Americans are voluntary immigrants to the United States, or, are the descendents of voluntary immigrants.

Spring (2001) suggested that the educational issues encountered by recent and voluntary immigrants to the United States are different than those experienced by American students from dominated cultures. Voluntary immigrants choose to immigrate to the United States, often because they believe that in doing so they will be able to experience greater economic opportunity and/or greater political and religious freedom (Brown, 1993; Ogbu & Gibson, 1991). Voluntary immigrants, therefore, have a very different orientation toward the economic, social, political, and educational institutions in
the United States than do culturally dominated persons (Ah Nee-Benham & Heck, 1998). Tamura (1994) noted that Japanese immigrants to Hawai‘i in the late nineteenth century, for example, used the existing educational opportunities and institutions to achieve their goals of acculturation, assimilation, and upward mobility.

Culturally dominated persons in the United States, however, often mistrust American economic, social, political, and educational institutions. Spring (2001) suggested that children from dominated cultural groups often feel antagonism toward public schools because these institutions have been a vehicle for colonization, forced assimilation, and loss of language and culture. The public schools can, however, become centers for hope, decolonization, and radical social transformation (Ah Nee-Benham & Cooper, 2000; Ah Nee-Benham & Heck, 1998; Stone, 1994). The concept of multicultural education has emerged as an alternative to the assimilation model (Banks, 1994; Sleeter & Grant, 1999).

**Multicultural Education**

Multicultural education is a philosophical concept based upon the ideals of freedom, equality, equity, cultural pluralism, radical democracy, social justice, and human rights. Multicultural education is also an educational process that provides students with knowledge about the histories and cultures of the many peoples that have impacted the history, politics, and culture of the United States. The multicultural curriculum is organized around the contributions, perspectives, and experiences of various groups in the United States, in order to confront social issues involving ethnocultural identities, socioeconomic status, gender, sexual orientation, and disability
status. Multicultural educators seek to: (a) infuse the curriculum with content and examples from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories; (b) replace incomplete, distorted, or stereotypical portrayals of oppressed and marginalized groups with accurate information; (c) facilitate the academic achievement of students from diverse cultures and groups; (d) develop school structures and school cultures that empower all students to achieve academic, social, and cultural success; (e) reduce prejudice in the schools and in society; and (f) promote the values of unity, tolerance, acceptance, inclusion, democracy, cultural pluralism, social justice, and human rights (Banks 1994, 1997, 1998; Grant, 1994; Ladson-Billings, 1994; Nieto, 1996; Sleeter & Grant, 1999).

**Multicultural Special Education**

Winzer and Mazurek (1998) compared the philosophies, values, practices, and agendas of multicultural educators and special educators. They found many points of commonality among the two groups.

1. Multicultural educators and special educators believe that all human beings are of equal worth.

2. Multicultural educators and special educators address issues of inequity in educational settings and in society at large.

3. Multicultural educators and special educators attempt to provide equal access to educational services for all students.

4. Multicultural educators and special educators embrace philosophies of inclusion. Both groups believe that all children have a basic human right to fully
participate in mainstream schools and communities. Multicultural and special educators perceive the inclusive classroom as a community where diversity is valued and celebrated and where *all* children cooperate and share with one another. Inclusive classrooms and schools welcome diversity and address the individual needs of *all* students, including students with disabilities, students from diverse cultural backgrounds, students who are homeless, and other students who are at risk for school failure.

5. Multicultural educators address the challenges encountered by students from *all* cultural groups. Banks (1994) wrote that multicultural education "suggests a type of education concerned with creating educational environments in which students from a variety of multicultural groups such as race/ethnicity, gender, social class, regional groups, and people with disabilities experience educational equality" (p. 89). Special educators address educational issues encountered by students with disabilities and by students at risk for school failure.

6. Multicultural educators and special educators seek to diminish societal stereotypes and prejudices against their students and to empower their students and have them achieve equality throughout society (Ladson-Billings, 1994; Rotatori & Obi, 1999).

7. Multicultural educators and special educators identify their student’s strengths, abilities, and interests in order to develop meaningful and responsive educational programming.

8. Multicultural educators and special educators use child centered assessment strategies.

9. Multicultural educators *transform* the curriculum while special educators
adapt and individualize the curriculum.

10. Multicultural educators and special educators modify educational programs to meet the needs of students. Multicultural educators modify teacher attitudes and expectations, instructional strategies, curriculum content, and educational materials. Special educators modify instructional strategies, provide positive behavioral supports, employ behavior management techniques, adapt curricular materials, and utilize adaptive equipment.

11. Multicultural educators and special educators teach students to accept and appreciate individual differences.

12. Multicultural educators and special educators encourage family involvement and community empowerment.

Winzer and Mazurek (1998) developed a definition of multicultural special education based on the points of commonality that exist between the respective fields of multicultural education and special education.

Multicultural special education is a set of perspectives and skills that change the climate, curriculum, and interactions in schools and classrooms, so that all students, whatever their cultural and linguistic background or type and degree of disability, have equal respect and the opportunities to learn and are given the skills to develop cross-cultural sensitivity and the competencies necessary to function in a pluralistic society. Multicultural perspectives and skills meld with special education practices, are infused throughout the curriculum, and are tailored to the unique strengths and needs of each child who is exceptional. (pp.
Multicultural special educators seek to: (a) provide culturally relevant and responsive special education and related services to students with disabilities and their families (Harry, et al., 1999; Kalyanpur & Harry, 1999; Prater & Ivarie, 1999); (b) develop and implement culturally responsive and meaningful curricula for students with disabilities (Voltz & Dooley, 1999); (c) develop and administer nonbiased and culturally appropriate multi-method assessments (Karr & Schwenn, 1999); (d) help students with disabilities develop positive self-concepts and facilitate self-discovery among these students, particularly in terms of their own multiple group memberships (Obiakor, 1999); (e) promote tolerance for all human beings, including those with and without disabilities (Banks, 1998; Sleeter & Grant, 1999); (f) increase the knowledge of students with disabilities from dominated cultural groups about the history and culture of their own groups (Dalgado & Rodgers-Adkinson, 1999; Dooley & Voltz, 1999; Sparks, 1999); and (g) empower students with disabilities from oppressed cultural groups, raise their social status, and have them achieve equality throughout society (Rotatori & Obi, 1999).

The Standard (i.e., Assimilationist) Curriculum

Sleeter and Grant (1999) identified nine dominant themes infused throughout the standard (i.e., assimilationist) curriculum.

1. The United States is the land of wealth and opportunity; it is open to all who try; anyone can get what he works for.

2. American history flowed from Europe to the east coast of North America; from there is flowed westward.
3. American culture is of European origin; Europe is the main source of worthwhile cultural achievements.

4. National ideas are (and should be) individual advancement, private accumulation, rule by the majority as well as by market demand, loyalty to the U.S. government, and freedom of speech.

5. Some social problems existed in the past, but they have been solved.

6. Most problems society faces have technical solutions, for which science and math offer the best keys.

7. Americans share consensus about most things; differences are individual and can be talked out (usually in one story).

8. Other places in the world may have poverty and problems, but the United States does not; we tend to solve other nations' problems.

9. America is basically White, middle-class, and heterosexual; wealthy White men are the world's best thinkers and problem solvers, and they usually act in the best interest of everyone. (p. 117)

Sleeter and Grant (1991) analyzed 47 textbooks widely used in Grades 1 through 8 from the content areas of social studies, reading and language arts, science, and mathematics. The authors described the standard (i.e., assimilationist) curriculum as Eurocentric and patriarchal. They found that this curriculum emphasized the experiences of wealthy Euro-American heterosexual men who are without disabilities. They noted that this curriculum devalued and/or completely excluded the experiences of women (particularly the experiences of women of color), ethnic and linguistic minorities,
indigenous/aboriginal Americans, the poor, and persons with disabilities. Sleeter and Grant (1999) further noted "the dominant society currently marginalizes and suppresses gay and lesbian issues to such a degree that many ... educators are reluctant to mention this group" (p. 181). The experiences and perspectives of gay, lesbian, bisexual, and transgendered human beings are excluded from textbooks and educational materials. Like the poor, the disabled, and the colonized, nonheterosexuals are marginalized and devalued by the standard (i.e., assimilationist) curriculum.

Multicultural Curricula and the Issue of Voice

Multicultural educators recognize that because knowledge is socially constructed, the portrayals of cultural groups in textbooks and other educational materials are based upon the authors' interpretation and construction of knowledge. The portrayal of any given cultural group may, therefore, be accurate or inaccurate, and may or may not be congruent with how members of the identified group perceive themselves (Banks, 1998; Sleeter & Grant, 1999). In order to develop curricula that are relevant to the dominated peoples in the United States, and to increase the knowledge of all students regarding the histories, cultures, and experiences of these dominated peoples, educators must consider the issue of voice. Multicultural educators believe that voice is a basic human right. Sheets (1997) noted that all experiences are grounded by the ethnic, sexual, cultural, linguistic, and sociopolitical orientations of the individual. Each person is entitled to record his or her account of any given event, and each person must be empowered "to transmit, validate, own the experience, and speak on...[his or her]...own behalf by telling...[his or her]...own story" (p. 252).
Ah Nee-Benham and Heck (1998) argued that since the early nineteenth century, educational policy in Hawai‘i has resulted in institutional structures and assimilationist curricula that have degenerated and debased the culture, self-image, and sovereignty of the Native Hawaiian people. These policies and curricula were often racist, and have resulted in decreased economic, political, and social status among the Native Hawaiian people. These policies and curricula can be conceptualized as instruments of oppression, and as artifacts resulting from the historical processes of imperialism and colonization. These policies and curricula were utilized in “the silencing of Native voices” (pp. 3-27).

The voices of the culturally dominated peoples have often gone unheard in American schools. They have been marginalized and silenced by the institutional conditions imposed on them through colonization and enslavement (Ah Nee-Benham & Heck, 1998). Their stories are often told through the voices of the dominant Euro-American culture; when this occurs, the story changes; the story no longer belongs to them; the story is no longer their own (Trask, 1999).

Haunani-Kay Trask (1999), Native Hawaiian activist and professor of Hawaiian Studies at the University of Hawai‘i-Mānoa, suggested that accurate histories of culturally dominated peoples cannot be written from within the dominant Euro-American culture. She observed “such a story is merely the West’s story of itself” (p. 121). Trask recalled that when she was a young girl attending primary and secondary schools in Hawai‘i, she accepted the many false, inaccurate, and racist ideas about the Native Hawaiian culture that were presented to her as historical truths. Trask noted:

I was reading the West’s view of itself through the degradation of my own past.
When historians wrote that the king owned the land and the common people were bound to it, they were saying that ownership was the only way human beings in their world could relate to the land, and in that relationship, some one person had to control both the land and the interaction between humans.

And when they said that our chiefs were despotic, they were telling of their own society, where hierarchy always resulted in domination. Thus, any authority or elder was automatically suspected of tyranny.

And when they wrote that Hawaiians were lazy, they meant that work must be continuous and ever a burden.

And when they wrote that we were promiscuous, they meant that lovemaking in the Christian West was a sin.

And when they wrote that we were racist because we preferred our own ways to theirs, they meant that their culture needed to dominate other cultures.

And when they wrote that we were superstitious, believing in the mana of nature and people, they meant that the West has long since lost a deep spiritual and cultural relationship to the earth. (pp. 117-118)

Collaboration, Voice, and Multicultural Special Education

The voices and perspectives of the dominated peoples must be included in the curriculum if it is to be authentically multicultural and meaningful to students from oppressed cultural groups (Ah Nee-Benham & Cooper, 2000). Collaboration among and between men and women from the dominated cultural groups, voluntary immigrant groups, and the dominant Euro-American group is necessary to develop curricula that
include the diverse voices and multiple perspectives of the many peoples of the United States (Banks, 1994, 1997, 1998; Nieto, 1996; Sleeter & Grant, 1999). Collaboration among and between the men and women of these various cultural groups, persons with disabilities, and the professionals who provide special education and related services to students with special needs is necessary to include the voices and perspectives of persons with disabilities in the curriculum, and to adapt this multicultural curriculum to meet the individual needs of students with disabilities (Prater et al., 1997; Sleeter & Grant, 1991; Voltz & Dooley, 1999).

_Culturally Relevant Pedagogy_

Ladson-Billings (1997b) noted “multicultural education must address issues of pedagogy. In addition to what we teach students, how we teach them is equally important” (p. 63). Multicultural educators seek to make teaching more culturally responsive (Banks, 1994, 1997, 1998; Ladson-Billings, 1994; Nieto, 1996; Sleeter & Grant, 1999). Research from a wide range of disciplines, including anthropology, psychology, biology, and sociology documents that individuals learn in different ways. Huber (1997) noted these differences may be related to culture and ethnicity, religion, social status, economic level, gender, sexual orientation, home environment, voluntary/involuntary immigrant status, genetic and biological factors, cognitive skills, and a host of other related factors, the sum of which define the parameters of the domain of culture. (pp. 68-69)

Culturally relevant pedagogy is an approach to teaching and learning that
empowers students academically, socially, intellectually, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes (Ladson-Billings, 1994). Ladson-Billings (1997b) identified characteristics of culturally relevant educators. She noted culturally relevant teachers demonstrate pedagogical understandings in three areas: (a) conceptions of themselves and others; (b) conceptions of social relations; and (c) conceptions of knowledge. In their conceptions of themselves and others, culturally relevant educators: (a) believe that all students can experience academic success; (b) “see their pedagogy as art – unpredictable and always in the process of becoming” (p. 62); (c) view themselves as members of the community; and (d) view teaching as a way to contribute to the community. In their conceptions of social relations, culturally relevant educators: (a) foster a sense of community among students; (b) encourage students to participate in collaborative and cooperative learning activities; (c) encourage students to be responsible for and support one another; and (d) develop and maintain teacher-student relationships, based on connectedness, caring, and respect. In their conceptions of knowledge, culturally relevant educators: (a) understand that knowledge is fluid – “it is shared, recycled, and reconstructed” (p. 62); (b) critically examine the knowledge construction process; (c) scaffold or build bridges to facilitate and support learning; (d) utilize authentic, culturally appropriate, and curriculum-based multimethod assessment procedures; and (e) “recognize the need to be passionate about teaching and learning” (pp. 62-63).

Huber (1997) observed “understanding the different ways of knowing and learning present in each classroom empowers teachers to move beyond easily stereotyped
surface cultural characteristics and elements to respond responsibly to the uniquely diverse learners” (p. 69). Multicultural educators seek to utilize educational practices that are responsive to the cultural norms and values of individual students. Collaboration among and between men and women from the dominated cultural groups, the voluntary immigrant groups, and the dominant Euro-American group is necessary to develop and implement culturally relevant pedagogies. Collaboration among and between men and women from the various cultural groups, persons with disabilities, and the professionals who provide special education and related services to students with special needs is necessary in order to adapt these culturally relevant pedagogies so that they meet the individual needs of students with disabilities (Harry et al., 1999; Kalyanpur & Harry, 1999; Ladson-Billings, 1994).

Worldview and Cultural Values

American schools have in many ways been microcosms of American society, and the patriarchal/utilitarian worldview that has encouraged individualism and competition in American economic and cultural life has discouraged cooperation and collaboration in the schools (Kiel, 1995; Lerner, 1986). Culture impacts worldview (Ivey, Ivey & Simeck-Morgan, 1993; Nieto, 1996; Parham, 1993; Sue & Sue, 1990), and the patriarchal/utilitarian worldview of the dominant Euro-American culture with its accompanying biases toward individualism, competition, and materialism is embedded within the educational structures and practices of the traditional assimilation model (Banks, 1993; Ah Nee-Benham & Heck, 1998). Individualism, competition, and materialism, however, are not universally valued. A letter written in 1855 by Chief
Seathl of the Duwamish tribe of the Pacific Northwest illustrates stark differences between the worldviews and accompanying value systems of a traditional Native American hunter/gatherer society and the rapidly industrializing Euro-American society of the mid-nineteenth century:

How can you buy or sell the sky, the warmth of the land?

The idea is strange to us. We do not own the freshness of the air or the sparkle of the water. How can you buy them from us? Every part of the earth is sacred to my people. Every shiny pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of our people.

We know that the white man does not understand our ways. One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. (Doughtery, 1996, p. 97)

*The Hawaiian Worldview and Related Cultural Values*

Many members of contemporary Hawaiian communities strongly value traditional Hawaiian cultural practices. Embedded within these traditional practices are cultural values centered around the interconnected and interdependent relationship of the Hawaiian people to the ‘āina, or land (Kame‘eleihiwa, 1992; Trask, 1999). These values can best be understood within the context of the Hawaiian worldview.

Trask (1999) observed that the mo‘olelo, or history of the Hawaiian people, can be found in traditional genealogical chants, and that the Native Hawaiian identity is
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derived, from the “great cosmogonic genealogy, the *kumulipo*” (p. 140). Kame‘eleihiwa (1992) noted “the essential lesson” of this genealogy is “the interrelatedness of the Hawaiian world, and the inseparability of its constituent parts,” and that the “genealogy of the Land, the Gods, Chiefs, and people intertwine with each other and with all the myriad aspects of the universe” (p. 2).

According to *Kumulipo*, the union of Papa, the “earth mother,” and Wakea, the “sky father,” resulted in the birth of Hawaiian islands. From the offspring of Papa and Wakea came *kalo*, or the taro plant, and from the *kalo* came the Hawaiian people. The Hawaiian people consider themselves to be the younger siblings of the ‘āina, or land, and the *kalo*, or taro plant (Kame‘eleihiwa 1992; Trask, 1999).

Trask (1999) noted “the lessons of our genealogy are that human beings have a familial relationship to the land and to the taro” (p. 141). Hawaiians believe that younger siblings must serve and honor elder siblings, and that elder siblings must feed and care for younger siblings. Hawaiians are, therefore, obligated to cultivate and steward the land, and the land, in turn, feeds and provides for the Hawaiian people. This interconnected and interdependent relationship between the Native Hawaiian people and the ‘āina, or land, is called *mālama ‘āina* or *aloha ‘āina*, and can be translated into English as “care and love of the land” (Herman, 1999; Kame‘eleihiwa, 1992; Trask, 1999).

‘Āina, the Hawaiian word for “land,” can be translated as “that which feeds,” and *kama ‘āina*, the Hawaiian term for native-born people, means “child of the land.” The Hawaiian people are connected to the *‘āina* through their genealogies and spiritual
beliefs, and their relationship to the land is both familial and reciprocal. To love and honor the land and to make it flourish is a traditional Hawaiian value (Kame‘eleihiwa, 1992, Trask, 1999).

Kame‘eleihiwa (1992) wrote:

living in harmony with the ‘Āina, the Mālama ‘Āina of our ancestors, teaches us that the ‘Āina is kapu [sacred]. Sanctity of the ‘Āina was the basis of our ancient religion and can be the basis of our new one. We can celebrate the eternal union of Papa, the earth-mother, with Wākea, the sky-father. Mālama ‘Āina is the greater ideal to which we may dedicate our lives ... We Hawaiians are unhappy when we must live in a selfish way, thinking only of ourselves. We rejoice when we can work together for a greater purpose: when we make a baby lū‘au [a party celebrating a baby’s first birthday], when we support our hula hālau [hula school] or canoe club, or when we celebrate life with music.

We can all support and work for Mālama ‘Āina, for clean ‘Āina, ocean, and fresh water. We must teach each other and our children these values. Whenever foreigners and multinational corporations – whether American, Canadian or Japanese – threaten the purity of our ‘Āina, kai [ocean], and wai [fresh water], we must denounce them for destroying our female ancestor.

(Kame‘eleihiwa, 1992, pp. 323-324)

Collaboration, Education, and Environmental and Social Justice in Hawai‘i

Thayer-Bacon & Brown (1995) wrote:

As the world’s resources grow scarcer and diminishing numbers of people are
able to meet the demands of life as they have in the past, collaboration is taking on new meaning. In the past western Europeans have been critical of these social perspectives, but now that their resources are growing scarcer, collaboration is held in higher esteem. We would like to suggest that this method of working together may be among those vital to uniting the world and promoting peace and harmony (if that is our goal). Certainly, we would like to suggest that collaboration is a necessary modality in education as we address realities such as economic distress . . . [and environmental destruction] . . . (p.9)

The earth's ecosystems have been damaged, the earth's natural resources depleted, and the earth's ability to regenerate itself compromised. The magnitude of human suffering that could accompany cataclysmic earth changes caused by global warming, rising oceans, depletion of the ozone layer, toxic wastes, deforestation, loss of wilderness, mass extinction of plant and animal species, devastation of indigenous/aboriginal peoples, and the unsustainable patterns of consumption among the peoples of the industrialized world is almost unimaginable. Mass starvation, death, disease, famine, drought, flood, dislocation, and war would appear to be the inevitable results of a planet unable to sustain itself due to climatic shifts caused by environmental destruction (Gottlieb, 1996; Mellor, 1992; Mies & Bennholdt-Thomsen, 1999; Mies & Shiva, 1993; Plant, 1989).

Western civilization, since the Age of Enlightenment, has been profoundly influenced by the ideology of utilitarianism. Kiel (1995) wrote:

Utilitarianism, in all its forms, encourages those in its spell to see the world as a
set of objects for human consumption, use, and abuse. Nature is degraded as humans view forests as lumber warehouses and rivers as pollution disposal devices. Fellow citizens are degraded as humans view each other as objects and a means to personal ends. Furthermore, utilitarianism in an age of capitalism and the large nation-state leads to extremely dangerous results for workers, who are viewed as units of production power, and leads to callous attitudes toward citizens, who often are viewed as units of military power. Utilitarianism and capitalism invade the organizations of modern societies and produce organizations founded in efficiency, productivity, quantitative results and the "bottom line." (p. 38)

If human suffering is to be minimized, if cataclysmic environmental devastation is to be avoided, then a radical restructuring of societal principles, priorities, and practices is in order. A growing number of scientists, feminists, environmentalists, political and social activists, philosophers, theologians, artists, writers, intellectuals, educators, and others have recognized the interdependence of all living things, and the relationship between social oppression and environmental destruction. These ecofeminists, ecoequalists, and "spiritual ecologists" have concluded that global survival may very well depend upon the ability of human beings in the industrialized world (i.e., the former and present colonial powers) to make paradigmatic shifts away from the ideologies of utilitarianism and toward philosophical, political, and social constructs informed by a profound ethic of care (Gottlieb, 1996; LaDuke, 1999; Mellor, 1992; Mies & Bennholdt-Thomsen, 1999; Mies & Shiva, 1993; Plant, 1989).
Public schools in the United States have, historically, been guided by Utilitarian principles and have reinforced and reproduced Utilitarian ideologies. Public schools can, however, become venues of hope where students are taught to love and protect the earth, and to actively participate in the struggle for social justice, human rights, and democratic empowerment (Cannella, 1995; Corcoran & Sievers, 1994; Derman-Sparks, 1989; Hogan & Priest, 1996; Kiel, 1995; Weil, 1993; Zell, 1998). Education can be a powerful vehicle for radical social transformation (Stone, 1994). Within the ecofeminist/ecoequalist paradigms, education for self-determination among indigenous and aboriginal peoples, and education as the struggle for social justice and human rights for all people, is synonymous with education for environmental awareness, environmental protection, and environmental justice (Gottlieb, 1996; LaDuke, 1999; Mellor, 1992; Mies & Bennholdt-Thomsen; Mies & Shiva, 1993; Plant, 1989).

"Spiritual ecology" is a traditional Hawaiian paradigm that has the potential to reverse the environmental destruction caused by colonialism, industrialization, materialism, and greed (Kameʻeleihiwa, 1992; Trask, 1999). Noddings (1992) argued that the primary purpose of education should be to produce competent, caring, loving, and lovable human beings who are able to live nonviolently with one another, in harmony with the natural environment, and serenely and reflectively with themselves. She suggested developing curricula focused on centers of care: care for oneself; care for other people; care for plants and animals; and care for the natural environment. Multicultural special educators in the state of Hawaiʻi can promote environmental awareness and social justice by infusing the Native Hawaiian values of mālama ʻāina and aloha ʻāina.
throughout curricula focused on these centers of care. Multicultural special educators in
the state of Hawai‘i can further promote environmental justice and human rights by
supporting the Native Hawaiian struggle for autonomy and self-determination.

**Ontological Differences**

The ontological understandings and related cultural values of the Euro-American
people are embedded in the pedagogical practices and classroom activities of the
assimilation model (Banks, 1993; Brown, 1993). Many indigenous cultures, however,
value cooperation and reciprocity, and discourage individualism and competition among
group members. Ah Nee-Benham and Heck (1998) compared and contrasted the
ontological understandings and related cultural values of the Native Hawaiian and Euro­
American peoples. They found significant differences between the Native Hawaiian and
Euro-American understandings of the following concepts: (a) intellect; (b) spirituality; (c)
boundaries; (d) relationships; (e) knowledge; and (f) analysis.

Euro-Americans believe that thought originates in the head or brain, and that the
cognitive domain of intellectual activity is separated from the affective domain of the
emotions. (Ah Nee-Benham & Heck, 1998). Native Hawaiians, however, believe that
thought originates in the intestines. The “gut” links the heart and the mind, and emotions
are not separated from thoughts (Pukui et al., 1983).

Euro-Americans believe that knowledge is measurable and that it can be
rationalized by a “set of assumptions that are not linked to mythic origins” (Ah Nee-
Benham & Heck, 1998, p. 33), while Native Hawaiians believe that knowledge flows
from the ‘aumakua, or ancestral spirits, and the kumupa‘a, or spiritual guides
(Kameʻeleihiwa, 1992). Euro-Americans believe that boundaries are clearly defined. Ah
Nee-Benham and Heck noted the Euro-American tendency to categorize "facts,
disciplines and bodies of knowledge" and to support clearly defined intellectual thought
through a variety of texts, or written affirmations (p. 33). Native Hawaiians, however,
perceive the boundaries between the spiritual realm and the physical world as fluid
(Herman, 1999). The Native Hawaiian is connected simultaneously to the physical
environment and the supernatural realm. Knowledge, therefore, can be received in
dreams (Pukui et al., 1983).

Euro-Americans believe that human beings are disconnected from one another,
and knowledge is seen as a concrete set of ideas and/or skills that can be quantified. Ah
Nee-Benham and Heck (1998) noted "this creates a commodity quality to knowledge that
leads to individual focused learning and being," and contributes to the Euro-American
emphasis on and value for individualism (p. 33). Native Hawaiians believe that they are
spiritually and physically connected to others. Harmonious relationships characterized
by reciprocity and cooperation are highly valued (Kameʻeleihiwa, 1992; Pukui et al.,
1983).

Euro-Americans value theoretical knowledge, or "knowledge for the sake of
knowledge." Euro-Americans believe that subject matter can be clearly explained
through concrete analysis, objectivity and "scientific method" (Ah Nee-Benham & Heck,
1998, p.33). Native Hawaiians, however, believe that all learning must have an aesthetic or
practical purpose. Knowledge links the spiritual realm to the physical world, and is
used to maintain relationships. Native Hawaiians tolerate ambiguity, and often use
metaphor and symbols to explain phenomena (Pukui et al., 1983).

The Euro-American worldview is often imposed on Native Hawaiian students through pedagogical practices that reinforce the ontological and epistemological understandings and related values of the dominant Euro-American culture. These pedagogies diminish and devalue the ontological and epistemological understandings and cultural traditions of the Native Hawaiian people (Ah Nee-Benham & Heck, 1998; D’Amato, 1988). Pedagogical practices that reinforce the Euro-American worldview while diminishing the cultural traditions of the Native Hawaiian people can best be understood within the historical context of imperialism, colonialism, and re-education (Ah Nee-Benham & Heck, 1998; Kame‘eleihiwa, 1992; Trask, 1999).

Imperialism, Colonialism, and Re-education

Imperialism is a “system of foreign power in which another culture, people and way of life penetrate, transform and come to define the colonized society” (Trask, 1999, p. 251). The purpose and function of imperialism is exploitation of the Native peoples in the colonies. Colonialism is a set of behaviors, ideologies, and economies that enforce the exploitation of these Native peoples. Hilliard (1997) noted “domination and control of others through colonization has involved cultural destruction, destruction of history, destruction of ethnic identity, and the prevention of cultural practices, such as language” (p. 147).

Many peoples throughout Asia, the Pacific, Africa, the Americas, and the Caribbean were colonized by European nations, such as England, France, Spain, and Portugal (Hilliard, 1997; Trask, 1999). Native Americans, Alaska Natives, Native
Hawaiians, Puerto Ricans, and some Mexican Americans have experienced the processes of colonization within the United States. African Americans were subjected to similar processes through the institution of slavery. (Spring, 2001).

Historically, colonialist policies and practices were directly related to education (cf., Ah Nee-Benham & Heck, 1998; Spring, 2001). Hilliard (1997) noted education and other communication systems were used by the colonizers in order to achieve full domination because “ideas were often more powerful than military force” (p 47). Imperialist powers often re-educated the colonized peoples. Educational systems were used by the colonizers to assert and perpetuate the imperialist belief in the genetic and cultural supremacy of the dominating power.

Ah Nee-Benham and Heck (1998) examined culture and educational policy in Hawai‘i. They found that since the early nineteenth century, educational policy in Hawai‘i has resulted in institutional structures that have diminished the cultural identity and sovereignty of the Native Hawaiian people. These policies were often racist, and reflected wider cultural views prevalent throughout the United States regarding the assimilation of indigenous and voluntary and involuntary immigrant groups into the American mainstream culture.

**Native Hawaiian Students, the Assimilation Model, and Conflicting Cultural Values**

D’Amato (1988) noted that the culture of Native Hawaiian students is often in conflict with the educational practices and classroom activities associated with the assimilation model. The Native Hawaiian culture, for example, values cooperation. Teachers, however, often encourage competition among students by assigning individual
grades and utilizing reward systems and incentive programs.

Native Hawaiian children are people-oriented and not subject-oriented (Ah Nee-Benham & Heck, 1998). They often talk story during class. This behavior of talking during class time can cause tension and conflict between the teacher and the student (D’Amato, 1988).

Native Hawaiian children are socialized to strongly value interpersonal relationships. They often detect even mild criticism, sarcasm or contempt on the part of the teacher, and experience ‘eha, or hurt. (Ah Nee-Benham & Heck, 1998). They might respond to this ‘eha through withdrawal, inattentive behaviors, expressions of anger, and/or challenges to teacher authority (D’Amato, 1988).

Native Hawaiian children are taught nānā i lalo, or “to look down”. This behavior is seen as a sign of respect or deference within the Native Hawaiian culture. (Ah Nee-Benham & Heck, 1998). Teachers unfamiliar with the Native Hawaiian culture often interpret this lack of eye-contact as an indicator of disrespect and/or inattentiveness. (D’Amato, 1988).

Speaking pidgin, or Hawai’i Creole English, is an important component of the Native Hawaiian child’s cultural identity (Ah Nee-Benham & Heck, 1998). D’Amato (1988) attributed the use of pidgin in the classroom among Native Hawaiian students to the resistance that many Native youth feel toward the haole, or Caucasian foreigner, and the need of these students to be accepted by their non-haole peers.

Native Hawaiians value family privacy, but keeping family issues private is a value often challenged by the schools (D’Amato, 1988). Being niele, or inquisitive, is
often discouraged within the 'ohana, or family system and “show-and-tell or essays about family activities often require students to reveal information they have been taught not to share” (Ah Nee-Benham & Heck, 1998, p. 193).

**Social Justice, Collaboration, and Multicultural Education**

Garcia (1997) argued “education for social justice is education for collaboration, cooperation and community.” She noted

in a multicultural and just society, we need to cultivate within ourselves the virtues of tolerance and acceptance, which teach us to live with that which is different. Thus, difference, diversity and Otherness become central to the...ethical perspective that underlies social justice. (p. 248)

Social justice demands collaboration among and between men and women from the various cultural groups, persons with disabilities, and the professionals who provide special education and related services to students with special needs so that, together, they might empower and raise the social status of students from oppressed cultural groups, including students from the dominated cultures (e.g. African Americans, Native Americans, Alaska Natives, Native Hawaiians, Mexican-Americans, and Puerto Ricans), impoverished students, gay, lesbian, bisexual, and transgendered students, and students with disabilities (Ah Nee-Benham & Cooper, 2000; Obi & Rotatori, 1999; Sears, 1996b; Sleeter, 1991).

**Decolonization, Social Justice, and Multicultural Special Education in Hawai‘i**

Trask (1999) described decolonization as a process of collective resistance to colonialism. She argued that colonized people are often unaware of their own
oppression, and suggested that when awareness begins, so, too, does the process of
decolonization. Trask noted

thinking in one's own cultural referents leads to conceptualizing in one's own
world view, which, in turn, leads to disagreement with and eventual opposition to
the dominant ideology. Native groups...that begin to create cultural artifacts that
reflect Native history, values, and hopes are the products of decolonizing minds.
These groups develop under conditions of heightened consciousness that often
result in nationalist political movements. (p. 43)

Multicultural education can encourage and promote the process of decolonization
(i.e., a return to self-determination among the Native Hawaiian people) by providing all
students the opportunity to study history and culture form the perspectives of the
colonized, dominated, subjugated, and oppressed peoples (Hilliard, 1997). Multicultural
special educators and related services personnel in Hawai'i have a role to play in the
process of decolonization (Ah Nee-Benham & Cooper, 2000; Ah Nee-Benham & Heck,
1998). Social justice requires collaboration among and between educators, related
service providers, and the Native Hawaiian people so that, together, they might revitalize
and perpetuate the Native Hawaiian culture and, in doing so, accelerate the process of
decolonization.

Collaboration and Diversity Among Educators and Related Services Personnel

Collaboration is not without struggle and confusion (Thayer-Bacon and Brown
1995). General and special educators and related services personnel represent diverse
populations in terms of ethnicity, gender, sexual orientation, and disability status
Ethnicity, gender, sexual orientation, and disability status impact worldview (Ivey, Ivey, & Simeck-Morgan, 1993; Nieto, 1996; Parham, 1993; Sue & Sue, 1990), and the worldview that each professional brings to collaboration impacts the effectiveness of both process and outcome (Thayer-Bacon & Brown, 1995).

Thayer-Bacon and Brown (1995) noted that in order for collaborations to be positive, they need to be helpful to all persons involved in the collaborative process. Dettmer et al. (1996) suggested that tolerance for diverse perspectives and worldviews regarding problems and issues is one of an educator's most important assets when collaborating in the multicultural setting and noted “different viewpoints contribute diverse insights to help broaden understanding of problems and generate promising alternatives to solving problems” (p. 108). Hunter (1995) stressed that when educators and related service providers show respect for other points of view, they model the cooperation that is so necessary for the future of communities, cities, nations, and the world. Thomas et al. (1995) noted, however, that cultural diversity among the professionals who must collaborate with one another to provide special education and related services to students with special needs “exacerbates the difficulty both of providing effective instructional programs and of developing effective communication systems” (p. iv). Thomas et al. further noted that cultural diversity refers not only to African Americans, Hispanics/Latinos, Asians, Native Americans, Native Hawaiians and other ethnic and/or linguistic minorities, but also to homosexuals, religious minorities, persons with disabilities, the homeless, the poor, and to others “who possess distinct group identity and should be respected for their diversity” (p. 164).
The Impact of History and the Collaborative Process

Thayer-Bacon and Brown (1995) noted that collaborators need to feel safe to speak, and to believe that their voices will be heard and their efforts valued. They suggested that collaborators involved in diverse settings must understand the impact of history on a number of ethnic and cultural groups in the United States. In order to include the voices and perspectives of each person participating in the collaborative process, and to fully benefit from the contributions that he or she might bring to the collaborative effort, group members must consider the possible impact of historical developments on individual members of the collaborating group. Collaborators should be aware of racism and the oppression of people of color (Bell, 1992; Spring, 2001; Wellman, 1993); sexism and the oppression of women (bell hooks, 1984; Dworkin, 1993; Lerner, 1986); homophobia/heterosexism and the oppression of gay, lesbian, bisexual, and transgendered individuals (Denny, 1994; Pharr, 1988; Sears, 1996); ablism and the oppression of persons with disabilities (Abberley, 1987; Kunc & Van der Klint, 1995; Shapiro, 1994); and other forms of oppression and injustice that might silence and/or marginalize individual team members, and/or cause them to feel invisible, unheard, and afraid.

Race, Racism, and the Oppression of People of Color

At its most basic level, race can be defined as a concept that “signifies and symbolizes conflicts and interests in reference to different types of human bodies” (Winant, 1997, p. 227). Winant noted “although the concept of race refers to biologically- based human characteristics, selection of those particular human features for
the purpose of signification is always and necessarily a social and historical process” (p. 227). This recognition has led to the idea of race as a social construct (Omi & Winant, 1994).

Katz (1978) argued that race is a Western European and Euro-American construct, and that racism is a White problem with a 400 year history. Ladson-Billings (1997a) suggested that because the concept of race is not static, racism can take on expanded or restricted meaning in relation to shifting concepts of race. She described racism as

a set of beliefs about the superiority or inferiority of a group of people based on race. This set of beliefs accepts a notion that human groups can be ranked on the basis of inherited biological traits that produce unequal mental, personality, and cultural characteristics. (p. 231)

Wellman (1993) argued that racism is a culturally sanctioned set of beliefs, which, “regardless of the intentions involved, defend the advantages Whites have because of the subordinated positions of racial minorities” (p. 4). Omi and Winant (1994) observed that at the end of the Civil Rights Movement, racism was believed to be an amalgamation of prejudice, discrimination, and institutional inequality. They defined racism as “a fundamental characteristic of social projects which create or reproduce structures of domination based on essentialist categories of race” (p. 162).

Ladson-Billings (1997a) identified six categories of racism, including: (a) individual racism; (b) institutional racism; (c) scientific racism; (d) cultural racism; (e) environmental racism; and (f) dysconscious racism. Individual racism is “the belief that
one’s own racial group is superior and that acts of discrimination against those races perceived to be inferior should be defended” (p. 231). Institutional racism refers to a set of “systematic practices that deny and exclude people of color from access to social resources and that perpetuate their subordination in political, economic and social life” (p. 231). Scientific racism promotes and defends White supremacy through the use of “objective scientific data,” while cultural racism elevates the Euro-American cultural experience over the cultural experiences of other ethnic groups. Environmental racism is the “systematic devaluing of people of color by allowing toxic wastes and other hazardous materials to be dumped in poor and people of color's neighborhoods and communities” (p. 232). King (1991) introduced the concept of dysconscious racism, which she defined as “an uncritical habit of mind...that justifies inequity and exploitation by accepting the existing order of things as given...[and] tacitly accepts White norms and privileges” (p. 135). King argued that dysconscious racism is not the absence of consciousness (i.e., not unconsciousness) but rather, an impaired consciousness or distorted way of conceptualizing race, as compared to, for example, “critical consciousness” (Friere, 1970).

Trask (1999) described racism as:

A historically created system of power in which one racial/ethnic group dominates another racial/ethnic group for the benefit of the dominating power; economic and cultural domination as well as political power are included in the systemic dominance of the exploiting group; a monopoly of the means of violence is also held by those in the dominating group. (p. 252).
Racial hatred often erupts into violence (cf., "3 Charged in Texas After Black Man's Grisly Death; Crime: Victim was Dragged Behind Pickup Truck and Torn Apart. Killing is Called Racially Motivated," 1998)

Bell (1992) noted that racism is a permanent structure in the United States, and that schools, like many American institutions, have reflected and perpetuated racism. Because of a long history of racism in the United States, many African Americans feel invisible and unheard (Ivey, Ivey, & Simek-Morgan, 1993; Parham, 1993; Sue & Sue, 1990), as do people of color from other dominated cultures, including Native Americans, Alaska Natives, Native Hawaiians, Mexican-Americans, and Puerto Ricans (Ah Neen-Benham & Heck, 1998; Spring, 2001). Collaborators must consider the impact of racism on the collaborative process. Collaborators of color need to believe that their opinions are valued, their voices heard, and their contributions welcomed and needed (Thayer-Bacon & Brown, 1995). Collaborators must encourage and empower those educators and related services personnel of color who feel invisible and unheard to actively participate in the collaborative process.

Sexism and the Oppression of Women

Many women feel invisible and unheard due to a history of gender discrimination, or sexism (Belenky, Clincky, Goldberger, & Tarule, 1986; Dworkin, 1993). *Merriam-Webster's Collegiate Dictionary* (1999) defined sexism as “prejudice or discrimination based on sex; especially discrimination against women” (p. 1073). Bernard-Powers (1997) defined sexism as “the phenomena of widespread discrimination against women” and noted that the term sexism is synonymous with gender discrimination (p. 242).
Bernard-Powers argued that women in the United States have faced gender
discrimination or "sexism in art, politics, economics, religion, education and other
dimensions of public and private life" (p. 242).

Cushner (1998) described the plight of women on a global scale.

1. Women make up more than half of the world's population. While women do
two-thirds of the world's work, both paid and unpaid, they receive only one-tenth of the
world's wages.

2. Rural women account for more than half of the food produced in the Third
World, and for as much as 80 percent of the food production in Africa.

3. The hourly wages of working women in the manufacturing industry are on
average three-fourths those earned by men.

4. In the United States, on the average, women earn 70 percent of each dollar
earned by men.

5. In 1950, there were 27 million more boys than girls enrolled in schools
worldwide. Currently there are 80 million more boys than girls enrolled in schools.

6. Nutritional anemia afflicts half of all women of childbearing age in developing
countries, compared with less than 7 percent of women of childbearing age in developed
countries.

7. In the Third World, two-thirds of the women over the age of 25 (and about one-
half the men) have never been to school.

8. Ten of the eleven oldest democracies in the world did not grant women the
right to vote until the 20th Century. The first to establish electoral equality was New
Zealand in 1893. The last to establish electoral equality was Switzerland in 1971.

9. Women represent 50 percent of the voting population in the world but hold only 10 percent of the seats in national legislatures. (p. 47)

Dworkin (1993) argued that women are an oppressed people whose subjugation is so all-pervasive that many women fail to recognize their own degradation. She compared the subjugation of women to Nazi atrocities against the Jewish people, the torture of political prisoners, the enslavement of persons of African ancestry, and the persecution of homosexuals.

Women are an oppressed people (cf., bell hooks, 1984; Dworkin, 1993; Lerner, 1986). Collaborators must, therefore, consider the impact of sexism on the collaborative process. Female educators and related services personnel need to believe that their opinions are valued, their voices heard, and their contributions welcomed and needed (Thayer-Bacon & Brown, 1995).

Thayer-Bacon and Brown (1995) suggested that “the Eurocentric worldview that has encouraged individualism and competition has done so at the expense of cooperating with others” (p. 8). Many women from non-European and non-Euro-American cultures, including African American women, Hispanic/Latina women, Asian American women, Native American women, and Native Hawaiian women, have historically valued cooperation and sharing, and have emphasized and encouraged collaboration among their people (bell hooks, 1984; Parham, 1993; Sue & Sue, 1990; Trask, 1999). Thayer-Bacon and Brown noted, however, that “as many of these women assimilated into...American society,” some “who historically valued collaboration as a viable way of life” lost sight of
its importance (p. 8). Parham (1993) suggested that many of these women are now reemerging the value of collaboration. Thayer-Bacon and Brown wrote

Caucasian women also have a history of being collaborators; they too learned to network and help each other, sharing knowledge and skills, as they strived to minimize efforts and maximize the possibility of being successful and fruitful.

But Caucasian women, within the context of their western European heritage, have historically felt that collaboration was a sign of weakness. In contemporary America, these women are beginning to perceive collaboration differently, and [are] in need of further development and encouragement. (pp. 8-9)

Collaborators must encourage and empower those women who feel invisible and unheard to actively participate in the collaborative process.

_Homophobia, Heterosexism, and the Oppression of Gay, Lesbian, Bisexual, and Transgendered Persons_

Gay, lesbian, bisexual, and transgender persons often feel silenced, marginalized, and afraid due to a history of homophobia and heterosexism in the United States (Denny, 1994; Pharr, 1988; Sears, 1996a). Weinberg (1972) first popularized the concept of homophobia, defining it as “the dread of being in close quarters with homosexuals...the revulsion toward homosexuals and often the desire to inflict punishment as retribution” (pp. 4, 129). Sears noted that homophobia has many destructive manifestations, including, but not limited to: (a) overt violence against homosexuals, ranging from murder to physical assault to harassment and abuse; (b) psychological battering by members of a heterosexist society that can cause gay men and women to experience
intense feelings of self-hatred and shame, leading to the fear of self-disclosure among some, and inhibiting the ability of others to form intimate relationships with persons of the same gender; and (c) social and political persecution, including state referenda and legislative initiatives that reinforce and institutionalize the fear, loathing, and hatred that so many Americans feel for gay, lesbian, bisexual, and transgendered persons. Sears (1997) defined heterosexism as “a belief in the superiority of heterosexuals or heterosexuality evidenced in the exclusion, by omission or design, of nonheterosexual persons (including bisexuals and transgendered individuals) from policies, procedures, events, or activities” (p. 133). Herek (1990) distinguished between two manifestations of heterosexism. Cultural heterosexism is manifested in the stigmatization, denial and/or denigration of nonheterosexuality in social, educational, and religious institutions. Psychological heterosexism is manifested when an individual internalizes this worldview, and it erupts into antigay prejudice and/or violence.

Heterosexual hatred often erupts into violence (cf. “Shepard Remembered As Gentle Spirit,” 1998)

Collaborators must consider the impact of homophobia and heterosexism on the collaborative process. Gay, lesbian, bisexual, and transgendered educators and related services personnel need to believe that their opinions are valued, their voices heard, and their contributions welcomed and needed. Collaborators must encourage and empower those gay, lesbian, bisexual, and transgender professionals who feel silenced, marginalized, and afraid to actively participate in the collaborative process.

Collaborators must also create a nurturing, safe, and supportive environment where all
participants feel empowered to be themselves.

*Ablism and the Oppression of Individuals with Disabilities*

Individuals with disabilities often feel invisible, unheard, and marginalized due to a history of ablism. Temple (1997) noted “*ablism* is a form of discrimination against people with disabilities that presumes *able-bodiness* as the only acceptable condition for social benefits such as employment, housing, and schooling” (p. 92). Individuals with disabilities have been defined through pathological identities, subjected to social and political injustices, and excluded from full participation in mainstream American society (Abberley, 1987). Kunc and Van der Klift (1995) wrote:

Throughout history, people with physical and mental disabilities have been abandoned at birth, banished from society, used as court jesters, drowned and burned during the Inquisition, gassed in Nazi Germany, and still continue to be segregated, institutionalized, tortured in the name of behavior management, abused, raped, euthanized, and murdered.

(Introduction to *A Credo for Support*).

Guess, Helmstetter, Turnbull, and Knowlton (1987) noted that individuals with disabilities are often perceived as abnormal, deviant, or less than human by persons without disabilities. Some clinicians have advocated the use of aversive procedures with persons who have disabilities and have justified these procedures as attempts to make these individuals more “normal” and less “deviant.” Watson (1967), for example, wrote if such aversive consequences would contribute to delivering the severely or profoundly retarded child from his present *subhuman* state, and help to make his
behavior more 'normal,' this is a direct contribution toward his becoming a 'more complete and happier person.' (p. 15)

Aversive procedures dehumanize and devalue all people, including persons with disabilities. Amnesty International (1984) documented a number of aversive stimuli used to torture political prisoners and Guess et al. (1987) compared these methods of torture to aversive procedures routinely used to treat some individuals with severe disabilities. Prisoners, for example, were exposed to electric shock, as were individuals with disabilities. Prisoners were forced to engage in strenuous exercises, as were persons with disabilities. Prisoners had their hair pulled, as did persons with disabilities. High pressure water was squirted into the mouths of prisoners, while water was squirted in the face of persons with disabilities. Prisoners were forced to eat excrement while persons with disabilities were forced to swallow vomitus. Hot pepper was inserted into the mouths, noses, and anuses of prisoners, while lemon juice was squirted into the mouths of persons with disabilities. Prisoners were plunged into ice water, while persons with disabilities were placed in bathtubs of cold water. Prisoners received verbal abuse, while persons with disabilities received verbal reprimands. Prisoners were forced to stand for excessive periods of time, while persons with disabilities were forced to hold their postures. Prisoners were placed in physical restraints, as were persons with disabilities. Guess et al. noted a number of other aversive stimuli to which persons with severe disabilities were routinely exposed, including: (a) slaps to the hands and thighs; b) ice placed on the hands, chin, and under the chin; (c) gums and teeth brushed with antiseptics; (d) forced body movements; (e) white noise at 95 db; (f) contingent tickling;
(g) ammonia capsules placed under the nose; and (h) pinching. This comparison serves as a vivid reminder that some human beings in the United States continue to experience segregation, isolation, institutionalization, torture, and abuse.

Abberley (1987), a sociologist who is himself disabled, argued that dominant groups oppress people with disabilities in order to control access to employment and to perpetuate an almost universal acceptance of the Protestant work ethic. Workers are led to believe that normal, decent, moral, and competent adults work full-time. This belief advantages (and enriches) the capitalist. People who do not work full-time are perceived as abnormal, defective, lazy, immoral, deviant, incompetent and/or pathological. Abberley noted most concepts of disability are purely biological and suggest that “defective” or “pathological” people cannot be expected to want or have the same advantages and benefits as “normal” people. He argued that nondisabled people tend to view people with disabilities as biologically defective and tend to assume that they should be satisfied with less from life than “normal”, “healthy” and nondisabled people. Abberley wrote:

By presenting disadvantage as the consequence of a naturalized “impairment” it legitimizes the failure of welfare facilities and the distribution system in general to provide for social need, that is, it interprets the effects of social maldistribution as the consequence of individual deficiency. (p. 17).

Americans with disabilities experience discrimination in employment, housing, and education, and are subjected to political, social, and economic injustices. The U.S. Congress acknowledged the widespread discrimination against Americans with
disabilities and responded with legislation, including *The Rehabilitation Act* - section 504 (1973) and the ADA (1990), that reduced, but did not eliminate, the oppression of persons with disabilities (Shapiro, 1994). Legislative mandates and court decisions have also significantly diminished the practice of systematically excluding children with disabilities from mainstream learning environments, the most notable among them being: IDEA (1975); *Brown v. Board of Education*, 1954; *Pennsylvania Association for Retarded Children v. The Commonwealth of Pennsylvania*, 1972; and *Mills v. Board of Education of Washington, D.C.*, 1972. Together, these legal mandates support and strengthen one another and further legitimize the principles and practices of the inclusive education movement (Temple, 1997).

Many children with disabilities, however, continue to be isolated and segregated from their nondisabled peers (Smith & Luckasson 1995) and the vast majority of students with disabilities continue to receive their education from persons without disabilities. *Students with disabilities need positive role models.* Individuals with disabilities should, therefore, be encouraged and empowered to fully participate in the educational process as administrators, educators, and related service providers (Bauer, Joseph, & Zwicker, 1998).

Kunc and Van der Klift (1995) observed that now, for the first time in history, persons with disabilities are taking their rightful place as fully contributing members of society. They noted, however, that nondisabled administrators, educators, and related service providers often respond to
their colleagues and students who do have disabilities with remediation and benevolence rather than equity and respect.

Nondisabled educators and related services personnel who collaborate with professionals with disabilities must consider the impact of ablism on the collaborative process. Nondisabled professionals must recognize and be mindful of the tendency among nondisabled people to perceive themselves as normal and ideal while perceiving persons with disabilities as pathological and defective variants of themselves (Abberley, 1987; Kunc & Van der Klift, 1995). Educators and related services personnel with disabilities need to believe that their opinions are valued, their voices heard, and their contributions welcomed and needed. Nondisabled collaborators must encourage and empower those professionals with disabilities who feel invisible, unheard, and marginalized to actively participate in the collaborative process.

A Critical Analysis of the Empirical Literature on Teaching Teams Comprised of General and Special Educators

General and special educators often collaborate as member of teaching teams who develop, implement, and evaluate educational programming for students with special needs. Welch, Brownell, and Sheridan (1999) reviewed the literature on teaming in the schools and noted that numerous terms have been used to describe the simultaneous presence of two or more educators in a single integrated learning environment who share responsibility for the delivery of instructional services to students with special needs. Welch et al. further noted that many of these terms have been used synonymously. The terms collaborative teaching, coteaching, team teaching, cooperative teaching, and pull-
in programming have been used to describe various collaborative arrangements among
general and special educators (cf., Bauwens, Hourcade, & Friend, 1989; Cook & Friend,
1996; Gelzheiser & Meyers, 1989). For the purpose of this review of the literature,
collaborative efforts among general and special educators will be referred to as team
teaching, and will be operationally defined as the simultaneous presence of two or more
educators in a single inclusive learning environment who share responsibility for the
development, implementation, and evaluation of educational programming for students
with special needs.

Welch et al. (1999) reviewed 40 articles published in refereed journals on
teaching teams comprised of general and special educators. They found that most of the
articles were anecdotal reports on technical guides. Only 12 articles described empirical
research. Welch et al. noted the existing literature on collaboration among general and
special educators primarily described teacher satisfaction or changes in attitude. The
authors concluded that practitioners and researchers cannot make empirically based
claims about the effectiveness of collaboration in terms of student outcomes.

Reinhiller (1996) reviewed 10 empirical studies on teaching teams comprised of
general and special educators. She noted two factors, inclusion and student diversity,
resulted in increased collaboration. Reinhiller found that team teaching arrangements
benefited students with and without disabilities. Reinhiller concluded that team teaching
has become widely accepted as an appropriate model for collaboration.

Previous reviews of the literature on collaboration in the schools have not
addressed the issue of diversity among collaborators, nor have they examined the impact
This review of the literature was conducted with two purposes in mind. The primary purpose was to answer the following research questions:

1. What is the impact of ethnocultural diversity, gender diversity, sexual orientation diversity and/or disability status diversity among teaching teams comprised of general and special educators on collaborative processes and outcomes?

2. What is the impact of racism, sexism, homophobia/heterosexism, and/or ablism on collaborative processes and outcomes?

A secondary purpose for conducting this review was to contribute a critical and postmodern theoretical perspective to the empirical literature on school-based collaboration.

Methods

Selection Criteria

Studies selected for this review of the literature met the following criteria:

1. The studies examined collaborative processes and/or outcomes among general and special educators who worked together in a single learning environment and who shared responsibility for the development, implementation, and/or evaluation of educational programming for students with special needs.

2. The studies utilized empirical methodologies. For the purposes of this review, empirical studies were operationally defined as those that: (a) included an explicit
statement of purpose; (b) identified dependent measures; and (c) reported and discussed outcomes based on these measures.

3. The studies were published in refereed journals.

Search Procedures

Computer searches, ancestral searches, and personal inquiries were conducted to identify studies for this review of the literature.

Computer searches. A search of the Educational Resources Information Clearinghouse (ERIC) database yielded 23 studies that met the search criteria. A Boolean search was conducted using pairs of descriptive key words coupled with the publication type descriptors journal article and research report. The key word descriptors used in the Boolean search are listed here with the number of abstracts generated in parenthesis: special education and collaboration (58); special education and teacher collaboration (40); special education and team teaching (16); early intervention and collaboration (7); special education and teaming (3); early intervention and teacher collaboration (2); special education and cooperative teaching (2); special education and coteaching (2); early childhood special education and team teaching (1); early intervention and team teaching (1); inclusive preschool and supportive learning (1); inclusive preschool and team teaching (1); and special education and supportive learning (1). Other descriptors were used but did not yield any citations.

Ancestral searches. An ancestral search involves reviewing the reference lists of previously published articles to identify studies relevant to one’s topic of interest. Two previously published reviews of the literature on collaboration among general and special
educators were located (Reinhiller, 1996; Welch et al., 1999). Ancestral searches of the reference lists from these two reviews were conducted. A total of 15 studies were located using this search procedure.

Personal inquiries. The author contacted two professors of special education at the University of Hawai‘i - Mānoa who were conducting research in the area of team teaching. Two additional articles that met the selection criteria were located using this search procedure.

Coding Procedures

The author reviewed the 26 studies. A coding form was developed and used to categorize the data presented in each study. This coding form was based on the following variables: (a) collaborator demographics; (b) student demographics; (c) setting; (d) design; (e) procedures; (f) dependent measures; and (g) outcomes.

Results

Twenty-six studies met the selection criteria and were included in this review of the literature. The results were recorded and categorized using the previously described coding procedures. Two tables were constructed to organize and display the data. Table 1 includes collaborator demographics, student demographics, and settings. Table 2 includes designs, procedures, dependent measures, and outcomes.

Collaborator Demographics

Demographic data for general and specialized educators were recorded and categorized according to: (a) ethnocultural identity; (b) gender; (c) sexual orientation; and (d) disability status. Only 3 (15%) of the 26 studies described the ethnocultural identities
of the collaborating teachers. A total of 429 teachers participated in these 4 studies; 377 (88%) of these teachers were identified as Euro-American.

Only 9 (35%) of the 26 studies identified the collaborating teacher by gender. A total of 488 teachers participated in these 9 studies; 438 (90%) of these teachers were identified as female; 50 (10%) were identified as male. None of the 26 studies identified teachers as *transgendered* or other. None of the 26 studies identified the sexual orientation of the collaborating teachers. None of the 26 studies identified the teachers’ disability status.

**Student Demographics**

Demographic data for students were recorded and categorized according to: (a) age and/or grade level; (b) ethnocultural identity; (c) gender; (d) socioeconomic status (SES); (e) disability status; (f) disability type; and (g) intensity of disability.

*Age and/or grade level.* Twenty-three (88%) of the 26 studies referred to the age and/or grade level of the participating students. All grade levels were represented. Three studies examined preschool children. Ten studies took place in elementary schools. Nine studies examined high school students. One study referred to “secondary” students but did not further specify the age and/or grade level of these students.

*Ethnocultural identity.* Ten (38%) of the 26 studies described the ethnocultural identities of the students. In 5 of these studies, a majority of the students were Euro-American. Hispanics constituted a majority in another study. There was no ethnocultural majority among student populations included in the remaining four studies, rather, African American, Asian, Euro-American, Hispanic/Latino, and Pacific Islander groups
constituted pluralities among these student populations.

**Gender.** Fourteen (54%) of the 26 studies identified the students as male or female. In 12 of these 14 studies, a majority of students were male; females constituted majorities in the 2 remaining studies. In most studies, the gender majorities were slight.

**SES.** SES refers to a composite of economic status based on occupation, educational attainment, and income (Gollnick & Chinn, 1998). Only 4 (15%) studies addressed student SES. Dyches et al. (1998) described the students in their study as “predominantly middle class” (p. 7). Welch and Chisolm (1994), likewise, identified a majority of the students in their study as members of a “middle class socioeconomic group” (p. 274). Harris et al. (1987) referred to the students included in their study as having “lower to middle socioeconomic status” (p. 144). Vaughn, Elbaum, Schumm, and Hughes (1998) found that most students in their study were eligible for free or reduced lunch programs.

**Disability status, disability type, and intensity of disability.** As previously noted, disability status refers to the presence of disabilities or the lack thereof. One can be with or without disabilities. Twenty-five (96%) of the 26 studies included students with and without disabilities. One study described students as participants in an afterschool reading program, but did not report the students’ disability status.

Disability type refers to descriptive categories of disability. Autism, visual impairments, and traumatic brain injuries, for example, are all specific disability types. Twelve (46%) of the studies specified the type of student disability. A wide range of disability types (i.e., categories) were represented by these studies, including: specific
learning disabilities, behavior disorders, cognitive delays, speech/language disabilities, visual impairments, hearing impairments, and health impairments. An overwhelming majority of the students included in these studies, however, were identified as having specific learning disabilities.

Intensity of disability is typically described as mild, moderate, or severe. One can be, for example, moderately mentally retarded or severely emotionally disturbed. It should be noted, however, that many states identify all students with multiple disabilities as severely disabled, regardless of their level of functioning; many states, likewise, describe all students with learning disabilities as mildly disabled without regard to the severity of an individual’s specific learning disability. Six (23%) of the 26 studies explicitly identified students as mildly, moderately, or severely disabled. All 6 of these studies examined students with mild disabilities. Only one, however, included students identified as having moderate or severe disabilities.

Setting

Information about school and classroom setting was recorded and categorized according to: (a) geographic location; (b) urban, suburban, or rural designations; and (c) inclusive and/or noninclusive learning environments. Twenty (77%) studies identified geographic location by city, county, state, and/or geographic region. Fifteen (58%) studies described schools and/or communities as urban, suburban, or rural. Twenty-five (96%) studies examined inclusive classrooms. Seven studies (27%) examined noninclusive learning environments, such as segregated classrooms and resource rooms, in addition to inclusive classroom settings. One (4%) study did not identify the setting as
inclusive or noninclusive.

**Design**

Only empirical studies were included in this review of the literature. Studies were categorized as qualitative, quantitative, or both qualitative and quantitative. Studies were further categorized as experimental, quasi-experimental, correlational, descriptive, longitudinal, and case studies, and as action research.

**Qualitative and quantitative methodologies.** Eleven (42%) of the 26 studies employed only qualitative methodologies. Eleven (42%) employed only quantitative methodologies. Five (19%) studies utilized both qualitative and quantitative methodologies. One (4%) study did not identify the procedures used to collect data, and could not be identified as qualitative or quantitative.

**Experimental design.** Only 2 (8%) studies utilized a true experimental design. Eleven (42%) studies employed a quasi-experimental design. Eighteen (69%) studies, a majority, were identified as descriptive, while another 4 (15%) were described as case studies. One (4%) study was correlational; one (4%) was longitudinal; and one (4%) was identified as action research.

**Procedures**

The 26 studies employed numerous procedures for collecting and/or generating data. Thirteen (50%) studies utilized direct observation. Interviews were conducted for 10 (38%) of the studies. Surveys were distributed for 9 (35%) studies. Six (23%) studies examined archival data. Another 6 (23%) compared pre-and-posttest scores. Five (19%) studies utilized rating scales. Focus groups were conducted for 2 (8%) of the 26 studies.
Instructional and collaborative sessions were audio-recorded for 2 (8%) studies, and 1 study (4%) analyzed videotaped instructional sessions. A single (4%) study reported data gathered through informal contacts. One (4%) study did not identify the procedures used to collect data.

**Measures and Outcomes**

The 26 studies included in this review examined numerous dependent measures. Reported outcomes were based on these measures, and were recorded and categorized accordingly. Nineteen (73%) of 26 studies reported teacher outcomes. Eighteen (69%) reported student outcomes.

*Teacher outcomes.* Twelve (46%) of the 26 studies examined collaborative relationships among general and special educators. Six of these studies described positive teacher relationships. Six reported mixed results.

Twelve (46%) of 26 studies measured teacher satisfaction with particular collaborative models. Five reported that teachers were generally satisfied. Six reported both satisfaction and dissatisfaction among teachers. One study reported only teacher dissatisfaction.

Ten (38%) of 26 studies involved direct observation of teacher behaviors. Eight of these studies reported behavioral outcomes that were generally positive. Two reported mixed outcomes for teacher behaviors.

Three (12%) of 26 studies described teacher perceptions of administrative support for collaborative programming. Two of these studies described administrative support as inadequate. One study described the principal as supportive and enthusiastic.
Three (12%) of 26 studies investigated teacher perceptions of students with disabilities. Two of these studies found that teachers believed that special education students had achieved academic and social success. One study found that general educators had generally negative (and inaccurate) perceptions of special education students and their participation in class activities.

Two (8%) of 26 studies measured teacher attitudes toward inclusion. One of these studies reported that both general and special educators had positive attitudes toward inclusion. The other study found that general educators who team taught with special educators had more positive attitudes toward inclusion than did general educators who taught in noninclusive classrooms.

Student outcomes. Twelve (46%) of 26 studies measured academic achievement. Eleven of these studies reported generally positive outcomes. One study reported mixed results in terms of academic achievement.

Ten (38%) of 26 studies investigated student social behaviors. All 10 reported positive outcomes. One of the studies also reported that students in collaboration/consultation settings had more positive outcomes for friendship quality and peer acceptance than did students in team taught classrooms.

Six (23%) of 26 studies described students’ perceptions of their educational programs. All 6 reported that students with disabilities who attended inclusive programs had positive perceptions of those programs. Two of these studies found that students with disabilities preferred inclusive settings to noninclusive settings. One study found that both general and special education students believed their academic and social needs
were best met in inclusive team taught classrooms. And still another study reported that 56% of special education students preferred receiving services in inclusive classroom settings, while 44% preferred segregated resource rooms.

Four (15%) of 26 studies examined students’ perceptions of their peers. All 4 of these studies reported positive outcomes in this area. Three of these studies reported that special education students had positive perceptions of nondisabled peers. One study reported that students without disabilities had positive perceptions of classmate who were disabled. Four (15%) of 26 studies focused on the self-concepts of special education students who attended inclusive classrooms. All 4 of these reported positive self-concepts among special education students.

Four (15%) of 26 studies described students’ perceptions of their collaborating teachers. Three of these reported that students had positive perceptions of both general and special education teachers. One study suggested that general and special education students viewed general education teachers as subject matter specialists and special educators as assisting teachers. Another study found that students who attended segregated resource programs were more often embarrassed by the general education classroom teacher than were students who attended collaboration/consultation resource programs or general education students.

One (4%) of 26 studies measured referral rates to special education, and inclusion rates at an elementary school that implemented a collaborative resource program. Referral rates to special education were reduced to 42% over a 4 year period. The school also experienced a 58% reduction in pull-out programming during this same 4 year
period.

Discussion

This review of the literature was undertaken to answer the following research questions:

1. What is the impact of ethnocultural diversity, gender diversity, sexual orientation diversity, and/or disability status diversity among teaching teams comprised of general and special educators on collaborative processes and outcomes?

2. What is the impact of racism, sexism, homophobia/heterosexism, and/or ablism on collaborative processes and outcomes?

Only 1 (4%) of the 26 studies included in this review acknowledged that ethnocultural and gender differences among teachers might impact collaborative processes and outcomes (Noonan & McCormick, 2000). None (0%) of the 26 studies addressed the issues of sexual orientation or disability status. None (0%) of the studies examined the impact of racism, sexism, homophobia/heterosexism, and/or ablism on collaborative processes and outcomes. The initial research questions, therefore, remain unanswered.

This review of the literature did, however, generate a second and equally compelling set of questions.

1. Why have researchers largely ignored the impact of ethnocultural identity, gender, sexual orientation, and disability status on collaborative processes and outcomes?

2. Why have researchers largely ignored the impact of racism, sexism, homophobia/heterosexism, and ablism on collaborative processes and outcomes?
3. How might researchers who study collaboration use their power and status to promote social justice and emancipate the oppressed?

Questions about variables that have been excluded from empirical analysis cannot be answered by examining the empirical literature because data regarding these variables has not yet been generated. Plainly put, one cannot examine what is not there. Hypotheses can be formed, however, based on theoretical constructs. Questions of exclusion based on ethnocultural identity, gender, sexual orientation, and disability status invite a formation of hypotheses grounded in the theoretical work of those who study power (i.e., critical theorists) and those who study the relationships between knowledge and power (i.e., postmodernists).

Privilege/Oppression and Public Education

The United States continues to be characterized by patriarchal value systems, sociopolitical conditions, and institutional structures that privilege some groups and oppress others (Cannella, 1997). McIntosh (1992) argued that privilege has been and continues to be a powerful force in creating and maintaining hegemonic social structures. She suggested that oppression can be understood and explained as a concomitant of privilege. Values, conditions, and structures that contribute to racism maintain White privilege through the oppression of people of color (Wellman, 1993). Values, conditions, and structures that contribute to sexism maintain male privilege through the oppression of women (Dworkin, 1993). Values, conditions, and structures that contribute to homophobia/heterosexism maintain heterosexual privilege through the oppression of gay, lesbian, bisexual, and transgendered individuals (Sears, 1996). Values, conditions, and
structures that contribute to *ablism* maintain “able-bodied” privilege through the oppression of persons with disabilities (Abberley, 1987).

McIntosh (1997) suggested that privilege is a covert phenomenon, and that the “workings of invisible, formerly unacknowledged systems of unearned advantage are still scarcely known to the people of the United States” (p. 224). She noted that skin-color privilege, gender privilege, heterosexual privilege, class privilege, and colonial privilege remain forbidden subjects in general thought and public discourse, and argued that the phenomenon of privilege cannot be recognized within the American ideology of meritocracy, democracy, and the individual as the primary unit of society. McIntosh further noted that those who benefit most from systems of privilege are often kept most blinded to the existence of these privilege systems.

American schools have, in many ways, been microcosms of American society. The patriarchal values systems, sociopolitical conditions, and institutional structures that characterize American society and contribute to racism, sexism, homophobia/heterosexism, and ablism are reinforced and reproduced within the public schools (Apple, 1996; McClaren, 1995; Pinar, 1994). One would not, therefore, expect collaborations that take place within public school contexts to be free of these systems, conditions, and structures, nor would one expect collaborating general and special educators to be unaffected by or incapable of racism, sexism, homophobia/heterosexism, and/or ablism (King, 1991; Lather, 1991).

*Emancipatory Research and Collaboration in the Schools*

Namenwirth (1986) noted “scientists firmly believe that as long as they are not
conscious of any bias of political agenda, they are neutral and objective, when in fact they are only unconscious” (p. 29). There is no value-free social science. Science is power, and all research findings have political implications (Denzin & Guba, 1998; Hess, 1980). The questions asked, and those that remain unasked, reflect the values and beliefs of the researcher, and usually represent the ideologies and worldview of dominant sociopolitical groups. The questions asked, and those that remain unasked, can promote emancipation and social justice or reinforce the status quo and maintain systems of privilege/oppression. Empirical research contributes to emancipation and social justice or to privilege/oppression, with or without the conscious knowledge of the researcher, and regardless of his or her intent (Lather, 1986).

Dworkin (1993), Friere (1970), Trask (1999), and others have argued that the subjugation of oppressed peoples (e.g., the poor, women, Native Hawaiians, African Americans, homosexuals, and persons with disabilities) is so all-pervasive that the oppressed are often unaware of their own degradation. Friere described this phenomenon as false consciousness. When the awareness of oppression (i.e., critical consciousness) begins, so, too, begins the struggle for liberation (Trask, 1999). Lather (1986) reconceptualized social science research as a struggle for social justice and human rights. She argued for the development of an emancipatory social science that would explicitly critique the status quo and transform false consciousness among the oppressed into critical consciousness. This emancipatory social science would awaken within the oppressed the “militant dignity on which all self-respect is based” (Dworkin, 1993, p. 198).
Critical theory and collaboration.

Critical theorists study the historical problems of privilege/oppression as they exist in social institutions in order to transform these institutions and emancipate the oppressed (Morrow & Brown, 1994). Critical theorists in the field of education have argued that the schools can become public institutions where forms of knowledge and values are taught for the purpose of educating young people for democratic empowerment, resistance, and hope, rather than for the purposes of conformity, subjugation, and assimilation (Kincheloe, 1991; Lather, 1991). In recent years, critical theory has interacted with poststructuralist, postmodern, cultural studies, and feminist discourses. This interaction, or blending of discourses, has allowed the relationships between knowledge and power to be examined from the perspectives of previously marginalized groups, including women, African Americans, Hispanics/Latinos, Native Americans, Native Hawaiians, the poor, gay, lesbian, bisexual, and transgendered individuals, persons with disabilities, and persons living with AIDS (cf., Abberley, 1987; Anzaldua, 1987; Butler, 1990; de Laurentis, 1991; Haymes, 1995; Lather & Smithies, 1997; Sedgewick, 1990; Spring, 2001; Trask, 1999).

Critical theorists in the field of education have examined textbooks and curricular materials, school and classroom structures, pedagogical practices, teacher/student relationships, assessment and evaluation procedures, and segregated special education programs to better understand the ways in which educational institutions reinforce and reproduce systems of privilege/oppression based on skin color, gender, sexual orientation, disability status, and SES (Ah Nee-Benham & Heck, 1998; Apple, 1986;
Artiles & Trent, 1994). Critical theorists have yet to examine collaboration among general and special educators, and empirical research has not yet documented the impact of racism, sexism, homophobia/heterosexism, and ablism on collaborative processes and outcomes. Systems of privilege/oppression that are reinforced and/or reproduced through collaborative processes and outcomes, therefore, remain hidden.

Knowledge, power, and privilege/oppression. Postmodern thinkers such as Foucault and Derrida have suggested that knowledge, reality, and truth are constructed by human beings, through language, in multiple forms that are forever changing (Derrida, 1981; Foucault, 1980). Foucault believed that language simultaneously creates knowledge and limits alternative knowledge forms. Ethnocultural identity, gender, sexual orientation, and disability status are socially constructed phenomena that also influence the construction of knowledge (Butler, 1990; Omi & Winant, 1994; Sue & Sue, 1990). Identity and experience are, therefore, determined by the language realities created in particular cultural contexts (Derrida, 1981).

Knowledge constructs gain legitimacy when they are accepted as objective reality, or Truth, by those who have power. The realities and truths of those with power are imposed on those without power; in this way, the knowledge constructs of those with power are used to dominate other members of society (i.e., those without power) (Kincheloe, 1991; Lincoln & Guba, 1985). Modern narratives (i.e., discourses) are knowledge constructs that mask the acquisition and maintenance of power (Lyotard, 1984).

Modern American narratives have resulted in systems of privilege/oppression
based on ethnocultural identity, gender, sexual orientation, disability status, SES, and a multitude of other variables (Abberley, 1987; Dworkin, 1993; Sedgwick, 1990; Trask, 1999). Increased social justice and equity for all human beings requires that all forms of knowledge be examined critically (Kincheloe, 1991). Social justice demands that researchers in the field of education problematize (i.e., critically examine) “what we think we know” (Cannella, 1997, p. 12).

Problematizing collaboration. A number of educational researchers/theorists have utilized interrogative methodologies developed by Foucault to reveal systems of privilege/oppression hidden within and reinforced and/or reproduced by the discourse (i.e., rhetoric) surrounding their respective fields. Skrtic (1995) for example, problematized the discourse/knowledge traditions that have reinforced and/or reproduced systems of privilege/oppression within the field of special education. Cannella (1995) and Silin (1995) both problematized the discourse/knowledge traditions that have reinforced and/or reproduced systems of privilege/oppression within the field of early childhood education. The empirical discourse (i.e., the knowledge-base) surrounding collaboration in the schools has yet to be problematized. Systems of privilege/oppression reinforced and/or reproduced by this empirical discourse, therefore, remain hidden.

Emancipatory questions. Cannella (1997), inspired by her reading of Foucault (1980), posed a number of questions that could be raised by researchers who endeavor to problematize collaboration:

What knowledges have been excluded?

Whose knowledge has been disqualified as beneath our hierarchical systems?
Whose truths have been hidden through our rhetorical methods?

How have particular groups gained control over others through the construction of discourse knowledges and truths? (pp. 13-14)

Skrtic (1995) explained that all human beings, including general and special educators, as well as those researchers who study them, are caught in multiple webs of power, multiple systems of privilege/oppression. Furthermore, researchers are often unaware of ways in which their research methodologies might contribute to the very systems of privilege/oppression that are under investigation: that is, the questions that researchers ask, the questions that they do not ask, and the conclusions that they formulate based on these questions can reinforce the status quo and reproduce systems of privilege/oppression. These same research methodologies, however, can be used to explicitly critique the status quo, empower the oppressed, and construct new forms of knowledge that promote social justice and honor the multiple realities and life experiences of all human beings (Lather, 1986).

Cannella (1997) raised a number of questions that general and special educators might wish to address in order to better understand the relationships that exist between knowledge and power within their own collaborative groups. Researchers who wish to conduct emancipatory investigations of collaboration in the schools might use these same questions to examine their research methodologies. These questions include:

How do we construct equitable partnerships with each other in which everyone's voice is actually heard?

What are the underlying messages in our beliefs, goals and actions?
Who is damaged? Who is silenced?

Are we challenging forms of oppression? Who is exercising power?

What does this power produce?

Do we function as if our own questions represent regimes of truth? (p. 163)

Collaboration as the Struggle for Social Justice and Human Rights

Sawieki (1991) argued "it is politically irresponsible to radically question existing theoretical political options without taking any responsibility for the impact that such critique will have and without offering any alternative (p. 99). It is not enough to simply critique and problematize. Social justice demands that educational researchers/theorists also reconceptualize (Cannella, 1997; Lather, 1991; Skrtic, 1995). Most scholars have conceptualized collaboration in the schools as a democratic process and/or an instrument of inclusion (Friend, Resing, & Cook, 1993; Thousand & Villa, 1992; Thousand, Villa, & Nevin, 1994). Some, however, have reconceptualized collaboration as a struggle for social justice and human rights (Garcia, 1997), while others have reconceptualized collaboration as a process that honors multiple realities and life experiences, and produces outcomes that reflect the knowledge constructs and value systems of those who are “culturally different” and those who are without power (cf., Harry et al., 1999; Kalyanpur & Harry, 1999; Obiakor et al., 1999). Thayer-Bacon and Brown (1995), like other ecofeminists and ecoequalists who believe that social oppression leads inevitably to environmental destruction, have reconceptualized collaboration as a struggle for social justice, environmental awareness, and world peace (cf., Mellor, 1992; Mies & Benholdt-Thomsen, 1999; Mies & Shiva, 1993).
Emancipatory research that critically examines collaboration in order to expose hidden systems of privilege/oppression and emancipate the oppressed might also be conceptualized as a struggle for social justice and human rights. Education can be a powerful vehicle for radical social transformation (Stone, 1994). Empirical research that employs emancipatory methodologies can transform lives through the creation of new knowledge constructs (Lather, 1986).
Table 1

Demographics of Reviewed Studies

<table>
<thead>
<tr>
<th>Reference</th>
<th>Collaborators</th>
<th>Students</th>
<th>Setting</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams &amp; Cessna</td>
<td>Gen ed tchrs</td>
<td>Gen ed</td>
<td>CO schools</td>
</tr>
<tr>
<td>(1993)</td>
<td>Sped tchrs</td>
<td>Sped</td>
<td></td>
</tr>
<tr>
<td>Adamson, Cox, &amp;</td>
<td>2 sped tchrs</td>
<td>3,246 stds, grades K-6</td>
<td>Elem school in Salt Lake City, UT</td>
</tr>
<tr>
<td>Schuller (1989)</td>
<td>Gen ed tchrs</td>
<td>• 2,958 gen ed</td>
<td>• inclusive classrooms</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• 288 sped</td>
<td>• resource rooms</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• nonclassroom environments</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• tchr work areas</td>
</tr>
<tr>
<td>Boudah,</td>
<td>16 tchrs</td>
<td>64 secondary stds</td>
<td>Secondary school in</td>
</tr>
<tr>
<td>Schumacher, &amp;</td>
<td>• 8 gen ed</td>
<td>• 35 male</td>
<td>multicultural, Midwestern</td>
</tr>
<tr>
<td>Deschler (1997)</td>
<td>• 8 sped</td>
<td>• 29 female</td>
<td>metropolitan area</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• 43 Euro-American</td>
<td>• 8 inclusive classrooms</td>
</tr>
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<tr>
<th>Reference</th>
<th>Collaborators</th>
<th>Students</th>
<th>Setting</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dyches, Egan,</td>
<td>6 tchrs</td>
<td>118 Stds, grade 8</td>
<td>Suburban jr high school in central UT</td>
</tr>
<tr>
<td>Young, Ingram,</td>
<td>5 gen ed</td>
<td>110 gen ed</td>
<td>• inclusive classrooms</td>
</tr>
<tr>
<td>Gibb, &amp; Allred (1998)</td>
<td>1 sped</td>
<td>• &quot;predominantly middle class, Caucasian&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 sped tchr interns</td>
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<td>• 18 sped</td>
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- 18 African American
- 2 Hispanic
- 1 Asian
- 34 gen ed
- at risk
- low achieving
- 30 sped
- mild disabilities

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<td>(1994)</td>
<td>Sped grad std</td>
<td>• &quot;middle socioeconomic status group&quot;</td>
<td>• inclusive classrooms</td>
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<td></td>
<td></td>
<td>• 22 gen ed</td>
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<td>• 7 sped</td>
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<td>Whinnery, King,</td>
<td>2 sped tchrs</td>
<td>48 stds, grades 2-5</td>
<td>Rural southeastern school district</td>
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<tr>
<td>(1995)</td>
<td>Gen ed tchrs</td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>• 32 male</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• 15 female</td>
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</tr>
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<td></td>
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<td>• 16 gen ed</td>
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<tr>
<td></td>
<td></td>
<td>• 32 sped</td>
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</tr>
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<td>• learning disabilities</td>
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*Note.* Elem = elementary; gen ed = general education; grad = graduate; jr = junior; sped = sped education; tchr = teacher.
### Table 2

**Methods and Results of Reviewed Studies**

<table>
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<tr>
<th>Reference</th>
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<th>Outcomes</th>
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<tr>
<td>Adams &amp; Cessna (1993)</td>
<td>Qualitative</td>
<td>Focus groups</td>
<td>Tchr descriptions of:</td>
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<td>• gen ed tchr roles and responsibilities</td>
<td>• modified assessment procedures</td>
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<td>• sped tchr roles and responsibilities</td>
<td>• adjusted instruction to meet std needs</td>
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<td>• coteaching relationships</td>
<td>• utilized motivational strategies</td>
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<td>• offered broad curricula that addressed social/emotional skills</td>
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<td>Gen ed tchrs responsible for content</td>
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<td>Adamson, et al. (1989)</td>
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<td>Case study</td>
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<td>Inclusion rate</td>
<td>58% reduction in pull-out programming</td>
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<td>Longitudinal (4 years)</td>
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and large group instruction

Sped tchrs responsible for design and delivery of instruction

Coteaching relationships collaborative; based on parity, trust, shared responsibility, mutual accountability
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<td>Direct observation</td>
<td>Tchr mediation of std learning</td>
<td>Tchr mediation of std learning increased</td>
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<td>(1997)</td>
<td>Experimental</td>
<td>Survey</td>
<td>Tchr involvement in instructional roles</td>
<td>Tchr involvement in instructional roles increased</td>
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<td>across-teams-of-</td>
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<td>Std engagement</td>
<td>Std engagement rates low</td>
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<td>Std use of strategic skills</td>
<td>Only <em>some</em> strategic skills increased</td>
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<td>Std test scores</td>
<td>Sped std test scores declined slightly</td>
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<td>Gen ed std test scores increased slightly</td>
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<td>Gibbs, et al. (1998)</td>
<td>Descriptive</td>
<td>Interviews</td>
<td>program, Sped std perceptions of tchrs, Sped std perceptions of self, Sped std perceptions of peers</td>
<td>Roles/responsibilities not clearly defined, Tchrs encouraged by principal support, Tchrs expressed need for inservice training, Sped stds benefited academically,</td>
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<td>(1998)</td>
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<td>Interviews</td>
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<td>Harris. et al. (1987)</td>
<td>Qualitative</td>
<td>Direct observation</td>
<td>Std achievement</td>
<td>Academic/social achievement of gen ed/sped stds comparable</td>
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<td>Surveys</td>
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<td>Sped stds held positive views of inclusion</td>
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<td>Gen ed tchrs held positive views of sped tchr support</td>
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<td>Gen ed tchrs wanted sped tchrs to work with <em>all</em> stds</td>
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<td>Gen ed/sped tchrs demonstrated ability to:</td>
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<td>• develop/implement behavior management strategies</td>
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<td>• modify curriculum/materials</td>
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<td>• demonstrate sensitivity to sped stds social status in inclusive classroom</td>
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<td>• schedule paraprofessional</td>
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<td>Hundert, et al. (1994)</td>
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<td>Sped children's play behaviors</td>
<td>Sped stds frequently engaged in proximity play (M=32.2%) or tchr interaction (M=30.1%)</td>
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<td>Tchr proximity to sped children</td>
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<td>Tchr interaction with sped children</td>
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<td>Peer interaction associated with sped tchr focus on groups and/or sped tchr no response</td>
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<td>Peer interaction inversely associated with gen ed tchr focus on individual children</td>
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<td>Surveys</td>
<td>Planning/conference time</td>
<td>Adequate time to conference/plan</td>
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<td>(1995)</td>
<td>Descriptive</td>
<td>Rating scales</td>
<td>Time spent collaborating</td>
<td>Most time spent with stds</td>
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<td>Resource models utilized</td>
<td>Least time spent with parents</td>
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<td>Factors important to</td>
<td>86% sped tchrs spent less than 40% of</td>
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<td>successful collaboration</td>
<td>week collaborating with gen ed tchrs</td>
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<td>Factors that hinder</td>
<td>Resource models utilized:</td>
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<td>collaboration</td>
<td>• direct instruction (72%)</td>
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<td>Preference for</td>
<td>• curriculum modification (62%)</td>
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<td>collaborative model</td>
<td>• pull-out (60%)</td>
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<td>Tchr satisfaction</td>
<td>• tutorial help (54%)</td>
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<td>• coteaching (53%)</td>
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<td></td>
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<td>• clustering gen ed tchr with</td>
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<td></td>
<td>resource specialist personnel</td>
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<td>assistant (35%)</td>
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<td>• remedial classes (31%)</td>
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<td>• pull-in (17%)</td>
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<td>Tchr attitude viewed most important</td>
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<td>factor for successful collaboration</td>
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<td>Tchr attitude (87%), lack of time</td>
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<td>(84%) highest ranked problems</td>
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<td>Severity of disability, lack of family</td>
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<td>support lowest ranked problems</td>
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Kluwin & Quantitative Pre/post tests Sign language skills Gen ed stds developed sign language

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<td>Peer interaction</td>
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<td>Social acceptance</td>
<td>Social integration took place</td>
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<td>• Brigance</td>
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<td>Gen ed stds positive acceptance of</td>
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<td>• Expressive One-Word Picture Vocabulary Test</td>
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<td>Direct observation</td>
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<td>MacArthur</td>
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<td>Tchr implementation of</td>
<td>Tchrs integrated strategy instruction</td>
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<td>Case study</td>
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<td>strategy instruction</td>
<td>into authentic literary tasks/classroom routines</td>
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<td>(1996)</td>
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<td>instructional</td>
<td>Tchr beliefs about strategy</td>
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<td>instruction</td>
<td>Tchrs emphasized std</td>
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<td>Interviews</td>
<td>Std writing performance</td>
<td>independence/control</td>
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<td>Focus groups</td>
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<td>Tchrs scaffolded through interactive dialogue</td>
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<td>Pre/post tests</td>
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<td>Tchrs believed strategy</td>
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<td>• Wilcox Sign-Ranked Test</td>
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<td>instruction/whole language mutually supportive</td>
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<td>6 stds improved writing quality, organization, content</td>
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<td>1 std improved quality, content</td>
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<td>Direct observation</td>
<td>Engagement level</td>
<td>1 std improved organization</td>
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<td>(1998)</td>
<td>Cross-case analysis</td>
<td>Rating scales</td>
<td>Impact on teaching</td>
<td>1 std declined in quality, content</td>
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<td>• Assessment of Student Learning</td>
<td>Tchr characteristics</td>
<td>Variables that significantly influenced engagement between gen ed/sped tchrs</td>
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<td>Preferences on how to</td>
<td>• gen ed tchr perceived conflict with sped tchr view on teaching</td>
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<td>Variables that had least influence on</td>
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<td>Qualitative</td>
<td>Surveys</td>
<td>Tchr attitudes about collaboration</td>
<td>Slight change in attitudes about collaboration</td>
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<td>Quantitative</td>
<td>Ordered trees</td>
<td>Tchr participation in cooperative planning, instruction, evaluation</td>
<td>1 of 10 tching teams cooperatively planned, instructed, evaluated all stds in group</td>
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<td>McCormick, et al. (1998)</td>
<td>Quantitative Descriptive</td>
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<td>Peer engagement</td>
<td>Engagement patterns similar for gen ed/sped stds</td>
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<td>Activity characteristics predictor of engagement</td>
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<td>Tchr characteristics predictor of engagement</td>
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<td>Greater cotchr team activity level significantly related to less peer engagement</td>
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<td>Greater tchr support related to higher engagement with adults</td>
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<td>Meyers, et al.</td>
<td>Qualitative</td>
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<td>Frequency of mtgs</td>
<td>Pull-in tchrs met more frequently</td>
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<td>(1991)</td>
<td>Quasi-experimental</td>
<td>Surveys</td>
<td>Length of mtgs</td>
<td>Pull-in and pull-out tchr mtgs similar in length</td>
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<td>Who initiates mtgs</td>
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<td>Content of mtgs</td>
<td>Sped/gen ed tchrs initiated mtgs</td>
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<td>Tching skills</td>
<td>Pull-in tchrs discussed specific instructional issues</td>
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<td>Pull-out tchrs focused on std needs and/or academic performance</td>
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<td></td>
<td>Gen ed tchrs believed skills improved after mtgs with sped tchrs</td>
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<td></td>
<td>More gen ed tchrs in pull-in condition believed they improved skills of sped tchr</td>
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<td>Minke, et al. (1996)</td>
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<td>Survey</td>
<td>Tchr attitudes about inclusion</td>
<td>Sped tchrs held most positive views of inclusion and highest perceptions of self-efficacy, competency, satisfaction</td>
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<td>Quasi-experimental</td>
<td>Rating scales</td>
<td>Tchr self-efficacy</td>
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<td></td>
<td>Teaching competencies</td>
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<td>Tchr satisfaction</td>
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<td>Instructional adaptations</td>
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<td>Gen ed tchrs who cotaught in inclusive classrooms hold views similar to sped tchrs</td>
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<td></td>
<td>Gen ed tchrs in noninclusive classrooms held least positive views of inclusion and lowest perceptions of self-efficacy, competency, satisfaction</td>
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<td>Monda- Amaya, et al. (1998)</td>
<td>Qualitative</td>
<td>Direct observation</td>
<td>Sped std perceptions of program</td>
<td>Sped stds had positive perceptions of program, tchrs, peers</td>
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<tr>
<td></td>
<td>Quasi-experimental</td>
<td>Interviews</td>
<td>Tchr perceptions of program</td>
<td>Tchrs had positive perceptions of program</td>
</tr>
<tr>
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<td>Descriptive</td>
<td></td>
<td>Student behavior goals</td>
<td>Tchrs believed sped stds achieved</td>
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Gen ed tchrs in noninclusive classrooms used instructional adaptations less frequently than other tchrs.
Tchrs in all 3 groups indicated need for additional resources.

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<td>Noonan &amp;</td>
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<td>Direct observation</td>
<td>Facilitation</td>
<td>HS and sped tchr behavior: similar</td>
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<td>McCormick (2000)</td>
<td>Descriptive</td>
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<td>Direct assistance</td>
<td>Facilitation rather than direct assistance</td>
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<td>Positive affect</td>
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<td>Redirection</td>
<td>Redirection rather than discipline</td>
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<td>Discipline</td>
<td>HS tchrs engaged in more tching behavior</td>
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<td>Monitoring</td>
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<td></td>
<td>Duties/preparation</td>
<td>Sped tchrs provided most monitoring</td>
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Sped stds mastered 27 of 43 goals, made progress toward 16
Sped std grades: B+, B-, B-, C+, C-
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<th>Reference</th>
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<tr>
<td>Patriarca &amp;</td>
<td>Qualitative</td>
<td>Pre/post tests</td>
<td>Std academic performance</td>
<td>Std gains pre/post test scores</td>
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<td>Lamb (1994)</td>
<td>Quantitative</td>
<td>Direct observation</td>
<td>Std attitudes toward</td>
<td>Std positive attitude change toward</td>
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<td>Descriptive</td>
<td>Audio taped</td>
<td>Tchr perceptions of</td>
<td>Gen ed/sped tchrns had positive perceptions of program</td>
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<td></td>
<td></td>
<td>collaborative sessions</td>
<td>Grad std perceptions of program</td>
<td>Gen ed/sped tchrns viewed collaborative environment as</td>
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<td></td>
<td></td>
<td>Journals</td>
<td>program</td>
<td>supportive, nurturing</td>
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<td></td>
<td>Gen ed/sped tchrns felt empowered to experiment with new tching</td>
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<td></td>
<td>strategies, content</td>
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<td>Sped tchrns deferred to gen ed tchrns in</td>
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<td>Prom (1999)</td>
<td>Qualitative</td>
<td>Rating scales</td>
<td>Gen ed tchr perception of sped std class</td>
<td>Gen ed tchr reported positive perceptions of sped stds for goals, behavior, tchr time/attention</td>
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<td></td>
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<td>Videotaped</td>
<td>sped std class perception of</td>
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<td>Quasi-experimental</td>
<td>instructional</td>
<td>participation</td>
<td></td>
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<td>Descriptive</td>
<td>sessions</td>
<td>Sped std class participation</td>
<td>Gen ed tchr concerned about sped std participation, progress, peer</td>
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<td>relationships</td>
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<td>Gen ed tchr perceived sped std</td>
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<td>participation/progress as related to</td>
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<td>sped tchr presence in classroom</td>
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<td>Family/consumer tchr perceptions of</td>
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<td>sped stds more positive as year</td>
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<td>progressed; majority of her ratings</td>
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<td>neutral</td>
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<td>Art tchr reported only</td>
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<td>neutral/downward changes in</td>
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<td>perceptions of sped stds as year</td>
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<td>progressed</td>
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<td>Sped stds consistently rated low for</td>
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<tr>
<td>Pugach &amp; Wesson (1995)</td>
<td>Qualitative</td>
<td>Interviews</td>
<td>Std perceptions of team taught program</td>
<td>participation/progress were, in reality, actively engaged (as evidenced by videotaped documentation)</td>
</tr>
<tr>
<td></td>
<td>Descriptive</td>
<td></td>
<td></td>
<td>Gen ed/sped stds had positive perceptions of self, peers, tchrs</td>
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<td></td>
<td>Gen ed/sped stds valued cooperative learning</td>
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<td>Sped stds preferred inclusive classroom to segregated resource rooms</td>
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<td>Gen ed/sped stds perceived gen ed</td>
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<td>Schulte, et al. (1990)</td>
<td>Quantitative Experimental</td>
<td>Pre/post tests • Woodcock-Johnson tests of indirect services • Achievement in direct services • Reading, Written Language, and Mathematics</td>
<td>Std achievement Tchr perception of intervention model</td>
<td>Stds in consultation/direct services condition demonstrated small but significantly great gains than resource room stds Stds in all 4 conditions demonstrated significant pre/post test gains Tchrs in consultative models had (table continues)</td>
</tr>
<tr>
<td>Reference</td>
<td>Design</td>
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<td></td>
<td>period per day)</td>
<td>• reading/study</td>
<td></td>
<td>positive perceptions of consulting tchrs, process</td>
</tr>
<tr>
<td></td>
<td>• resource room (2 periods per day)</td>
<td>skills assessment</td>
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<td></td>
<td>surveys</td>
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<tr>
<td>Trent (1998)</td>
<td>Qualitative</td>
<td>Interviews</td>
<td>Tchr roles</td>
<td>Tchrs in consultation/direct services condition held more positive view of model than consultation/indirect services tchrs</td>
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<td>Case study</td>
<td>Direct observation</td>
<td>Tchr benefits</td>
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<td></td>
<td>Archival data</td>
<td>Std benefits</td>
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<td>Problems</td>
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<td>Vaughn, et al. (1998)</td>
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<td>Rating scales</td>
<td>Peer acceptance</td>
<td>Gen ed/sped stds in consultation/collaboration setting had more</td>
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<tr>
<td></td>
<td>Quasi-experimental</td>
<td>• <em>Piers-Harris</em></td>
<td>Self-concept</td>
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</tbody>
</table>

*curriculum*

*Sped tchrs became more familiar teaching content*

*Gen ed/sped stds benefited from smaller std/tchr ratio, individualized attention*

*Tchr incompatibilities, structural constraints, limited administrative support diminished collaboration*

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<table>
<thead>
<tr>
<th>Reference</th>
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<th>Measures</th>
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<td>Friendship quality</td>
<td>positive outcomes for friendship</td>
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<td></td>
<td><em>Social skills</em></td>
<td></td>
<td>quality/peer acceptance than stds in</td>
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<td><em>The Social Skills</em></td>
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<td>coteaching setting</td>
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<td></td>
<td><em>Rating System - Teachers</em></td>
<td></td>
<td>Sped stds in consultation/collaboration setting had moderate increase in</td>
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<td>version</td>
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<td>reciprocal friendships</td>
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<td>Direct observation</td>
<td>Sped std benefits</td>
<td>Benefits to sped stds</td>
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<td>Interviews</td>
<td>Gen ed std benefits</td>
<td>• improved academic performance</td>
</tr>
<tr>
<td>Walther-Thomas</td>
<td></td>
<td>Archival data</td>
<td>Tchr benefits</td>
<td>• improved social skills performance</td>
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<td>(1997)</td>
<td></td>
<td>Informal contacts</td>
<td>Problems</td>
<td>• improved peer relationships</td>
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<td>Benefits to gen ed stds</td>
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<td>• improved academic performance</td>
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<td>• more tchr time/individualized attention</td>
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<td>• learning strategies/study skills instruction</td>
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<td></td>
<td>• social skills development</td>
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<td>• sense of belonging to inclusive learning community</td>
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Benefits for gen ed/sped tchrs

• professional satisfaction
• professional growth
• professional support
• increased collaboration among
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<td>Welch &amp; Chisolm (1994)</td>
<td>Quantitative, Quasi-experimental</td>
<td>Pre/post tests</td>
<td>Std writing performance</td>
<td>Paired samples t-test indicate significant writing performance gains for gen ed/sped stds Combined group post test % mean score of total sample significantly higher than pretest % mean score Gen ed/sped stds pre/post test scores</td>
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<td>Surveys</td>
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<td>indicated improved writing</td>
</tr>
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<td>al. (1995)</td>
<td>Quasi-experimental</td>
<td></td>
<td>Std perception of acceptance by peers</td>
<td>performance</td>
</tr>
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<td></td>
<td>Descriptive</td>
<td></td>
<td>Std perception of acceptance by tchr</td>
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<td>Std perception of acceptance by tchr</td>
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<td></td>
<td>Std perception of sped services</td>
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<td></td>
<td></td>
<td>Resource stds embarrassed by gen ed tchr (44%) more often than</td>
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<td>Resource stds embarrassed by gen ed tchr (44%) more often than</td>
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<td>Resource stds embarrassed by gen ed tchr (44%) more often than</td>
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<td>Resource stds unanimously (100%)</td>
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<tr>
<td>Note.</td>
<td>Elem = elementary; gen ed = general education; grad = graduate; jr = junior; sped = sped education; tchr = teacher.</td>
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Conclusion

The importance of collaboration among professionals who provide special education and related services to students with special needs has been well established in the literature. Little research has been conducted, however, on collaboration among professionals who provide special education and related services to Native Hawaiian students and their families. The literature on American colonialism in Hawai‘i indicates that colonization has all but eradicated the indigenous language and culture of the Hawaiian people and has resulted in environmental destruction in the once pristine archipelago. Public education has been used to subjugate the Native Hawaiian people and has contributed to the loss of language, culture, and sovereignty. Hawai‘i public schools have promoted and perpetuated patriarchal/utilitarian ideologies that have contributed to environmental degradation in Hawai‘i.

The ecofeminist/ecoequalist literature emphasizes the relationship between social oppression and environmental destruction. Native Hawaiian scholars like Haunani-Kay Trask, Lilikalā Kameʻeleihiwa, and Maenette Ah Nee-Benham have documented a complex and interrelated web of pathways extending from colonization to (re)education to cultural destruction and environmental degradation in the state of Hawai‘i. Little empirical research has been conducted, however, to explore the interaction of these pathways in Hawai‘i public schools.

There has been, in the last two decades, intense interest in collaborative teaming among general and special educators, as evidenced by the proliferation of textbooks and
journal articles devoted to this topic (Dettmer et al., 1996; Mostert, 1998; Thomas et al., 1995). The descriptive key words *special education* and *collaboration* yielded some 934 entries in the ERIC database. Only 41 (4%) of these 934 entries, however, represented empirical studies published in refereed journals, and only 23 (2%) of these examined collaboration among general and special educators.

Emancipatory research involves both critical examination and reconceptualization. Critical examination (i.e., problematization) involves the location of knowledge forms that have been excluded and/or disqualified as beneath hierarchical systems (Foucault, 1980). None of the 26 empirical studies included in this review of the literature examined the impact of ethnocultural identity, gender, sexual orientation, and/or disability status on collaborative processes and outcomes. None of the 26 studies addressed the issues of racism, sexism, homophobia/heterosexism, and ablism. These forbidden subjects were excluded from the empirical discourse (i.e., knowledge-base) surrounding collaboration in the schools. This empirical discourse has, therefore, reinforced the status quo and reproduced systems of privilege/oppression based on skin color, gender, sexual orientation, and disability status. Gay, lesbian, bisexual, and transgendered teachers, and teachers with disabilities, were unacknowledged by this discourse. They remain invisible, hidden, marginalized. Only 4 (15%) of the 26 studies acknowledged teachers of color. They, too, were marginalized by the empirical discourse surrounding collaboration.

Emancipatory research is needed to problematize collaboration in order to expose systems of privilege/oppression that are reinforced and/or reproduced through
collaborative processes and outcomes. This research should explicitly examine systems of privilege/oppression based on skin color, gender, sexual orientation, and disability status. This research would transform the empirical discourse surrounding collaboration through the creation of new knowledge forms that acknowledge the oppressed and encourage their emancipation.
CHAPTER 3: METHODS

In “Chapter 3: Methods,” I introduce the reader to the four team members who participated in Project Ho'oponopono and briefly describe the Aloha ʻĀina community and the AAADTP. I then discuss the four purposeful sampling strategies that I used to select the Project Ho'oponopono participants. These purposeful sampling strategies included: (a) criterion sampling; (b) intensity sampling; (c) politically important case sampling; and (d) confirming and disconfirming case sampling.

I describe the strategies that I used to generate data for Project Ho'oponopono. These strategies included: (a) in-depth interviews; (b) the “Who Am I?” activity (Cushner, 1998); (c) the “Culture Learning Process” activity (Cushner, 1998); (d) the “YaYa Box” activity (Janesick, 1998); and (e) essay/journal writing activities. I then delineate the procedural steps that I undertook in order to analyze the data generated through the above-mentioned activities. These procedural steps included: (a) horizontalization of the data; (b) the development of “clusters of meaning”; (c) the development of textual descriptions of the phenomena under study; (d) the development of structural descriptions of the phenomena under study; and (e) the development of essential, invariant structures (i.e., the “essences” of the phenomena under study).

Finally, I address the limitations and challenges that I encountered as I conducted and constructed Project Ho'oponopono.
The Participants

The following four individuals collaborated with one another as members of the team during the 1998-1999 school year, and participated in the Project Ho‘oponopono Pilot Study:

1. “Molly Brown” is a 55-year-old woman from Louisiana. She is “part-Caucasian and part-Cherokee Indian,” but identifies culturally as a “White, southern woman.” She earned a Bachelor’s degree in Social Welfare from a university in Louisiana and has recently completed a Master’s of Social Work degree through a distance-learning institution. She has worked with the people of Aloha ‘Āina for 15 years as a social worker, and as an employee of the State of Hawai‘i Child Protective Services (CPS) Agency. She was the social worker, case manager, and care coordinator for the AAADTP students during the 1998-1999 school year. Molly continues to live in Aloha ‘Āina, and to work as a social worker for the State of Hawai‘i Department of Health (DOH). Molly is a single mother who raised two adult children. She currently lives with and cares for two foster children with emotional disabilities and challenging behaviors. She choose “The Unsinkable Molly Brown” as her pseudonym, and explained that because she has been an outspoken advocate for the “poor and marginalized Hawaiian people” of Aloha ‘Āina, a number of state officials have, throughout the years, attempted to silence her, and have threatened her with termination. She believes herself to be a survivor, against great odds, as was Molly Brown, who survived the sinking of the Titanic.
2. "Ali‘iloa Kamehameha" is a 35 year old man of Native Hawaiian, German, Italian, and Greek ancestry. His mother is from the Pacific Northwest of the continental United States, and his father is Native Hawaiian, and a native of Aloha ‘Āina. Ali‘iloa was raised in the rural moku (“district”) of Aloha ‘Āina, where he attended Aloha ‘Āina High and Intermediate School. He strongly identifies with the Native Hawaiian culture, particularly the indigenous culture of Aloha ‘Āina. He studies hula, chanting, and the history and oral traditions of Aloha ‘Āina with a respected and well-known Native Hawaiian historian and kumu hula, or hula teacher. Members of Ali‘iloa’s extended family have been very active in the Native Hawaiian sovereignty and environmental protection movements. Ali‘iloa served for three years in the U.S. Army, and completed four years of college. He worked as a substance abuse counselor in a residential treatment facility before returning to Aloha ‘Āina. Ali‘iloa was the recreational therapist at the AAADTP during the 1998-1999 school year. Ali‘iloa remains committed to the land and people of Aloha ‘Āina, especially the Native youth. Ali‘iloa is the father of two young children. He plans to complete his Bachelor’s degree in Sociology, and to continue working with at risk Native Hawaiian youth. He chose for himself the pseudonym “Ali‘iloa Kamehamcha.” Ali‘iloa can be translated from Hawaiian into English as “Big Chief”; Kamehameha the Great was the first ruler of a unified Hawaiian kingdom; hence, “Ali‘iloa Kamehamcha,” or the “Big Chief Kamehameha.”

3. “Gwendolyn Fairfax” is a 41-year-old woman of Japanese, African American, and Cherokee Indian ancestry. Her mother was born and raised on the Japanese island of Hokkaido, and moved to the United States after marrying Gwendolyn’s father, who was
enlisted in the U.S. Army and stationed in Japan. Gwendolyn’s father died when she was five years old, and she and her four siblings were raised by her Japanese-speaking, Buddhist mother in northern California. Gwendolyn feels “Japanese on the inside,” but is identified by most people in America “as Black, because my skin is brown.” Gwendolyn earned an Associate’s of Arts degree in Theatre and an Associate’s of Science degree in Nursing. Gwendolyn was the Educational Assistant at the AAADTP during the 1998-1999 school year. She is currently enrolled in a Bachelor’s of Education program at a private university in Honolulu. She enrolled in this program because she “saw how poorly the children were managed at that high school, and I knew that the only way I could have any power to change that situation was to earn this degree.” Gwendolyn is a single mother. She lives with her two teenage children in Honolulu. Gwendolyn is committed to returning to Aloha ‘Āina after obtaining her teaching certificate, and to working with at risk youth. She choose “Gwendolyn Fairfax” as her pseudonym because she once played the role of this character in a production of Oscar Wilde’s “On the Importance of Being Ernest.”

4. Thomas Scott Duke: I am a gay, Euro-American, 36-year-old man. I earned a Master’s of Science degree in Special Education from the City College of New York and a Master’s of Fine Arts degree in Painting and Ceramics from Hunter College, also in New York City. I worked as a special education teacher for seven years at residential and day treatment programs in New York City’s Harlem community before relocating to Hawai‘i. I moved to Aloha ʻĀina from New York City after having a series of “intense and powerful” dreams in which I was “instructed” to do so. I was the special education
teacher at the AAADTP during the 1998-1999 school year. I am currently enrolled in a
doctoral program in Special Education at the University of Hawai‘i, and I was both a
participant in and the principal researcher for Project Ho‘oponopono.

The Setting

Aloha ‘Āina is a district in rural Hawai‘i. A majority of Aloha ‘Āina residents are
of Native Hawaiian ancestry, Traditional Hawaiian cultural values, such as malama ‘āina
(“to take care of the land”), aloha ‘āina (“to love the land”), and mana ‘o i‘o (“respect for
nature”), are highly prized by the people of Aloha ‘Āina. Many members of the Aloha
‘Āina community are active participants in organizations that seek to protect and preserve
the Hawaiian language and culture. Many residents of Aloha ‘Āina are also involved in
the Hawaiian sovereignty movement, and in numerous environmental
protection/restoration projects.

A disproportionate number of Aloha ‘Āina residents live in intense poverty. The
unemployment rate in Aloha ‘Āina is among the highest in Hawai‘i. The Children’s
and many others have noted a correlation between intense poverty and negative
childhood outcomes, including school failure. It should not be surprising, then, that the
youth of Aloha ‘Āina have disproportionately high school drop-out rates, and
disproportionately low test scores across all content areas (as measured by state and
national achievement tests).

The now defunct AAADTP was located on the campus of Aloha ‘Āina High and
Intermediate School. Thirteen students were enrolled in the AAADTP during the 1997-
1998 school year. All 13 AAADTP students were of Native Hawaiian ancestry. These students were diagnosed with a variety of emotional disabilities and challenging behaviors, including: (a) oppositional defiant disorder (ODD); (b) conduct disorder; (c) bipolar disorder; and (d) major depression. Twelve of the 13 AAADTP students lived in households that subsisted well below the federal poverty level. Most of the AAADTP students were exposed to alcoholism and drug abuse, and many experienced domestic violence, sexual abuse, homelessness, poor nutrition, and/or inadequate health care. Several students experienced incarceration and/or institutionalization. Several attempted suicide.

The AAADTP team consisted of four individuals who collaborated with one another on a daily basis in order to develop and implement culturally relevant education and related services for the AAADTP students and their families. This team was comprised of: (a) a social worker; (b) a recreational therapist; (c) a special education teacher; and (d) an educational assistant. This team was characterized by ethnocultural, gender, and sexual orientation diversity among team members.

Purposeful Sampling Strategies

Project Ho'oponopono, as previously noted, is a phenomenological case study. I, therefore, used purposeful sampling strategies associated with both the phenomenological and case study traditions of qualitative inquiry to select the participants for Project Ho'oponopono. Miles and Huberman (1994) compiled a Typology of Sampling Strategies in Qualitative Research (p. 28). Table 3 is a reproduction of this typology.
Table 3

*Typology of Sampling Strategies in Qualitative Inquiry*

<table>
<thead>
<tr>
<th>Type of Sampling</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maximum variation</td>
<td>Documents diverse variations and identifies important common patterns</td>
</tr>
<tr>
<td>Homogeneous</td>
<td>Focuses, reduces, simplifies, and facilitates group interviewing</td>
</tr>
<tr>
<td>Critical case</td>
<td>Permits logical generalization and maximum application of information to other cases</td>
</tr>
<tr>
<td>Theory based</td>
<td>Find examples of a theoretical construct and thereby elaborate on and examine it</td>
</tr>
<tr>
<td>Confirming and disconfirming cases</td>
<td>Elaborate on initial analysis, seek exceptions, looking for variation</td>
</tr>
<tr>
<td>Snowball or chain</td>
<td>Identifies cases of interest from people who know people who know what cases are information-rich</td>
</tr>
<tr>
<td>Extreme or deviant case</td>
<td>Learn from highly unusual manifestations of the phenomenon or interest</td>
</tr>
<tr>
<td>Typical case</td>
<td>Highlights what is normal or average</td>
</tr>
<tr>
<td>Intensity</td>
<td>Information-rich cases that manifest the phenomenon intensely but not extremely</td>
</tr>
<tr>
<td>Politically important cases</td>
<td>Attracts desired attention or avoids attracting undesired attention</td>
</tr>
<tr>
<td>Type of Sampling</td>
<td>Purpose</td>
</tr>
<tr>
<td>--------------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Random purposeful</td>
<td>Adds credibility to sample when potential purposeful sample is too large</td>
</tr>
<tr>
<td>Stratified purposeful</td>
<td>Illustrates subgroups and facilitates comparisons</td>
</tr>
<tr>
<td>Criterion</td>
<td>All cases that meet some criterion; useful for quality assurance</td>
</tr>
<tr>
<td>Opportunistic</td>
<td>Follow new leads, taking advantage of the unexpected</td>
</tr>
<tr>
<td>Combination or mixed</td>
<td>Triangulation, flexibility; meets multiple interests and needs</td>
</tr>
<tr>
<td>Convenience</td>
<td>Saves time, money, and effort, but at the expense of information and credibility</td>
</tr>
</tbody>
</table>
I utilized a number of purposeful sampling strategies to identify and select the participants in the Project Ho'oponopono, including: (a) criterion sampling; (b) intensity sampling; (c) politically important case sampling; and (d) confirming and disconfirming case sampling.

**Criterion Sampling**

Each of the four participants met the following criteria:

1. He or she was a member of the AAADTP team during the 1998-1999 school year.

2. He or she experienced the phenomenon of collaboration with members of a team characterized by ethnocultural, gender, and sexual orientation diversity among team members.

3. He or she was responsible for developing, implementing, and evaluating special education and/or related services for Native Hawaiian students diagnosed with emotional disabilities and challenging behaviors.

4. He or she worked with the AAADTP students on a daily basis and attended daily staff meetings with the other team members.³

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³ A number of related services personnel, including a psychiatrist, psychologist, anger management counselor, substance abuse counselor, and family preservation worker provided intermittent (and in some cases, sporadic) services to the AAADTP students and their families. These providers did not work with the students on a daily basis, nor did they attend daily staff meetings with the other team members. I, therefore, did not include these individuals in the Project Ho'oponopono research study.
Intensity Sampling

Each of the four participants described his or her collaborative experiences as "intense." Each of the team members believed that racism, sexism, and/or homophobia/heterosexism significantly (and negatively) impacted collaborative processes and outcomes at the AAADTP. Each team member also believed that the colonization of the Native Hawaiian people by the United States government contributed to a lack of trust among the team members, one of whom was Native Hawaiian, and among the non-Hawaiian team members and the AAADTP Native Hawaiian students and their families.

While I do consider this case to be intense, I do not consider it to be extreme. The literature does, after all, strongly indicate that racism, sexism, homophobia/heterosexism, and colonialism are reinforced by and reproduced "within the patriarchal value structure that is the institution of education" (Cannella, 1997, p. 163) (cf. King, 1991; Lather, 1991; Sears, 1996b; Spring, 2001). It is disturbing that racism, sexism, homophobia/heterosexism, and colonialism negatively impacted collaborative processes and outcomes at the AAADTP; it is not, however, surprising or extraordinary.

Politically Important Case Sampling

American schools have, in many ways, been microcosms of American society. The patriarchal values systems, sociopolitical conditions, and institutional structures that characterize American society and contribute to racism, sexism, homophobia/heterosexism, and colonialism are reinforced by and reproduced within the public schools (Apple, 1996; McLaren, 1995; Pinar, 1994; Spring, 2001). One would not, therefore,
expect collaborations that take place within public school contexts to be free of these systems, conditions, and structures, nor would one expect collaborating educators and related services personnel to be unaffected by or incapable of racism, sexism, homophobia/heterosexism, and/or colonialism (King, 1991; Lather, 1991). As previously noted, each of the four team members who participated in the Project Ho'oponopono Pilot Study believed that racism, sexism, and/or homophobia/heterosexism had significantly (and negatively) impacted collaborative processes and outcomes at the AAADTP. The team members also believed that the colonization of the Native Hawaiian people by the United States government contributed to a lack of trust among team members, one of whom was Native Hawaiian, and among the non-Hawaiian team members and the AAADTP Native Hawaiian students and their families. It was my intention to attract attention to racism, sexism, homophobia/heterosexism, and colonialism in educational settings. I chose to study these team members precisely because each of the four team members believed that racism, sexism, homophobia/heterosexism, and/or colonialism had negatively impacted collaborative process and outcomes at the AAADTP.

Confirming and Disconfirming Case Sampling

A primary purpose of Project Ho'oponopono was to explore themes and issues that emerged from the Project Ho'oponopono Pilot Study (i.e., the impact of racism, sexism, homophobia/heterosexism, and colonialism on the collaborative experiences of the four team members). Project Ho'oponopono included the same four team members who participated in the Project Ho'oponopono Pilot Study. The practice of selecting
individuals who participated in a previous study in order to elaborate on initial analysis, seek exceptions, and search for variations is, by definition, a confirming and disconfirming case sampling strategy.

Data Generation (i.e., “Collection”) Activities For Project Ho‘oponopono

*Project Ho‘oponopono*, as previously noted, is a *phenomenological case study*. I, therefore, used data generation (i.e., “collection”) activities associated with both the phenomenological and case study traditions of qualitative inquiry to generate data for *Project Ho‘oponopono*. Cresswell (1998) constructed a table titled *Data Collection Activities and the Five Traditions* (pp. 112-113). This table compared data collection activities among the biographical, phenomenological, grounded theory, ethnographic, and case study traditions of qualitative inquiry. Table 4 compares data collection activities typically employed by researchers working within the phenomenological and case study traditions of qualitative inquiry, as delineated by Creswell, with the activities that I used to generate data for *Project Ho‘oponopono*. 
### Table 4

*Data Collection Activities*

<table>
<thead>
<tr>
<th>Data Collection Activity</th>
<th>Phenomenology</th>
<th>Case Study</th>
<th>“Project Ho‘oponopono”</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is studied?</td>
<td>Multiple individuals who have experienced the phenomenon</td>
<td>A bounded system such as a process, activity, event, program, or multiple individuals</td>
<td>The four AAADTP team members who worked together during the 1998-1999 academic year</td>
</tr>
<tr>
<td>(site/individual[s])</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What are typical access and rapport issues? (access and rapport)</td>
<td>Finding people who have experienced the phenomenon</td>
<td>Gaining access through gatekeeper, gaining confidence of participants</td>
<td>Developing trusting participant/ researcher relationships with three individuals with whom I had previously shared professional/ personal relationships that were intense, and sometimes, difficult</td>
</tr>
</tbody>
</table>

*(table continues)*
<table>
<thead>
<tr>
<th>Data Collection Activity</th>
<th>Phenomenology</th>
<th>Case Study</th>
<th>&quot;Project Ho'oponopono&quot;</th>
</tr>
</thead>
</table>
| How does one select sites or individuals to study? | Finding individuals who have experienced the phenomenon, a "criterion" sample | Finding a "case" or "cases," an "atypical" case, or a "maximum variation" or "extreme" case | • Criterion sampling  
• Intensity sampling  
• Politically important case sampling  
• Confirming and disconfirming case sampling |
| (purposeful sampling strategies) | | | |
| What type of information is collected? (forms of data) | Interviews with up to 10 people | Extensive forms such as documents and records, interviews, observation, and physical artifacts | • In-depth interviews  
• "Who Am I?" activities (Cushner, 1998)  
• "Culture Learning Process" activities (Cushner, 1998) |

(table continues)
<table>
<thead>
<tr>
<th>Data Collection Activity</th>
<th>Phenomenology</th>
<th>Case Study</th>
<th>“Project Ho‘oponopono”</th>
</tr>
</thead>
<tbody>
<tr>
<td>“YaYa Box” activities</td>
<td>Long interview protocol</td>
<td>Field notes, interview and observational protocols</td>
<td>- “YaYa Box” activities (Janesick, 1998)</td>
</tr>
<tr>
<td>Essay/journal writing activities</td>
<td>Long interview protocols</td>
<td>Activity worksheets</td>
<td></td>
</tr>
<tr>
<td>Field notes, interview and observational protocols</td>
<td>Essays/journals, written descriptions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interviewing and observing issues</td>
<td>Research notebook</td>
<td>Bracketing my own experiences</td>
<td></td>
</tr>
<tr>
<td>Bracketing one’s experiences, logistics of interviewing</td>
<td>Interviewing issues</td>
<td>Interviewing issues</td>
<td></td>
</tr>
</tbody>
</table>

*(table continues)*
<table>
<thead>
<tr>
<th>Data Collection Activity</th>
<th>Phenomenology</th>
<th>Case Study</th>
<th>“Project Ho‘oponopono”</th>
</tr>
</thead>
<tbody>
<tr>
<td>How is information stored?</td>
<td>Transcriptions, computer files</td>
<td>Fieldnotes, transcriptions, computer files</td>
<td>• Transcriptions</td>
</tr>
<tr>
<td>(storing data)</td>
<td></td>
<td></td>
<td>• Activity worksheets</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Essays/journals, written descriptions</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Research notebook</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Files</td>
</tr>
</tbody>
</table>
I utilized a number of strategies and activities to generate (i.e., "collect") data for Project Ho'oponopono, including: (a) in-depth interviews; (b) participant self-reflection activities; and (c) researcher self-reflection activities.

In-depth Interviews

In order to generate (i.e., "collect") data for the Project Ho'oponopono Pilot Study, I conducted open-ended in-depth interviews with the team members. I asked each participant to describe his or her perceptions of his or her collaborative experiences as a member of the team. Each interview was audiotaped and transcribed. As previously noted, each of the four team members believed that racism, sexism, and/or homophobia/heterosexism had significantly (and negatively) impacted collaborative processes and outcomes at the AAADTP. The team members also believed that the colonization of the Native Hawaiian people by the United States government contributed to a lack of trust among team members, one of whom was Native Hawaiian, and among the non-Hawaiian team members and the AAADTP Native Hawaiian students and their families.

Each of these in-depth interviews is essentially a "story." I included these "stories" in the Project Ho'oponopono report; that is to say, I treated each transcribed interview as an artifact, or data source, and included my analysis of these artifacts in the "Chapter 4" Results" section of Project Ho'oponopono.

It should be noted that as a participant in the Project Ho'oponopono Pilot Study, I was interviewed by Barbara Bird, a personal friend and former resident of Aloha 'Āina
with whom I was in daily contact during the 1998-1999 school year, and with whom I
frequently discussed my perceptions of, and experiences with, the AAADTP. Ms. Bird is
a 78 year old woman of Euro-American ancestry. This open-ended interview was tape-
recorded and transcribed. I included excerpts from this interview in the Project
Ho'oponopono report.

Participant Self-reflection Activities

I utilized a number of participant self-reflection activities to generate (i.e.,
"collect") data for Project Ho'oponopono. These participant self-reflection activities
included: (a) the “Who Am I?” activity (Cushner, 1998); (b) “The Culture Learning
Process” activity (Cushner, 1998); (c) the “YaYa Box” activity (Janesick, 1998); and (d)
essay/journal writing activities.

The “Who Am I?” Activity

In order to generate (i.e., “collect”) data for Project Ho'oponopono, I asked each
participant to participate in a modified version of Kenneth Cushner’s “Who Am I?”
activity (1998). Each participant was asked to complete the statement, “I am a(n)
____________,” 20 times. Each participant was instructed to “not think too long
about your responses as no answers are right or wrong” (Cushner, 1998, p. 41). The
purpose of this activity was to generate data regarding the self-ascribed multiple
identifies of each participant. I used this data to develop a “social science portrait” of
each team member (cf., Lawrence-Lightfoot & Davis, 1997).
The "Culture Learning Process" Activity

In order to generate (i.e., "collect") data for Project Ho'oponopono, I asked each participant to participate in a modified version of Kenneth Cushner's "The Culture Learning Process" activity (1998). Cushner noted:

...individuals tend to identify themselves in a broad manner and in terms of many physical and social attributes. For example, a young man might identify himself as an attractive, athletic, Asian-American who intends to be a doctor and live in upper-class society. It is important to note also that individuals are also identified by others according to these attributes and that interactions among individuals are often shaped by such identifications...attributes or manifestations of culture that research indicates influence teaching and learning...[including (a) race; (b) sex/gender; (c) health; (d) ability/disability; (e) religion; (f) ethnicity/nationality; (g) social class; (h) age; (i) geographic/regional identity; (j) sexuality; (k) language; and (l) social status]. (p. 44)

Each participant was asked to examine him or herself, in terms of these 12 attributes, by answering the following 30 questions in writing:

1. How is race evident in your life?
2. How is sex/gender evident in your life?
3. How is health evident in your life?
4. How is ability/disability evident in your life?
5. How is religion/spirituality evident in your life?
6. How are the concepts of ethnicity and nationality evident in your life?
7. How is social class evident in your life?

8. How is age evident in your life?

9. How is geographic or regional identity evident in your life?

10. How is sexuality evident in your life?

11. How is language evident in your life?

12. How is social status evident in your life?

13. How has your race influenced your views of the world, your behaviors, and your values or beliefs?

14. How has your sex/gender influenced your views of the world, your behaviors, and your values or beliefs?

15. How has your health influenced your views of the world, your behaviors, and your values or beliefs?

16. How has your ability/disability status influenced your views of the world, your behaviors, and your values or beliefs?

17. How has your religion/spirituality influenced your views of the world, your behaviors, and your values or beliefs?

18. How has your ethnicity and nationality influenced your views of the world, your behaviors, and your values or beliefs?

19. How has your social class influenced your views of the world, your behaviors, and your values or beliefs?

20. How has your age influenced your views of the world, your behaviors, and your values or beliefs?
21. How has your geographic/regional identity influenced your views of the world, your behaviors, and your values or beliefs?

22. How has your sexuality influenced your views of the world, your behaviors, and your values or beliefs?

23. How has your language influenced your views of the world, your behaviors, and your values or beliefs?

24. How has your social status influenced your views of the world, your behaviors, and your values or beliefs?

25. Which of the attributes holds the most significance for you?

26. Which of the attributes holds the least significance for you?

27. How is involvement in the groups that are important to you expressed in your day-to-day life?

28. Give examples of experiences you have had that have increased or decreased your sense of belonging to a certain group.

29. Which groups place you at an advantage in American society? How?

30. Which groups place you at a disadvantage in American society? How?

(Cushner, 1998, pp. 44-57)

The purpose of this activity was to generate data regarding the self-ascribed multiple identities of each participant. I used this data to develop a “social science portrait” of each team member (cf., Lawrence-Lightfoot & Davis, 1997).
The "YaYa" Box Activity

In order to generate (i.e., "collect") data for Project Ho'oponopono, I asked each participant to construct a "YaYa Box" (Janesick, 1998, pp. 50-52). This activity is adapted from the field of art therapy. Janesick noted, "A 'YaYa Box' is a box designed to represent a person's innermost self on the inside of the box and the person's outward self on the outside of the box" (p. 50). Each participant was asked to:

Find a box of any manageable size, from the size of a cigar box to a steamer trunk. The inside of the box will depict your innermost feelings, thoughts, and beliefs about who you are as...[a human being]. The outside of the box will represent your outer self, or how...[others]...see you. Use any objects, texts, decorations, photographs, and so on to...[represent your multiple roles (e.g., father, mother, sister, brother, aunty, uncle, son, daughter, husband, wife, boyfriend, girlfriend, friend, teacher, counselor, social worker, college student, surfer, artist, writer, athlete, carpenter, plumber, computer programmer, secretary, waitress, farmer, fisherman, doctor, nurse, musician, community activist, environmentalist, etc.) and identities (e.g., your race, ethnicity, nationality, gender, sexuality, religious or spiritual beliefs, social status, social class, age, health, abilities and/or disabilities, geographic/regional identities, language, etc.).] (Janesick, 1998, pp. 50-52)

Each participant was asked to write a 2-3 page description of the contents, decorations, and meaning of his or her box. The purpose of this activity was to generate data regarding the self-ascribed roles and identities of each participant, as well as his or
her values, beliefs, and worldview. I used this data to develop a “social science portrait” of each team member (cf., Lawrence-Lightfoot & Davis, 1997). Janesick (1998) noted individuals tend to become intensely absorbed with this activity, and to focus on deconstructing their multiple roles and identities.

Essay/Journal Writing Activities

In order to generate (i.e., “collect”) data for Project Ho’oponopono, I asked each participant to answer a variety of essay questions. I developed a list of essay topics/questions based on a previous analysis of the data generated through the in-depth interviews that I conducted for the Project Ho’oponopono Pilot Study. The purpose of these essay/journal writing activities was to encourage each participant to further explore and articulate issues and themes that emerged from the Project Ho’oponopono Pilot Study.

Each participant received the following instructions:

Please write a 2-3 page “essay” in response to each set of essay topics/questions. Think of these essay activities as a “Dear Diary” writing activity or a “journal writing” activity. I don’t care about grammar, punctuation, spelling, etc. *What I am really interested in is your honest and inner-most thoughts, feelings, beliefs, and opinions about each “essay” topic.* Remember, there are no “right” or “wrong” answers. And, please, write in whatever style that you feel most comfortable expressing yourself with. For example, you can write essays, “Dear Diary” entries, and you can even include “creative writing” elements (e.g., poetry, song lyrics, short stories, etc.) in your essays. *Be honest.*

*Be real. Have fun!!!!!
Essay/journal topics/questions for Molly Brown.

I asked Molly Brown to respond in writing to each of the following topics/questions:

1. Have you ever experienced prejudice because of your race or ethnicity? Please describe these experiences. How did these experiences make you feel? What was it like for you, as a Euro-American woman from the continental United States, to work with Native Hawaiian students and their families? Do you believe that racist attitudes among some team members influenced the working relationships among team members? Do you believe that racist attitudes among some team members impacted our team’s ability to provide quality education and related services programming to the AAADTP students and their families? What other forms of prejudice did you experience or witness at the AAADTP?

2. Have you ever experienced prejudice based on your gender? How did these experiences make you feel? Do you believe that sexist attitudes among team members negatively impacted our team’s ability to work together? Do you believe that sexist attitudes among team members negatively impacted our team’s ability to provide quality educational and related services programming for the AAADTP students and their families? How did sexist attitudes among the team members influence the relationships between the team members and the AAADTP students? How did sexist attitudes among the team members influence the working relationships among team members? Some students frequently used derogatory words such as “pussy,” “bitch,” or “whore” when
referring to female staff members and female students. How did that make you feel? Why do you think these students used these words so frequently?

3. Please discuss your thoughts, feelings, opinions, and beliefs about the colonization of the Native Hawaiian people by the United States government. How have the Native Hawaiian people’s loss of culture, language, land, and sovereignty impacted you personally and professionally? How has this loss of culture, language, land, and sovereignty impacted the Native Hawaiian AAADTP students and their families? Do you believe that American colonialism in Hawai‘i has contributed, either directly or indirectly, to the emotional disabilities and challenging behaviors of the AAADTP students? Do you believe that American colonialism in Hawai‘i contributed, either directly or indirectly, to the lack of trust among the Native Hawaiian students and the team members? Do you believe that American colonialism in Hawai‘i contributed, either directly or indirectly, to a lack of trust among the team members? Please give specific examples.

4. Please describe how your spiritual beliefs and religious background have influenced your worldview or your “philosophy of life.” How did your spiritual beliefs impact your relationships with the Native Hawaiian students enrolled in the AAADTP and their families? How did your spiritual beliefs influence your relationships with the other team members?

5. What were the best things about working at the AAADTP? What were the worst things about working at the AAADTP? In what ways did working at the AAADTP reinforce or change your worldview or your “philosophy of life?” In what ways did
working at the AAADTP reinforce or change your attitudes or beliefs about working with people you perceive as “different” from yourself? In what ways did working at the AAADTP help you to “grow as a person” or become “a better human being?” If you could “go back and do the whole thing over again,” what would you change? What would you want to remain the same?

*Essay/journal topics/questions for Ali‘iloa Kamehameha.*

I asked Ali‘iloa Kamehameha to respond in writing to each of the following topics/questions:

1. What does it mean to you to be Native Hawaiian? What does it mean to you to be a Native of Aloha ‘Āina? What was it like for you, as a Native Hawaiian man, and a Native of Aloha ‘Āina, to work with Native Hawaiian youth with emotional disabilities and challenging behaviors?

2. Please describe how your spiritual beliefs and religious background have influenced your worldview or your “philosophy of life.” How have you reconciled or “combined” traditional Hawaiian spiritual beliefs and practices with Christianity? How did your spiritual beliefs impact your relationships with the Native Hawaiian students enrolled in the AAADTP? How did your spiritual beliefs influence your relationships with the other team members?

3. Have you ever experienced prejudice based on your race or ethnicity? Please describe these experiences. How did these experiences make you feel?

4. Please discuss your thoughts, feelings, opinions, and beliefs about the colonization of the Native Hawaiian people by the United States government. How have
the Native Hawaiian people’s loss of culture, language, land, and sovereignty impacted you personally and professionally? How has this loss of culture, language, land, and sovereignty impacted the Native Hawaiian AAADTP students and their families? Do you believe that American colonialism in Hawai‘i has contributed, either directly or indirectly, to the emotional disabilities and challenging behaviors of the AAADTP students? Do you believe that American colonialism in Hawai‘i contributed, either directly or indirectly, to the lack of trust among the Native Hawaiian students and the team members? Do you believe that American colonialism in Hawai‘i contributed either directly or indirectly, to a lack of trust among the team members? Please give specific examples.

5. What was it like for you to work with a gay person? In what ways did your attitudes or beliefs regarding gay people change during our year of working together?

6. What were the best things about working at the AAADTP? What were the worst things about working at the AAADTP? In what ways did working at the AAADTP reinforce or change your worldview or your “philosophy of life?” In what ways did working at the AAADTP reinforce or change your attitudes or beliefs about working with people you perceive as “different” from yourself? In what ways did working at the AAADTP help you to “grow as a person” or become “a better human being?” If you could “go back and do the whole thing over again,” what would you change? What would you want to remain the same?
Essay/journal topics/questions for Gwendolyn Fairfax.

I asked Gwendolyn Fairfax to respond in writing to each of the following topics/questions:

1. You have described yourself as “first of all, a spiritual being.” Please explain what you mean by this statement. Describe how your spiritual beliefs and religious background have influenced your worldview or “philosophy of life.” How did your spiritual beliefs impact your relationships with the Native Hawaiian students enrolled in the AAADTP? How did your spiritual beliefs influence your relationships with the other team members?

2. Have you ever experienced prejudice based on your race or ethnicity? Please describe these experiences. How did these experiences make you feel? Do you believe that racist attitudes among some team members influenced the working relationships among the team members? Do you believe that racist attitudes among some team members impacted our team’s ability to provide quality educational and related services programming to the AAADTP students and their families? Some of our students frequently used the word “nigger.” How did that make you feel? Why do you think these students used this word so frequently? What other forms of prejudice did you experience or witness at the AAADTP?

3. Have you ever experienced prejudice based on your gender? How did these experiences make you feel? Do you believe that sexist attitudes among team members negatively impacted our team’s ability to work together? Do you believe that sexist attitudes among team members negatively impacted our team’s ability to provide quality
educational and related services programming for the AAADTP students and their
families? How did sexist attitudes among the team members influence the relationships
between the team members and the AAADTP students? How did sexist attitudes among
the team members influence the working relationships among team members? Some
students frequently used derogatory words such as “pussy,” “bitch,” or “whore” when
referring to female staff members and female students. How did that make you feel?
Why do you think these students used these words so frequently?

4. Please discuss your thoughts, feelings, opinions, and beliefs about the
colonization of the Native Hawaiian people by the United States government. How have
the Native Hawaiian people’s loss of culture, language, land, and sovereignty impacted
you personally and professionally? How has this loss of culture, language, land, and
sovereignty impacted the Native Hawaiian AAADTP students and their families? Do
you believe that American colonialism in Hawai‘i has contributed, either directly or
indirectly, to the emotional disabilities and challenging behaviors of the AAADTP
students? Do you believe that American colonialism in Hawai‘i contributed, either
directly or indirectly, to the lack of trust among the Native Hawaiian students and the
team members? Do you believe that American colonialism in Hawai‘i contributed, either
directly or indirectly, to a lack of trust among the team members? Please give specific
examples.

5. What were the best things about working at the AAADTP? What were the
worst things about working at the AAADTP? In what ways did working at the AAADTP
reinforce or change your worldview or your “philosophy of life?” In what ways did
working at the AAADTP reinforce or change your attitudes or beliefs about working with people you perceive as “different” from yourself? In what ways did working at the AAADTP help you to “grow as a person” or become “a better human being?” If you could “go back and do the whole thing over again,” what would you change? What would you want to remain the same?

Researcher/Participant Self-reflection Activities

As previously noted, I was a member of the team during the 1998-1999 school year. I was, therefore, a participant in Project Ho‘oponopono, as well as the principal investigator. I participated in the following researcher/participant self-reflection activities in order to generate (i.e., “collect”) data for Project Ho‘oponopono:

1. I completed a modified version of the “Who Am I?” activity (Cushner, 1998).
3. I constructed a “YaYa Box” (Janesick, 1998).
4. I kept a researcher/participant’s notebook. This research notebook functioned as a journal in which I: (a) described my own thoughts, feelings, experiences, and beliefs regarding racism, sexism, homophobia/heterosexism, and colonialism; (b) responded, in writing, to the thoughts, feelings, experiences, and beliefs of the Project Ho‘oponopono participants as expressed through the in-depth interviews and participant self-reflection activity artifacts (i.e., the “Who Am I?” and “Culture Learning Process” activity worksheets, “YaYa Boxes,” and essays/journals); (c) recorded my thoughts, feelings, and
observations about Project Ho‘oponopono; and (d) reflected upon my multiple roles as a researcher and participant in Project Ho‘oponopono.

Data Analysis and Representation Activities

Cresswell (1998) constructed a table titled Data Analysis and Representation by Research Traditions (pp. 148-149). This table compared data analysis and representation activities among the biographical, phenomenological, grounded theory, ethnographic, and case study traditions of qualitative inquiry. Table 5 compares data analysis and representation strategies and procedures typically employed by researchers working within the phenomenological and case study traditions of qualitative inquiry, as delineated by Creswell, with the data analysis and representation strategies that I used in Project Ho‘oponopono.
Table 5

Data Analysis and Representation Activities

<table>
<thead>
<tr>
<th>Data Analysis and Representation</th>
<th>Phenomenology</th>
<th>Case Study</th>
<th>&quot;Project Ho'oponopono&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Data managing</td>
<td>• Create and originate files for data</td>
<td>• Create and organize files for data</td>
<td>• Create and organize files for data</td>
</tr>
<tr>
<td>Reading, memoing</td>
<td>• Read through text, make margin notes, form initial codes</td>
<td>• Read through text, make margin notes, form initial codes</td>
<td>• Read through text, make margin notes, form initial codes</td>
</tr>
<tr>
<td>Describing</td>
<td>• Describe the meaning of the experience for the researcher</td>
<td>• Describe the case and its contents</td>
<td>• Describe the meaning of the experience for the researcher</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Describe the case and its contents</td>
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</table>

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<table>
<thead>
<tr>
<th>Data Analysis and Representation</th>
<th>Phenomenology</th>
<th>Case Study</th>
<th>&quot;Project Ho'oponopono&quot;</th>
</tr>
</thead>
</table>
| Classifying                     | • Find and list statements of meaning for individuals  
                                | • Group statements into meaning units  
                                | • Use categorical aggregation  
                                | • Establish patterns of categories  
                                | • Find and list statements of meaning for individuals  
                                | • Group statements into meaning units |
| Interpreting                    | • Develop a textual description, "What happened"  
                                | • Develop a structural description, "How" the phenomenon was experienced  
                                | • Use direct interpretation  
                                | • Develop naturalistic generalizations  
                                | • Develop a textual description, "What happened"  
                                | • Develop a structural description, "How" the phenomenon was experienced  
                                | • Develop an overall description of the experience, the "essence" |

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<table>
<thead>
<tr>
<th>Data Analysis and Representation</th>
<th>Phenomenology</th>
<th>Case Study</th>
<th>“Project Ho’oponopono”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Representing, visualizing</td>
<td>Present narration of the “essence” of the experience; use tables or figures of statements and meaning units</td>
<td>Present narrative augmented by tables and figures</td>
<td>Present narration of the “essence” of each team member’s experiences</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Use tables and figures of statements and meaning units</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Construct “surrealist collage” that juxtapositions the stories of the 4 team members with the 16 chants that comprise “Kumulipo”</td>
</tr>
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<table>
<thead>
<tr>
<th>Data Analysis and Representation</th>
<th>Phenomenology</th>
<th>Case Study</th>
<th>“Project Ho‘oponopono”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Representing,</td>
<td></td>
<td></td>
<td>• Illuminate stories of each team</td>
</tr>
<tr>
<td>visualizing</td>
<td></td>
<td></td>
<td>member with previously</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>developed artistic works (e.g.,</td>
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<td></td>
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<td></td>
<td>poetry, song lyrics, excerpts</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>from works of fiction and</td>
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<td></td>
<td></td>
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<td>nonfiction, etc.)</td>
</tr>
</tbody>
</table>
Creswell (1998) outlined six procedural steps performed by many researchers working within the phenomenological tradition of qualitative inquiry during the data analysis and representation phase of the phenomenological study. These procedural steps include:

1. The researcher begins with a full description of his or her own experience of the phenomenon.

2. The researcher then finds statements (in the interviews) about how individuals are experiencing the topic, lists out these significant statements (horizontalization of the data) and treats each statement as having equal worth, and works to develop a list of nonrepetitive, nonoverlapping statements.

3. These statements are then grouped into “meaning units,” the researcher lists these units, and he or she writes a description of the “textures” (textual description) of the experience – what happened – including verbatim examples.

4. The researcher next reflects on his or her own description and uses imaginative variation or structural description, seeking all possible meanings and divergent perspectives, varying the frames of reference about the phenomenon, and constructing a description of how the phenomenon was experienced.

5. The researcher then constructs an overall description of the meaning and the essence of the experience.

6. The process is followed first for the researcher’s account of the experience and then for that of each participant. After this, a “composite” description is written. (p. 147, 150)
Project Ho‘oponopono, as previously noted, is a phenomenological case study. I therefore, utilized data analysis and data representation activities typically associated with both the phenomenological and case study traditions of qualitative inquiry. The procedural steps that I performed during the data analysis phase of Project Ho‘oponopono, however, were quite similar to those procedural steps performed by many phenomenologists, as outlined by Creswell (1998). In this sense, Project Ho‘oponopono is, perhaps, more closely aligned with the phenomenological tradition of qualitative research than with the case study tradition. It should be noted, however, that a primary purpose of Project Ho‘oponopono was to describe the case (i.e., the team members) and its context (i.e., the AAADTP, and the moku, or district, of Aloha ‘Āina). This primary purpose positions Project Ho‘oponopono squarely within the case study tradition of qualitative inquiry.

Procedural Steps Performed to Analyze and Represent Data

The 36 procedural steps that I performed in order to analyze and represent the data generated through the in-depth interviews, participant self-reflection activities, and researcher self-reflection activities are delineated in Table 6.
Table 6

*Procedural Steps for the Analysis of Data*

<table>
<thead>
<tr>
<th>Procedural Step</th>
<th>Data Analysis Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Horizontalization of the data generated through the researcher/participant’s participation in the in-depth interview.</td>
</tr>
<tr>
<td>2.</td>
<td>Horizontalization of the data generated through Molly Brown’s participation in the in-depth interview.</td>
</tr>
<tr>
<td>3.</td>
<td>Horizontalization of the data generated through Ali‘i‘iloa Kamehameha’s participation in the in-depth interview.</td>
</tr>
<tr>
<td>4.</td>
<td>Horizontalization of the data generated through Gwendolyn Fairfax’s participation in the in-depth interview.</td>
</tr>
<tr>
<td>5.</td>
<td>Horizontalization of the data generated through the researcher/participant’s participation in the “Who Am I?” activity</td>
</tr>
<tr>
<td>6.</td>
<td>Horizontalization of the data generated through Molly Brown’s participation in the “Who Am I?” activity</td>
</tr>
<tr>
<td>7.</td>
<td>Horizontalization of the data generated through Ali‘i‘iloa Kamehameha’s participation in the “Who Am I?” activity</td>
</tr>
<tr>
<td>8.</td>
<td>Horizontalization of the data generated through Gwendolyn Fairfax’s participation in the “Who Am I?” activity</td>
</tr>
</tbody>
</table>
| 9.              | Horizontalization of the data generated through the researcher/participant’s participation in the “Culture Learning (table continues)
<table>
<thead>
<tr>
<th>Procedural Step</th>
<th>Data Analysis Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.</td>
<td>Horizontalization of the data generated through Molly Brown’s participation in the “Culture Learning Process” activity</td>
</tr>
<tr>
<td>11.</td>
<td>Horizontalization of the data generated through Ali’iloa Kamehameha’s participation in the “Culture Learning Process” activity</td>
</tr>
<tr>
<td>12.</td>
<td>Horizontalization of the data generated through Gwendolyn Fairfax’s participation in the “Culture Learning Process” activity</td>
</tr>
<tr>
<td>13.</td>
<td>Horizontalization of the data generated through the researcher/participant’s participation in the “YaYa Box” activity</td>
</tr>
<tr>
<td>14.</td>
<td>Horizontalization of the data generated through Molly Brown’s participation in the “YaYa Box” activity</td>
</tr>
<tr>
<td>15.</td>
<td>Horizontalization of the data generated through Ali’iloa Kamehameha’s participation in the “YaYa Box” activity</td>
</tr>
<tr>
<td>16.</td>
<td>Horizontalization of the data generated through Gwendolyn Fairfax’s participation in the “YaYa Box” activity</td>
</tr>
<tr>
<td>17.</td>
<td>Horizontalization of the data generated through Molly Brown’s participation in the essay/journal writing activities</td>
</tr>
<tr>
<td>18.</td>
<td>Horizontalization of the data generated through the Ali’iloa Kamehameha’s participation in the essay/journal writing activities</td>
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<table>
<thead>
<tr>
<th>Procedural Step</th>
<th>Data Analysis Activity</th>
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<tbody>
<tr>
<td>19.</td>
<td>Horizontalization of the data generated through Gwendolyn Fairfax’s participation in the essay/journal writing activities</td>
</tr>
<tr>
<td>20.</td>
<td>Horizontalization of the data generated through the researcher/participant’s research notebook</td>
</tr>
<tr>
<td>21.</td>
<td>The development of “clusters of meaning” based on the researcher/participant’s “statements of meaning”</td>
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<tr>
<td>22.</td>
<td>The development of “clusters of meaning” based on Molly Brown’s “statements of meaning”</td>
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<tr>
<td>23.</td>
<td>The development of “clusters of meaning” based on Aliʻiloa Kamehameha’s “statements of meaning”</td>
</tr>
<tr>
<td>24.</td>
<td>The development of “clusters of meaning” based on Gwendolyn Fairfax’s “statements of meaning”</td>
</tr>
<tr>
<td>25.</td>
<td>The development of a textual description of the researcher/participant’s experiences</td>
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<tr>
<td>26.</td>
<td>The development of a textual description of Molly Brown’s experiences</td>
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<tr>
<td>27.</td>
<td>The development of a textual description of Aliʻiloa Kamehameha’s experiences</td>
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<tr>
<td>28.</td>
<td>The development of a textual description of Gwendolyn Fairfax’s experiences</td>
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<thead>
<tr>
<th>Procedural Step</th>
<th>Data Analysis Activity</th>
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</thead>
<tbody>
<tr>
<td>29.</td>
<td>The development of a structural description of the researcher/participant’s experiences</td>
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<tr>
<td>30.</td>
<td>The development of a structural description of Molly Brown’s experiences</td>
</tr>
<tr>
<td>31.</td>
<td>The development of a structural description of Ali‘i-loa Kamehameha’s experiences</td>
</tr>
<tr>
<td>32.</td>
<td>The development of a structural description of Gwendolyn Fairfax’s experiences</td>
</tr>
<tr>
<td>33.</td>
<td>The development of essential, invariant structures (i.e., “essences”), that describe the researcher/participant’s experiences</td>
</tr>
<tr>
<td>34.</td>
<td>The development of essential, invariant structures (i.e., “essences”), that describe Molly Brown’s experiences</td>
</tr>
<tr>
<td>35.</td>
<td>The development of essential, invariant structures (i.e., “essences”), that describe Ali‘i-loa Kamehameha’s experiences</td>
</tr>
<tr>
<td>36.</td>
<td>The development of essential, invariant structures (i.e., “essences”), that describe Gwendolyn Fairfax’s experiences</td>
</tr>
</tbody>
</table>
Horizontalization of the Data

*Horizontalization* is the procedural step “in the phenomenological data analysis in which the researcher lists every significant statement relevant to the topic and gives it equal value” (Creswell, 1998, p. 235). The team members’ participation in the various Project Ho’oponopono data generation activities produced 20 distinct artifacts (i.e. data sources), including (a) four in-depth interview transcripts; (b) four sets of “Who Am I?” activity worksheets (Cushner, 1998); (c) four sets of “Culture Learning Process” activity worksheets (Cushner, 1998); (d) written descriptions of the four “YaYa Boxes” (Janesick, 1998); and (e) four journals (including one researcher’s notebook).

I examined each artifact (i.e., data source) in order to identify significant statements produced by each team member. I then developed 20 lists of non-repetitive, nonoverlapping “statements of meaning” (i.e., one list of “statements of meaning” per artifact) (Creswell, 1998, p. 150). I constructed 20 tables (i.e., one table per list) to visually represent these “statements of meaning” (Tables A1-A4, B1-B4, C1-C4, D1-D4, E1, and F1-F3). These tables appear as appendices to the Project Ho’oponopono report.

The Development of “Clusters of Meaning”

The development of *clusters of meaning* is a procedural step “in which the researchers clusters the [significant] statements into themes or meaning units (Creswell,

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*I participated in a number of conversations, both in person and over the telephone, with the other team members about their participation in the “YaYa Box” activity. I took numerous notes during each of these conversations. I also recorded observations about my own participation in the “YaYa Box” activity in my researcher/participant’s notebook. A number of the “statements of meaning” included in Tables D1-D4 were gleaned from these notes.*
I developed four sets of "clusters of meaning" (i.e., one set per team member). I developed these "clusters of meaning" by synthesizing the "statements of meaning" produced by each team member through his or her participation in the various data generation activities. I then clustered these statements into "meaning units" (i.e., I developed thematic categories) (Creswell, 1998, p. 235). I visually represented these "clusters of meaning" by constructing four tables (i.e., one table per team member) that delineate significant statements made by each team member (Tables G1-G4). These tables appear as appendices to the Project Ho'oponopono report.

The Development of Textual Descriptions

The development of a textual description is a procedural step in phenomenological data analysis in which "the researcher writes about what was experienced" by each participant (Creswell, 1998, p. 237). In order to describe what each participant experienced (i.e., in order to describe the phenomena experienced by each team member), I wrote detailed descriptions of each "cluster of meaning."

The Development of Structural Descriptions

The development of a structural description is a procedural step in phenomenological data analysis in which "the researchers writes a description of how the phenomenon was experienced" by each participant (Creswell, 1998, p. 237). In order to develop a structural description of each team members' experience (i.e., in order to describe how each team member experienced what he or she experienced), I wrote detailed descriptions of each "cluster of meaning."
The Development of Essential, Invariant Structures (i.e., "Essences")

The development of an essential, invariant structure, (or "essence"), is the goal of the phenomenologist. The researcher synthesizes and reduces "the textual ('what') and structural ('how') meanings of experience to a brief description that typifies the experiences" of each participant in the study (Creswell, 1998, p. 235). I developed essential, invariant structures ("essences") of the experiences of each team member by synthesizing the previously developed textual and structural descriptions of each "cluster of meaning." These essences appear in the "Chapter 4: Results" section of the Project Ho'oponopono report. I illuminated these experiences by augmenting these essential, invariant structures (i.e., the synthesized textual and structural descriptions of the "clusters of meaning") with previously developed descriptions from artistic works (e.g., poetry, song lyrics, excerpts from works of nonfiction, etc.), as recommended by Polkinghorne (1989). These "illuminations" appear in Project Ho'oponopono: A Surrealist Collage” which is included as Appendix H to the Project Ho'oponopono report.

The Construction of a Textual Collage in the Tradition of Ethnographic Surrealism

In order to position the stories of the team members within a traditional Hawaiian universe, I constructed a textual collage that juxtapositioned the stories of the four team members with the 16 chants that comprise Kumulipo. I then “illuminated” the stories of these four team members by augmenting their stories with the “stories” (i.e., poetry, song lyrics, and excerpts from works of nonfiction, etc.) of others who have experienced racism, sexism, homophobia/heterosexism, and colonialism. I also juxtapositioned
excerpts from works by writers who express an ecofeminist/ecoequalist worldview with news reports that document recent cataclysmic earth-changes and environmental destruction/degradation. I embedded these excerpts and news reports within this textual collage in order to include the sociopolitical values and philosophical/ethical perspectives of spiritual ecology and the ecofeminist/ecoequalist paradigm in the Project Ho'oponopono report. As previously noted, ecofeminists and ecoequalists believe that social oppression always results in environmental destruction/degradation.

The construction of a textual collage that represents and disseminates the knowledge obtained through the conduct of social science research is not without precedent among ethnographers and phenomenologists. The French team that conducted the Mission Dakar-Djibouti of 1931-1933, which is regarded by many contemporary ethnographers as the first ethnographic expedition, constructed a surrealist collage of textual and photographic images that immersed the reader in the cosmogonic myth that informed/comprised the worldview of the Dogon people. This surrealist collage was published in the Parisian periodical Minotaure in 1933 (Clifford, 1981).

More recently, educator Patti Lather and psychologist Chris Smithies (1997) blurred the boundaries between phenomenology, case study, surrealism, and collage with the publication of their powerful, fragmented, and haunting study Troubling the Angels: Women Living with HIV/AIDS.

I present “Project Ho'oponopono: A Surrealist Collage” to the reader as Appendix H to the Project Ho'oponopono report. Appendix H has no introductory or concluding sections, and is comprised, entirely, of the surrealist collage. I chose to present the
collage without commentary because I wanted the reader to interact with and experience
the textual images that comprise this collage, and to construct his or her own knowledge
and meaning about the collage, based solely on his or her interactions with and
experiences of these textual images; that is to say, I did not want to "guide" the reader's
experience of this textual collage, nor did I want to unduly influence, or "dictate," his or
her construction of meaning; rather, I wanted to present the reader with an opportunity to
"experience" this particular collection of textual images, and to then draw his or her own
conclusions as to what, exactly, this juxtapositioning of ideas might mean. I did not want
to tell the reader how he or she should interpret the collage (that would be, I think, quite
presumptuous, and even arrogant, of me); rather, I wanted the reader to be actively
engaged in the construction of meaning, and to interpret this collection of textual images
through the lens of his or her own experiences and beliefs. That is, I want the worldview
and life experiences of the reader to be an essential component of this textual collage.
That is, I want the reader to be an active participant in the construction of meaning
surrounding this particular collection of ideas.

Challenges and Limitations

*Project Ho'oponopono, as previously noted, is a phenomenological case study.*

Creswell (1998) identified challenges and limitations associated with the biographical,
phenomenological, grounded theory, ethnographic, and case study traditions. Table 7
compares the challenges and limitations frequently encountered by researchers working
within the phenomenological and case study traditions of qualitative inquiry.
Table 7

Challenges and Limitations Frequently Encountered by Researchers Working Within the Phenomenological and Case Study Traditions of Qualitative Inquiry

<table>
<thead>
<tr>
<th>Challenges and Limitations Associated with the Phenomenological Tradition</th>
<th>Challenges and Limitations Associated with the Case Study Tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Researcher must understand philosophical precepts of phenomenology</td>
<td>• Researcher must identify case</td>
</tr>
<tr>
<td>• Researcher must select participants who have experienced and can articulate the phenomenon under study</td>
<td>• Researcher must decide to study single or multiple cases</td>
</tr>
<tr>
<td>• Researcher must “bracket” personal experiences</td>
<td>• Researcher must generate enough data to describe case</td>
</tr>
<tr>
<td>• Researcher must decide how to include his or her personal experiences in the study</td>
<td>• Researcher must define “boundaries” of the case</td>
</tr>
</tbody>
</table>
I attempted to address each of these issues (i.e., challenges and limitations) through the conduct and construction of Project Ho'oponopono, as delineated in the following sections of the “Chapter 3: Methods” section: (a) “The Philosophical Precepts of Phenomenology”; (b) “The Selection of Participants based on their Experiences of the Phenomena Under Study”; (c) “Bracketing’ Personal Experiences”; (d) “Including Personal Experiences in the Study: Project Ho'oponopono as Autobiography”; (e) “Identifying the Case and Selecting the Participants”; (f) “My Decision to Study a Single Case”; (g) “A Justification for the Purposeful Sampling Strategies Utilized to Identify the Case and Select the Participants for Project Ho'oponopono”; (h) “Presenting an In-depth Picture of the Case”; and (i) “Project Ho'oponopono as a ‘Bounded System’: Defining the Boundaries of the Case.”

The Philosophical Precepts of Phenomenology

Stewart and Mickunas (1990) identified four philosophical precepts that have profoundly informed the phenomenological paradigm.

1. Phenomenologists argue for a return to the traditional tasks of philosophy. By the beginning of the 20th century, the social science of philosophy had become limited to exploring the universe of human thought and behavior through a set of empirical methodologies. The practice of exploring the universe of human thought and behavior through these empirical methodologies was commonly referred to as “scientism.” The early phenomenologists regarded “scientism” as an ideology that promoted an exaggerated, and often misplaced, trust among social science researchers in the efficacy of methodologies originally associated with the natural sciences. The early
phenomenologists argued that these methodologies were often not applicable to the investigation of human thought and behavior. The early phenomenologists further argued that the social sciences in general, and the social science of philosophy in particular, had developed into misguided and often irrelevant derivatives of the natural sciences, and urged social scientists to return to the original tasks of philosophy. This return to the original tasks of philosophy is understood by researchers working within the phenomenological paradigm to be as a return to the ancient Greek conceptualization of philosophy as a search for wisdom. Phenomenologists regard philosophy as a social science devoted to the exploration of ontological and epistemological structures, and reject “scientism” as an inauthentic (i.e., false) philosophy enamored with the empirical sciences.

2. Phenomenology is a philosophy without presuppositions. Researchers working within the phenomenological tradition of qualitative research attempt to suspend all judgments about what is real – and what is not real – until their investigation is concluded. The German mathematician, Edmund Husserl (1859-1938) regarded by many as the “father” of phenomenology, referred to this suspension of judgment as the “epoche” of the investigative process.

3. Phenomenologists believe in the “intentionality of consciousness.” That is to say, phenomenologists believe that consciousness is always directed toward an object, be it animate (e.g., another human being), or inanimate (e.g., a chair). Reality of the object (or “Other”), then, is inextricably linked to one’s consciousness of it (or he, or she). Creswell (1998) writes “according to Husserl, [reality] is [therefore,] not divided into
subjects and objects, thus shifting the Cartesian duality to the meaning of an object that appears in consciousness” (p. 53). The phenomenologists’ contention that reality is a by-product of consciousness is consistent with the interpretivist, constructivist, and postmodern belief in multiple realities, truths, and knowledge-bases, constructed through language, and based on individual experiences.

4. Phenomenology is characterized by a refusal of the subject/object dichotomy. That is to say, phenomenologists believe that the reality of an object (again, animate or inanimate) is only perceived within the meaning of the experience of an individual. The “refusal of the subject/object dichotomy” flows naturally from the “intentionality of consciousness.” In other words, because phenomenologists believe that the reality of an object (or person) is always related to one’s consciousness of it (or he, or she), the reality of that object (or person) is, necessarily, a by-product of human perception. The “refusal of the subject/object dichotomy” is the philosophical position that enables constructivists, interpretivists, and postmodernists to conclude that knowledge, reality, and truth are constructed by human beings in multiple forms.

The Selection of Participants based on their Experiences of the Phenomena Under Study

A primary purpose of this research project was to describe the experiences of the four team members who provided special education and related services to Native Hawaiian students with emotional disabilities and challenging behaviors at the AAADTP during the 1998-1999 school year. The phenomena under study, then, are the experiences of the four team members. The participants were selected because of their ability to
describe the impact of racism, sexism, homophobia/heterosexism, and colonialism on collaborative processes and outcomes at the AAADTP during the 1998-1999 school year.

"Bracketing" Personal Experiences

As previously noted, I was a member of the team during the 1998-1999 school year. I was, therefore, a participant in Project Ho'oponopono, as well as the researcher. Because I am a participant in Project Ho'oponopono, I participated in the same (or very similar) self-reflection activities as the other three participants. That is, I participated in the “Who Am I?” activity; I participated in the “Culture Learning Process” activity; I constructed a “YaYa Box”; I kept a research notebook and participated in essay/journal writing activities. Researchers working within the phenomenological traditional of qualitative inquiry typically begin each study by writing a full description of his or her own experience in order to “bracket” (i.e., suspend) all presuppositions about the experience. A rich, “thick” description of my experiences was generated through my participation in the various self-reflection/data collection activities. The “bracketing” process (i.e., a full description of my own experiences of the phenomena under investigation) occurred “naturally” through my participation in Project Ho’oponopono. As I “owned” (i.e., become conscious of) my perceptions (i.e., my experienced, or constructed, realities) about the year I spent working at the AAADTP, I became better able to suspend judgment about the experienced realities of the other team members.

Including Personal Experiences in the Study: “Project Ho’oponopono” as Autobiography
As previously noted, phenomenological research is always, to greater or lesser degrees, autobiographical, because the phenomenologist must reflect upon and describe his or her own experiences of the phenomenon under investigation. *Project Ho‘oponopono* is intensely autobiographical because I was a member of the AAADTP during the 1998-1999 school year, and was, therefore, a participant in this phenomenological case study, as well as the phenomenologist conducting the study. As previously noted, my participation in various researcher/participant self-reflection activities generated a rich, “thick” description of my personal experiences. These descriptions are embedded within the text of *Project Ho‘oponopono*, as are the descriptions of the other three team members.

I attempted to address each of these issues (i.e., the challenges and limitations) with the conduct and construction of *Project Ho‘oponopono*, as delineated in the following sections: “Identifying the Case and Selecting the Participants”; “My Decision to Study a Single Case”; “A Justification for the Purposeful Sampling Strategies Utilized to Identify the Case and Select the Participants in *Project Ho‘oponopono*”; Presenting an In-depth Picture of the Case (i.e., the AAADTP)”; and “*Project Ho‘oponopono* as a ‘Bounded System’: Defining the Boundaries of the Case”.

*Identifying the Case and Selecting the Participants*

Initially, I chose to study the AAADTP because: (a) I wanted to study the impact of diversity on collaborative processes and outcomes; (b) the four team members represented diverse populations in terms of their ethnocultural, gender, and sexual orientation identities; and (c) each of the four team members (including myself) described
his or her experiences at the AAADTP as “intense,” “transformational,” and “surreal” prior to the conduct of the Project Ho'oponopono Pilot Study. After conducting the exploratory interviews for the Project Ho'oponopono Pilot Study, it became clear to me that this was a politically important case. Politically important issues (i.e., racism, sexism, homophobia/heterosexism, and colonialism) emerged as powerful, recurring themes during the conduct of the Project Ho'oponopono Pilot Study. It was my intention to further explore these issues with Project Ho'oponopono.

My Decision to Study a Single Case

I decided to study a single, “tightly bound” system because I wanted to generate a large volume of high quality data through a variety of data collection strategies, and I wanted to engage in “deep” analysis of this data. Creswell (1998) suggested that the study of more than one case dilutes the overall analysis. I agree. Furthermore, generalizability is a concept that holds little meaning for me, as is the case with most qualitative researchers. I believe that the reader will generalize (or not) based on his or her own knowledge constructs and experienced realities.

A Justification for the Purposeful Sampling Strategies Utilized to Identify the Case and Select the Participants for “Project Ho‘oponopono”

As previously noted, I used four purposeful sampling strategies to identify the case (i.e., the AAADTP) and the participants (i.e., the team members): (a) criterion sampling; (b) intensity sampling; (c) politically important case sampling; and (d) confirming and disconfirming case sampling. For a detailed justification of each
purposeful sampling strategy, please refer to the “Purposeful Sampling Strategies” section of “Chapter 3: Methodology.”

Presenting an In-depth Picture of the Case (i.e., the AAADTPSSDT)

I utilized a variety of data collection strategies to generate data for Project Ho‘oponopono, including: (a) in-depth interviews; (b) the “Who Am I?” activity (Cushner, 1998); (c) “The Culture Learning Process” activity (Cushner, 1998); (d) the “YaYa Box” activity (Janesick, 1998); and (e) essay/journal writing activities. I believe that these multiple strategies resulted in a rich, “thick” description of the AAADTP and the four team members. Furthermore, the four interviews that were conducted for the Project Ho‘oponopono Pilot Study resulted in approximately 500 pages of transcribed data-rich material.

“Project Ho‘oponopono” as a “Bounded System”: Defining the Boundaries of the Case

This case (i.e., the AAADTP) was “bounded” by time (the 1998-1999 school year) and place (i.e., the AAADTP). The four participants comprised the team during the 1998-1999 school year. This case was “tightly bound” (i.e., it had distinct beginning and ending points).

Conclusion

I utilized a variety of strategies and activities to generate and analyze data that addressed the following research topics/questions:

1. Each participant described his or her self-ascribed multiple identities; that is, each participant described his or her perception of him or herself.

2. Each participant described his or her perceptions of the other team members.
3. Each participant described his or her personal and professional experiences with racism, sexism and/or homophobia/heterosexism.

4. Each participant described the impact of racism, sexism, and/or homophobia/heterosexism on collaborative processes and outcomes at the AAADTP.

5. Each participant described his or her thoughts, feelings, and beliefs about the colonization of the Hawaiian archipelago and the Native Hawaiian people by the United States government.

6. Each participant described the impact of American colonialism in Hawai‘i on collaborative processes and outcomes at the AAADTP. That is to say, each participant described the ways in which American colonialism in Hawai‘i impacted his or her relationships with the other team members and with his or her Native Hawaiian students and their families.
CHAPTER 4: RESULTS

The development of essential, invariant structures (i.e., the “essence”) of the phenomenon under study is the goal of the phenomenologist (Creswell, 1998). In the “Chapter 4: Results” section of the Project Ho'oponopono report, I present a summary of the “essence” of each team member’s experiences at the AAADTP during the 1998-1999 academic year. These “essences” consist of written descriptions of the perceptions and experiences of each team member as represented by the “clusters of meaning” delineated in Tables G1-G4. These “essences” address the following research questions/topics:

1. These “essences” describe each team member’s self-ascribed multiple identities; that is, those “essences” describe each team member’s perceptions of him or herself.

2. These “essences” describe each team member’s perceptions of the other team members.

3. These “essences” describe each team member’s personal and professional experiences with racism, sexism, and/or homophobia/heterosexism.

4. These “essences” describe the impact of racism, sexism, and homophobia/heterosexism on collaborative processes and outcomes at the AAADTP.

5. These “essences” describe each team member’s thoughts, feelings, and beliefs about the colonization of the Hawaiian archipelago and the Native Hawaiian people by the United States government.

6. These “essences” describe the impact of American colonialism in Hawai‘i on collaborative processes and outcomes at the AAADTP. That is, those “essences”
describe ways in which American colonialism in Hawai‘i impacted each team member’s relationships with the other team members and with his or her Native Hawaiian students and their families.

The “Essence” of Thomas Duke’s Experience at the AAADTP

The “essence” of my experiences at the AAADTP consists of written descriptions of the “clusters of meaning” delineated in Table G1. These “clusters of meaning” describe: (a) my perceptions of myself; (b) my thoughts on American colonialism in Hawai‘i and its impact on the AAADTP; (c) my personal and professional experiences with homophobia/heterosexism; (d) my perceptions of Ali‘i Kamehameha; (e) my perceptions of Gwendolyn Fairfax; (f) my perceptions of Molly Brown; and (g) my perceptions of collaborative processes and outcomes at the AAADTP. The first of these written descriptions, which is subtitled “Thomas Duke: A ‘Social Science (Self) Portrait,’” consists of 11 specific subcategories, or 11 specific “meaning units,” contained within a single “cluster of meaning.” The remaining six written descriptions describe “clusters of meaning” that are not divided into more specific subcategories.

_Thomas Duke: A “Social Science (Self) Portrait”_

My self-ascribed multiple identities are “clustered” into the following thematic units: (a) race/ethnicity/nationality; (b) sex/gender; (c) sexuality; (d) religion/spirituality/philosophy/worldview; (e) social status/social class; (f) health; (g) ability/disability; (h) geographic/regional identity; (i) language; (j) age; (k) relationships with family/significant others. These “identity clusters” provide the reader with my “social science (self) portrait.” This “(self) portrait” represents how I perceive myself.
Race/Ethnicity/Nationality

I am a 36 year old man of Euro-American ancestry. My biological ancestors immigrated to the United States from Ireland, Scotland, and Germany. I was adopted as an infant, so I do not feel a strong connection to the ethnocultural traditions of my biological parents. I usually describe my ethnicity as “Euro-American” or “white,” but I identify myself as a “gay white male” because I find it impossible to describe or reflect upon my experiences as a Euro-American male without referencing my experiences as a gay man in America. As a “white” man in America I experience privilege, but as a gay man in America I experience oppression. To be a “gay white male” in America is to experience privilege and oppression, simultaneously.

Sex/Gender

I am “biologically” and “psychologically” a male; that is to say, I identify with my “anatomical” gender. Some of my social behaviors are considered “masculine” in American society, but many of my social behaviors are considered “feminine.” I am presently quite comfortable with both my “masculine” and “feminine” social behaviors; however, this was not always the case. For much of my life, I was made to feel ashamed of my “feminine” behaviors. For example, as a child/youth, I was frequently ridiculed because I “walk like a girl.” For many years, I was terrified that people would assume I was gay because of my because of my “feminine” behaviors (and people did frequently make that assumption). I was terrified because I feared I would be persecuted, discriminated against, and/or subjected to violence (and, in fact, I have encountered discrimination, and I have been subjected to violence.) For years, I tried to “pass as
straight” by attempting to engage in more “masculine” behaviors. For example, I played on the football team in junior high school, but I spent most of time “warming the bench.” I even tried to walk like a “straight guy,” but found it impossible to do so (God gave me “gay hips”). My efforts to be more “masculine” were almost always efforts in futility. I couldn’t “pass as straight,” no matter how hard I tried. These days, I find it easier to just be myself (i.e., a “biological” and “psychological” male who engages in both “masculine” and “feminine” behaviors).

**Sexuality**

At this point in my life, I am very happy and proud to be gay. I think that I am proud to be gay because I had to struggle so hard to love and accept myself. There are times when I feel angry or bitter toward the “heterosexual power structure” in American society. Straight people have all the power, and they abuse this power by passing laws that discriminate against gay people. I try to keep a positive attitude. After all, most of my friends are straight, as are my parents. Rather than be consumed by bitterness and anger, I try to love and respect myself. My own happiness and sense of well-being are my top priorities, and feeling hatred for my oppressors is not conducive to inner-peace or happiness.

**Religion/Spirituality/Philosophy/Worldview**

I believe in God. I believe God is creator of the universe. I believe God is all-powerful and all compassionate. I believe God loves each person unconditionally.
I believe in reincarnation, but think, eventually, all beings will go to Heaven. I conceptualize Heaven as all-inclusive; everyone will go to Heaven, because God loves everyone. God excludes no one because God is all-compassionate, all-loving.

I am strongly attracted to images of Hindu Gods and Goddesses. I am also strongly attracted to images of the Buddha. I have a deep respect for the Buddhist ideals of kindness, compassion, and nonviolence, and I try to follow the teachings of the Buddha in my everyday living.

I believe that the purpose of life is to experience happiness and joy, and to share this happiness and joy with others. I am happiest when I practice “live and let live,” in my thoughts and actions. I try not to judge, condemn, or exclude others. I believe that in order to practice compassion, one must practice “inclusion,” in the broadest sense of the word, so that “no one is excluded,” “no one is left behind,” and “everyone belongs.”

I consider myself to be an ecofeminist/ecoequalist; that is to say, I believe that all living organisms are interrelated and interconnected on the biological, ecological, social, and spiritual levels. Furthermore, I believe that social oppression (e.g., colonialism) inevitably leads to environmental degradation/destruction. My experiences with the Aloha ʻĀina community strongly reinforced my ecofeminist/ecoequalist worldview because I lived and worked with indigenous people who had been dispossessed of their ancestral lands, and I saw, first-hand, how both the land and the people of Aloha ʻĀina had been degraded and damaged by colonialism. I have developed a deep respect for the Native Hawaiian people’s love of the ʻāina (“land”), and I have come to believe that traditional Hawaiian concepts/values such as aloha ʻāina (“to love the land”) and malama
'āina ("to care for the land") must replace the values associated with utilitarianism –
values such as materialism and greed – if we human beings are to avoid cataclysmic earth
changes, and survive and thrive as a species.

I think that my spiritual/philosophical orientation helped me keep an “open
mind,” and accept philosophical, ideological, and personality differences among the other
AAADTP team members. I really do believe that I brought a “live and let live” attitude
and an ethic of inclusiveness to the program. I think that my spiritual/philosophical
beliefs helped me “play fair” with Ali‘iloa, even after he had attacked me, verbally, as a
gay person, on a number of occasions. True, I was often very angry with him, and I did
not trust him, but I always tried to treat him with courtesy and respect; eventually, he
began to reciprocate, and he treated me with courtesy and respect, as well. At one point,
Ali‘iloa’s supervisor asked Molly, Gwendolyn, and I if we wanted her to ask for
said, “No. Let’s give him another chance,” because I felt that it was better for the kids,
and certainly better for Ali‘iloa, if he continued with the program. My belief that “no one
should be left out,” and “we are all in this together,” (i.e., my sense of compassion and
empathy) prevailed over my personal feelings of anger, hurt, bitterness, resentment,
distrust, and fear.

Although our personalities were very different, Molly, Gwendolyn, and I all
shared this “live and let live” philosophy, and so, we were often in agreement about what
was in the best interest of the program. I think that Ali‘iloa eventually came to appreciate
this attitude of “live and let live,” but I know that on many occasions he definitely felt
like the "odd-man-out" on our AAADTP team. Ali'i'iloa and I discussed this several
times, and after things "calmed down" between he and I, later in the school year, I did try
to reach out to him, so that he would not feel so isolated in what had developed into a
"three against one" situation – that is, Gwendolyn, Molly, and myself against Ali'i'iloa.

Essentially, my spiritual/philosophical beliefs have informed my core value
system. I believe that "everyone is entitled to a sense of belonging," "we are all in this
together," and "no one should be left out." I think that my experiences as a gay person
have also profoundly contributed to these core values because, as a gay person in
America, I experience exclusion on a daily basis. My spiritual/philosophical beliefs, my
worldview, and my personal experiences have taught me to value what I refer to as an
"ethic of inclusiveness," and this ethic of inclusiveness has deeply informed my work as
a special educator and team member at the AAADTP.

Social Status/Social Class

I am from a working class ("blue-collar") family in rural/suburban south Texas.
My mother worked as a secretary at a bank for some 30 years. My father works in the oil
and gas industry. He has also worked as a heavy machinery operator at a petrochemical
plant, and as a carpenter. At one time, he owned a gas station.

My parents have what I consider to be a "middle-class," Euro-American values.
My mother and father have a very strong work ethic, and both my parents value
education. They encouraged me to go to college from the time I was a very young child.
My mother graduated from community college with an Associate's degree in Business.
My father is a high school graduate. I am the first member of my family to earn a
graduate degree. I pursued a doctoral degree, in part, because I knew my parents would be proud of me.

My maternal grandmother only received a 6th grade education. She was very intelligent, and she wanted to be a school teacher, but her family was poor and she had to quit school to work on her family’s farm. My maternal grandfather was an alcoholic, and was often unemployed, so my mother grew up in poverty. My mother’s childhood home had no electricity or indoor plumbing. There was not always enough food to eat, and sometimes, as a child, my mother went hungry. My mother was very ashamed of her family’s poverty.

My maternal grandmother worked as a housekeeper for some 30 years. She retired when she was 80 years old. All five of my maternal grandmother’s children attended the local community college and earned Associate’s degrees.

My paternal grandmother was a sharecropper’s daughter. She, too, grew up in rural poverty. She, too, knew hunger. My paternal grandmother did not graduate from high school until she was 21 years old. This was because, every spring, she had to quit school to pick cotton. My paternal grandmother eventually won a scholarship to nursing school. She earned a Bachelor’s of Science in Nursing.

I am extremely proud of my family’s “working-class” background and strong work ethic. My family climbed out of rural poverty, in large part, because of their high regard for education, and because educational opportunities were available to them. I am a democratic socialist in my political orientation. I think I developed this “leftist” orientation, in large part, because I grew up hearing my grandmothers’ stories of rural
poverty. I consider my own social status to be that of a “middle-class, college educated professional.”

Health

I value my physical and mental health. In the past, I have experienced chronic health problems. I have struggled with prolonged periods of intense physical pain and impaired mobility. I have also struggled with a situational anxiety disorder. Having experienced these lapses in my physical and mental health, I no longer take my good health for granted. I now consider good health to be my greatest asset and I make a sincere effort to maintain my physical and emotional well-being. I have been a vegetarian for some 20 years, and I eat a relatively healthy diet. I don’t abuse alcohol, drugs, or tobacco. I drink large quantities of water, I take megavitamins, and, whenever possible, I engage in activities that bring me happiness, contentment, and joy.

Ability/Disability

The “boundaries” between “mental health/mental illness” are, I believe, fluid and easily blurred. I usually don’t perceive my students with “emotional disabilities” and “behavior disorders” as that different from myself, except that I have better impulse control, and I am less likely to “act out” in an aggressive or self-destructive manner. I, myself, have experienced prolonged periods of depression and intense anxiety. I do not, however, consider myself to be “mentally ill” or “disabled.”

I have many abilities. I am intelligent, articulate, and very creative. I am a gifted artist. I am perceptive and empathic. I am a gifted teacher. I am able to inspire others. I am a nurturer. I am, essentially, an optimist. I have good interpersonal skills.
Age

Age is not important to me. I enjoy friendships with people as young as 20 and as old as 80. I enjoy people who are intelligent, interesting, adventurous, humorous, playful, nurturing, and kind; I don’t care about a person’s chronological age.

I note the changes in my body as I age (e.g., the receding hairline, the wrinkles around my eyes, the creases in my forehead, etc.). These changes don’t bother me. I do, however, fear senility, the loss of mobility, the loss of independence, loneliness, and boredom. Both my grandmothers died in nursing homes. My maternal grandmother was 94. She had Alzheimer’s Disease. My paternal grandmother was 85, and unable to walk. I believe my grandmothers were often lonely, depressed, bored, and confused during their final years of life. I fear that I, too, may be lonely and unable to care for myself during my final years. I certainly hope that this is not the case.

Geographic/Regional Identity

I was born and raised in rural/suburban south Texas. I have lived and worked in culturally diverse, “cosmopolitan” cities like New York and Honolulu. I have also lived and worked in rural Iowa, and in Aloha ‘Āina, a predominantly Native Hawaiian community in rural Hawai‘i. I like to live and work among people I perceive as “different” from myself.

I prefer tropical climates, and I like living near the ocean. I am very attracted to the Hindu and Buddhist cultures of South and Southeast Asia. I have traveled extensively in India, Indonesia, and Thailand, and I hope to one day live and work in South and Southeast Asia.
Language

Postmodernists believe that concepts such as truth, beauty, morality, and reality are constructed by human beings, through language, in multiple forms that are forever changing. Language, therefore, determines reality. I agree. Certainly, language determines culture. Certainly, language strongly influences one’s worldview. To speak multiple languages is to have access to multiple perspectives and to multiple ontological/epistemological realities. I speak only one language: American English. I am, however, learning to speak a second language: Bahasa Indonesia, the national language of Indonesia.

Family/Significant Others

Interpersonal relationships are very important to me. I understand my own identity, in large part, through my relationships with family and significant others. I am a son, a brother, a lover/husband, and a friend.

Thomas Duke’s Thoughts on American Colonialism in Hawai‘i and Its Impact on the AAADTP

I feel that American colonialism in Hawai‘i has robbed the Native Hawaiian people of their ancestral lands, their Native language, their traditional culture, and their right to self-determination. Many Native Hawaiian people in Aloha ‘Āina are, therefore, distrustful of state institutions, including publicly funded educational institutions such as Aloha ‘Āina High School, because they perceive these institutions to be “agents of colonialism.”
I believe that American colonialism in Hawai‘i has also contributed to many of the social problems experienced by the AAADTP students and their families -- problems such as poverty, addiction to drugs and alcohol, homelessness, illiteracy, unemployment, domestic violence, and incarceration in the prisons. These social problems have, in turn, contributed to the AAADTP students’ emotional disabilities and challenging behaviors, and to their lack of school success.

I think the AAADTP students and their families didn’t really trust the non-Hawaiian staff members at the AAADTP, at least not initially, and I think that American colonialism in Hawai‘i significantly contributed to this lack of trust. These families really had been “shafted” by the education and care systems in the State of Hawai‘i. The AAADTP youth received nothing, or next to nothing, in terms of special education and related services for much of their school experience.

I believe that American colonialism in Hawai‘i also contributed to a lack of trust among the AAADTP team members because Ali‘iloa, who is Native Hawaiian, seemed to feel the need to “protect” the Native Hawaiian AAADTP students from the “foreign” staff members -- Gwendolyn, Molly, and myself. I think that Ali‘iloa eventually came to believe that Gwendolyn, Molly, and I cared about the kids, but he did say, on a number of occasions, that we did not really understand the AAADTP kids, and that we did not know how to relate to them, because we were not Native Hawaiian and we were not from Aloha ‘Āina.

*Thomas Duke’s Personal and Professional Experiences with Homophobia/Heterosexism*
Gay people in America are second-class citizens. We must pay taxes, but we are not allowed to serve in the armed forces and we are not allowed to marry. Some states have criminalized homosexuality, and the Supreme Court of the United States of America has ruled that it is, indeed, constitutional to criminalize homosexual behavior. Gay people in this country can go to prison for engaging in consensual sexual behavior in the privacy of our own bedrooms!

To be a gay person in America is to live in constant fear of physical assault and verbal humiliation. I, myself, was savagely beaten by three men one evening on a busy street in Houston, Texas. As they beat me, they called me “faggot.” When I lived in New York City, a stranger on the subway called me a “faggot,” and then spit in my face.

When I was in high school, another high school student spit in my face, simply because he thought I might be gay. I did not even know this student. I had never even spoken to him before. I was so humiliated by this assault that I did not report it to the school administration. I was afraid that they, too, might suspect I was gay.

I told my family that I was gay when I was 19. It was one of the hardest things I ever had to do because I love my parents and I wanted them to be proud of me. I thought they would be disappointed in me. And I was right. My mom told me that I was “sick,” and in need of a psychiatrist, and my dad told me that I would “catch that disease” (i.e., AIDS). Fortunately, I was able to work things out with my parents. They love me and they now accept my sexual orientation. And I am certain that they are now proud of me.

I have endured a great deal of prejudice as a public school teacher. My students have called me every imaginable filthy and degrading name. This is to be expected, I
suppose, given the intense level of hatred that exists for gay people in contemporary American society. Several “colleagues” (i.e., so called “professionals”), however, have also directed homophobic remarks toward me, and have encouraged students to “act out” against me because of my sexual orientation.

At Aloha ʻĀina High School, I was verbally assaulted on a daily basis. And on several occasions, I was physically assaulted, as well. Aliʻiloa told my AAADTP students that I should not be allowed to be their teacher, and that he would never allow his own daughters to attend school if they had a gay or lesbian teacher. Aliʻiloa also made numerous homophobic remarks in front of the AAADTP students. He said, for example, that “AIDS is God’s punishment against homosexuals,” and that “homosexuality is the same as rape, incest, and murder.”

It was very important to me that my AAADTP students learn to love and accept themselves. Their self-esteem was so low, and they felt so ashamed of who they were. I tried to stand up for myself, as a gay person and as a human being, in part, because I wanted to model self-love and self-acceptance for my students. It was also important to my own self-esteem, and my own sense of dignity, that I not allow Aliʻiloa’s remarks to go unchallenged.

I am committed to the ideal of dignity, social justice, and human rights for all people, including gay people. At this point in my life, I believe that I might best participate in the struggle for social justice and human rights through my role as an openly gay educator who is proud of his sexual orientation and who models self-love and self-acceptance for his students. I actively encourage my students to view all forms of
prejudice and oppression, including homophobia, racism, sexism, ablism, and colonialism as equally abhorrent. I truly believe that gay people will one day achieve equality in American society, and that the American people will one day equate homophobia with racism, anti-semitism, sexism, and other forms of oppression based on prejudice. Until that day comes, I believe we gay people must struggle to educate the American public so that they might come to conceptualize “gay rights” (i.e., equal rights for gay people) as synonymous with “human rights” and “civil rights.”

_Thomas Duke's Perceptions of Ali‘iloa Kamehameha_

Ali‘iloa was very proud of his Native Hawaiian ancestry, and he was committed to the betterment of the Aloha ‘Āina community. I think, in that sense, Ali‘iloa was an excellent role model for the Native Hawaiian youth at the AAADTP. He encouraged the AAADTP students to take pride in their Native Hawaiian cultural heritage, and to participate in activities that might benefit the Native Hawaiian community and protect the lands and waters of Aloha ‘Āina.

My relationship with Ali‘iloa was often strained, and I feel that there was a great deal of tension between us. I did not trust Ali‘iloa, nor did I feel comfortable in his presence. I felt that Ali‘iloa was homophobic, that he was extremely uncomfortable in my presence, that he did not wish to interact or communicate with me, and the he did not welcome my presence in the AAADTP. I believe Ali‘iloa felt that my presence in the program might harm the AAADTP youth.

Ali‘iloa made derogatory remarks about gay people in the presence of the students on a number of occasions. He told my students that I should not be allowed to be their
teacher, and that he would never allow his own daughters to attend school if they had a
gay or lesbian teacher. He also said that "AIDS is God’s punishment against
homosexuals," and that "homosexuality is the same as rape, incest, and murder."

Ali‘iloa did not respect me because I am gay. I believe that several of the
AAADTP students “acted out” Ali‘iloa's prejudices toward gay people in an attempt to
seek his approval. I felt very marginalized in the program, and dehumanized by Ali‘iloa
and several of the students.

Ali‘iloa, I believe, did come to accept me as the teacher in the program, and he
frequently complimented me on my abilities as an educator, and on my commitment to
the well-being of the students. I never did feel comfortable in his presence, however. I
feel that his intensely homophobic remarks about gay people damaged my relationships
with several of the AAADTP youth, and I never was able to completely trust him.

I almost drowned on an AAADTP field trip to the ocean. Ali‘iloa, who is a
certified lifeguard, together with an AAADTP student, rescued me. I, therefore, have
very mixed feelings about Ali‘iloa. He was homophobic, and his prejudices toward gay
people negatively impacted my ability to effectively provide educational services to the
AAADTP youth; he did, however, save my life.

Ali‘iloa recently apologized to me for a number of the homophobic remarks that
he had directed toward me. He told me that, as a result of our working relationship, he no
longer felt “anger” or “hatred” toward gay people. I believe he was sincere in his
apology. I do not have any negative feelings toward Ali‘iloa, and I would be willing to
work with him again.
Ali‘iloa seemed genuinely wounded when Gwendolyn said that she felt that he was prejudiced against African-American people. He told me, “You know Thomas, it really hurt me when Gwendolyn said that I was prejudiced against African Americans because I identify more with Black people than I do with white people. Because I feel. Blacks were oppressed by the haole just like Hawaiians were oppressed by the haole.” Ali‘iloa identifies with oppressed people, and he doesn’t see himself as an oppressor. I don’t think that Ali‘iloa conceptualizes gay people as an oppressed group, and I don’t believe that he feels that he participated in the oppression of gay people though his homophobic remarks and behaviors. He does, however, feel that he hurt me personally, and that in doing so, he behaved unkindly.

Ali‘iloa has a great deal to offer Native Hawaiian youth with emotional disabilities and challenging behaviors. I believe that Ali‘iloa sincerely cared for the AAADTP youth, and certainly, the young men in our program had enormous respect for Ali‘iloa. I am convinced that if Ali‘iloa had treated Molly and Gwendolyn and I with respect from the very beginning of the school year, and if he had worked with us as a team, instead of against us, we could have provided the AAADTP youth with a truly excellent educational experience.

*Thomas Duke’s Perceptions of Gwendolyn Fairfax*

Gwendolyn and I shared similar educational philosophies. We both believed the AAADTP youth would benefit from a culturally relevant program that emphasized the acquisition of basic skills and Native Hawaiian cultural traditions. We also agreed on the
importance of teaching the students to accept differences in human behaviors and beliefs and to appreciate and celebrate diversity.

I believe that Gwendolyn is an ethical person who always tried to be fair, and who always made a sincere effort to understand multiple perspectives and appreciate diverse worldviews. She is compassionate and possesses an innate sense of social justice. She genuinely cared about the AAADTP students because she saw these students as neglected and abused, not only by their families, but also by an education and care system that she perceived to be hierarchical, patriarchal, racist, sexist, and socially unjust.

Gwendolyn wanted the AAADTP students to be happy and to feel good about themselves, and she wanted them to experience school success. I think Gwendolyn respected me as an educator because she believed that I tried to provide these students with a quality academic program. I felt that I could always count on Gwendolyn for emotional and collegial support at the AAADTP.

I believe that Gwendolyn and I had a professional relationship based on reciprocity and mutual respect. In the final three weeks of the school year, however, Gwendolyn and I had a disagreement about a situation involving a student. Gwendolyn interpreted our disagreement through the lens of race, class, and gender. She thought my behavior was racist and sexist.

Gwendolyn later pointed out to me that she was only my equal in the program because I allowed her to be. It was my privilege to extend that equality to her, but then, at the very end of the school year, when it didn’t suit my purpose in this power struggle, I yanked it away, or tried to. She told me, “Well, you didn’t really see me as an equal.
You were patronizing me to a certain extent. You allowed me to be your equal. And yes, you always asked my opinion and you deferred to my judgment at times, and you treated me professionally. But when that didn’t work for you anymore, during the last few weeks of school, during that power struggle, then you pulled rank on me. And then you said, ‘We’re not equal. I’m your superior. And you should have listened to me because I’m superior to you.’”

I do not believe my behavior was racist or sexist. I do believe, however, that our disagreement was characterized by issues of power and control. I expected Gwendolyn to defer to my wishes regarding this student because I was the classroom teacher and Gwendolyn was the educational assistant. This expectation represented a patriarchal/hierarchical understanding of the teacher/educational assistant relationship, and did not reflect the values of equity, consensus, and power sharing inherent in relationships based on collaborative teaming. I do feel, however, that this “power struggle” was an isolated incident that does not accurately represent my relationship with Gwendolyn, a relationship I would describe as typically harmonious and most often characterized by equity and collaborative decision making.

*Thomas Duke’s Perceptions of Molly Brown*

I have great admiration for Molly Brown. She is truly a free and independent thinker, and a very unique and adventurous individual. Molly is not concerned with social convention, nor is her life governed by social conventions. Molly “marches to the beat of her own drummer,” and lives her life as she wishes.
Molly has always championed the “underdog.” She has an innate sense of social justice, and she is a crusader on the behalf of those she believes to be oppressed, downtrodden, and abused. Molly is courageous and strong, and she does not know the meaning of the word “fear,” or the phrase “back down.”

Molly genuinely cared for the AAADTP youth, and she was a strong and vocal advocate for these students and their families. She fought for years to develop an ADTP in the Aloha ‘Āina community because she wanted to see the youth of Aloha ‘Āina receive the education and related services that she believes they are entitled to and need.

Molly and I had a professional relationship based on equity, reciprocity, and mutual respect. I am very grateful to Molly because I could always depend on her for emotional and collegial support. I feel that she respected me as an educator and as a human being.

_Thomas Duke’s Perceptions of Collaborative Processes and Outcomes at the AAADTP_

It was obvious to me, from the very beginning, that there were problems between Ali‘i‘loa and Molly. Ali‘i‘loa did not seem to respect Molly. He thought she was incompetent; he felt that she was unable to relate to the AAADTP youth; he thought the youth did not like her; and, it seemed to me, he did not like her, either.

Molly had a number of complaints about Ali‘i‘loa, as well. She felt that Ali‘i‘loa was not supporting her; she thought he was attempting to “sabotage” and “undermine” her relationships with the AAADTP youth; she felt he did not respect her as a professional.
I tried to stay neutral. I did not want to become involved in their interpersonal
conflicts. Ali‘iloa tried, on a number of occasions, to involve me in these conflicts. I felt
that he wanted me to agree with him; he wanted me to state that Molly was incompetent,
and unable to effectively work with the AAADTP youth. I did not share his opinions
about Molly, however, and I refused to take sides. I think that Gwendolyn was very
much like me in that she didn’t want to get involved in this power struggle between
Ali‘iloa and Molly. Gwendolyn, too, wished to remain neutral.

I felt that there was a great deal of tension between Ali‘iloa and myself. I thought
that Ali‘iloa was uncomfortable working with a gay person, and I was uncomfortable
with his discomfort. Ali‘iloa would not smile at me or return my smile, and he would not
converse with me. I felt that he did not welcome my presence in the program.

The AAADTP team, Molly, Ali‘iloa, Gwendolyn, and myself, had staff meetings
every day after school, but no one felt free to speak at these meetings. There was a strong
undercurrent of anger and tension at these meetings. It was a very stressful situation. I
was unable to sleep at night. I remember thinking, “Oh my God. What did I get myself
into?”

By the end of the first quarter of the school year, the AAADTP team had
developed and implemented a behavior modification system. We settled into a routine
with the students, and the students knew what was expected of them. The academic
curriculum was centered around Hawaiian studies, and weekly field trips and recreational
activities were thematically linked to the academic activities. The AAADTP youth
actually produced quite a bit of school work so, in that sense, I feel the academic component of our program was quite successful.

The daily staff meetings had, unfortunately, become more intense by the second quarter of the school year. Before, our meetings had been characterized by tension and unspoken anger, but, by this time, Aliʻiloa and Molly were forcefully verbalizing their anger and distrust for one another at the daily staff meetings.

Gwendolyn began to express her feelings about Aliʻiloa to Molly and I. Gwendolyn felt that Aliʻiloa was racist and sexist. She believed that Aliʻiloa treated her with contempt because she is African American and because she is a woman. She also felt that Aliʻiloa was encouraging the students to disrespect her.

Molly, too, began to express her feelings about Aliʻiloa. She frequently complained to Gwendolyn and I that she felt Aliʻiloa was racist and sexist. She believed Aliʻiloa did not want to work with her because she was a Euro-American woman from the continental United States. She also believed that Aliʻiloa was encouraging the students to disrespect her, and to not listen to her.

Molly and Gwendolyn both felt very marginalized in the program, as did I. I was not convinced that Aliʻiloa was telling the students to disrespect and not listen to the other team members. I did, however, believe that many of the students admired and respected Aliʻiloa, and wanted his approval. I feel Aliʻiloa was a powerful role model for the AAADTP youth because he was Native Hawaiian, and a native of Aloha ʻĀina. Aliʻiloa, therefore, had a great deal of power in the program. I think it was obvious to the AAADTP students that he did not respect Molly, Gwendolyn, and myself, and I believe
the students simply followed Ali‘iloa’s lead and treated the other team members with contempt.

Molly and Gwendolyn and I formed a “united front” against Ali‘iloa, and supported one another in our respective struggles with Ali‘iloa and the AAADTP students. Many of our conflicts with Ali‘iloa occurred in the presence of the students. I feel that, at this point in time, our team and our program was quite dysfunctional.

Sometime after the winter break, Gwendolyn and Molly and I had a very volatile and explosive meeting with Ali‘iloa and his supervisor Julie Thompson, in which we said, “We think you’re prejudiced against Blacks. We think you’re prejudiced against gays. We think you’re sexist. We think you’re sabotaging the program. We think that you’re teaching the kids to be prejudiced, and teaching them to hate.” Ali‘iloa appeared to be stunned. I, myself, was extremely uncomfortable.

I believe that after this very intense and emotional meeting, Ali‘iloa began to make a sincere effort to say and do all the right things in front of the other team members. Gwendolyn, however, was still convinced that Ali‘iloa was prejudiced against Blacks. Molly was convinced he was prejudiced against haole. I would say, “Well, he’s saying all the right things, now. He’s making a real effort.” They would answer with “Yes, when he’s in the classroom he is. But we believe that when he’s doing the recreational programs, and we’re not there, that he’s teaching them prejudice. And telling them not to listen to us.” I didn’t know what to believe. I did feel that there was a lot of paranoia among the team members at that time. I felt some of this paranoia was Ali‘iloa’s and some of it was ours. It was hard for me to know what was real and what was not real.
The entire team was frustrated and somewhat demoralized. Molly, Gwendolyn, and I were supporting each other emotionally, but we each felt so marginalized and abused by Aliʻiloa and the students. Aliʻiloa, I believe, felt isolated. Certainly, he was getting very little support from the other team members. I feel the other team members, including myself, were, at this time, blaming Aliʻiloa for everything that went wrong in the program.

I believe each of the four team members genuinely cared for the AAADTP students. I am convinced that each of us wanted the program to succeed; we each wanted our students to live happy and productive lives, to read and write on grade level, to experience school success. Our collaborative efforts, however, were poisoned by a lack of trust among team members, and by fear, and racism and sexism and homophobia, and by 100 years of colonialism in Hawaiʻi.

Each team member has, after all, experienced oppression. Gwendolyn has experienced racism and the oppression of African American people. Gwendolyn and Molly have experienced sexism and the oppression of women. I have experienced homophobia and the oppression of gay people. Aliʻiloa has experienced colonialism and the oppression of Native Hawaiian people. I believe that each team member brought his or her own individual history with oppression to the collaborative process at the AAADTP, and that these respective histories of oppression profoundly influenced each team member's interpretations of his or her collaborative experiences with the other AAADTP team members. Gwendolyn and Molly were convinced that Aliʻiloa was racist and sexist; Gwendolyn also believes that on at least one occasion I treated her in a way
that was both racist and sexist; and I am convinced that Ali'iloa was homophobic; and Ali'iloa, I believe, felt the need to protect “his” Native Hawaiian students from Gwendolyn, Molly and myself, who he perceived to be “outsiders,” foreigners,” potential “colonizers,” and “agents of the state.”

I believe that, later in the school year, Ali’iloa made a sincere effort to develop positive professional relationships with Gwendolyn, Molly, and myself, but our respective relationships with Ali’iloa had been damaged beyond repair, and we were unable to establish working relationships characterized by trust and mutual respect. Molly, Ali’iloa, Gwendolyn, and I never were able to form a cohesive team, and the AAADTP students suffered as a result. The quality of the services that we provided to the AAADTP youth was diminished by our team’s inability to trust and respect one another.

Collaborative processes and outcomes at the AAADTP might have been greatly improved had our team received more support from the DOH and the DOE. The AAADTP students did not receive appropriate or adequate mental health services for the entire school year; Ali’iloa did not receive adequate training from the DOH; Julie Thompson, Molly and Ali’iloa’s supervisor at the DOH, did not assume a leadership role in the AAADTP, nor did she attempt to intervene or provide professional support, even though she was very much aware of the many interpersonal problems among the AAADTP team members. These gross inadequacies, this neglect, and this lack of administrative support, I believe, contributed to negative collaborative processes and outcomes at the AAADTP.
I experienced personal growth and personal transformation as a result of my experiences at the AAADTP. My experiences at the AAADTP and in the Aloha ‘Āina community deepened my commitment to human rights and social justice, and increased my awareness of the unjust relationships between the United States government and the indigenous peoples of Hawai‘i, Alaska, and the continental United States. Working at the AAADTP reinforced my “live and let live” philosophy. I think that I now truly value diversity, rather than simply accepting or tolerating diversity. I now see diversity as a strength, and as an asset. Working at the AAADTP also helped me learn to stand up for myself as a gay person. I believe that I am much stronger today, and I am much more willing to “fight for my rights,” and much less willing to accept assaults upon my dignity as a human being, because of my intense experiences with homophobia/heterosexism at the AAADTP. The best things about working at the AAADTP and living in the Aloha ‘Āina community were: (a) developing meaningful personal/professional relationships with the other three team members; and (b) learning about the Native Hawaiian culture. The most gratifying thing about working at the AAADTP was the knowledge that I was appreciated and valued by my AAADTP students and their families. The most difficult thing about working at the AAADTP was the lack of trust and the lack of respect among the team members. I truly believe Ali‘iloa, Molly, Gwendolyn, and I would have been the “perfect team,” if we could have established trust from the very beginning – and if we would have modeled genuine respect for diversity and for each other for the AAADTP youth. We could have provided so much more for the AAADTP youth and their families.
The “Essence” of Molly Brown’s Experience at the AAADTP

The “essence” of Molly Brown’s experience at the AAADTP consists of written descriptions of the “clusters of meaning” delineated in Table G2. These “clusters of meaning” describe: (a) Molly Brown’s perceptions of herself; (b) Molly Brown’s thoughts on American colonialism in Hawai‘i and its impact on the AAADTP; (c) Molly Brown’s personal and professional experiences with racism; (d) Molly Brown’s personal and professional experiences with sexism; (e) Molly Brown’s perceptions of Ali‘i loa Kamehameha; (f) Molly Brown’s perceptions of Thomas Duke; (g) Molly Brown’s perceptions of Gwendolyn Fairfax; and (h) Molly Brown’s perceptions of collaborative processes and outcomes at the AAADTP. The first of these written descriptions, which is subtitled “Molly Brown: A ‘Social Science (Self) Portrait,’” consists of 11 specific subcategories, or 11 specific “meaning units,” contained within a single “cluster of meaning.” The remaining seven written descriptions describe “clusters of meaning” that are not divided into more specific subcategories.

**Molly Brown: A “Social Science (Self) Portrait”**

Molly Brown’s self-ascribed multiple identities are “clustered” into the following thematic units: (a) race/ethnicity; (b) sex/gender; (c) sexuality; (d) religion/spirituality/philosophy/worldview; (e) social status/social class; (f) health; (g) ability/disability; (h) geographic/regional identity; (i) language; (j) age; and (k) relationships with family/significant others. These “identity clusters” provide the reader with a “social science (self) portrait” of Molly Brown. This “(self) portrait” represents how Molly perceives herself.
Race/Ethnicity/Nationality

Molly Brown is a 55 year old woman of Euro-American and Native American ancestry. She identifies herself as a “White, southern woman.” Molly noted that she is a minority in the Aloha ‘Āina community, where a majority of the residents are of Native Hawaiian ancestry. Molly observed that, in the Aloha ‘Āina community, “people think I am haole because I look white.” She feels that she has been “used, misused, abused, neglected, discriminated against, and professionally hurt” in Aloha ‘Āina because people think she is Euro-American.

Molly grew up around prejudiced people in rural Louisiana. She noted “I survived the Black/White era in the deep south, and I have always believed in and fought for equal rights and opportunities for all.” When she was a child, Molly was not encouraged to discuss or explore her Native American heritage. She noted “one of the reasons I am such a strong advocate for the Hawaiians to research their heritage is because I never did get to know about my own [Cherokee] heritage until I was older.” She further noted “I would love to be able to prove my Indian blood.”

Molly is “a citizen of the United States of America.” She believes that, as Americans, “freedom is our most prized possession.” Molly also believes that all Americans are “bound” by “our [common] American heritage,” which she conceptualizes as the love of and struggle for “freedom,” “equality,” and “liberty and justice for all.”

Sex/Gender

Molly described herself as a very strong-willed, independent woman who has “provided for and taken very good care of” her two children “without help from
anyone.” Molly takes pride in her self-sufficiency, and her ability to provide for herself and her family. Molly is “very comfortable” in her multiple roles as “single woman, single parent, and single person.”

Sexuality

Molly described herself as a “woman who has been alone (without a partner) for the past 18 years.” She noted that some people are puzzled by her sexuality, and consider her “odd,” “different,” or “even gay” because she has chosen to live her life as a single woman. She finds these attitudes “humorous” and “amusing,” and she enjoys the fact that her sexuality is “a mystery to some people.” Molly has an open-minded, light-hearted approach to sex and sexuality, an attitude reflected by her statement “I haven’t had the need for a condom in years, but ya never know! After all, I am still a wild and crazy woman!”

Religion/Spirituality/Philosophy/Worldview

As a child, Molly attended the Baptist church. Molly’s mother encouraged her to be an independent thinker, and Molly began to question Baptist doctrine “at a very young age.” Molly remembers “Mama told me that I had the right to think for myself . . .” Molly often challenged her Sunday school teachers when she disagreed with their interpretations of the Bible. She noted her belief in reincarnation contradicted Baptist doctrine, and placed her “outside the realm of the church.”

Molly stated, “Spirituality has always played a major role in my life.” She described herself as a “kind, generous, and caring person” who loves others “unconditionally.” Molly accepts people as they are. She strongly believes that each
person has the right to decide how to live his or her life and that "no one should judge another for how he [or] she feels inside." Social justice is important to Molly. She believes that all people "are created equal" and everyone should "have the same rights."

Molly lives her life "one day at a time." She cited the "Serenity Prayer" as the foundation of her spiritual philosophy.

_The Serenity Prayer_

God,

Grant me the serenity
to accept the things I cannot change,

the courage to change the things I can,

and the wisdom to know the difference.

Molly wrote, "I have been a leader, without even trying or wanting to be, because my spirituality shines through me like a bright and shining . . . star for all who truly know me to see."

Molly believes that her spiritual and philosophical orientation enhanced her relationships with the AAADTP youth. She encouraged these youth to "say and think whatever they believed" and she expressed her own views "in a nonjudgmental way." Molly never attempted to impose her own worldview or value system on the AAADTP students, and she noted that her own "strong belief in the spiritual, supernatural world" allowed her to relate to the supernatural experiences and spiritual beliefs of the Native Hawaiian families with whom she worked.
Molly believes that her spiritual and philosophical orientation also greatly influenced her relationships with the other AAADTP team members. She noted that although there was “discord and discomfort” among the team members, she “held no grudges,” and consistently practiced forgiveness. Molly wrote “I feel certain that all [the AAADTP team members] felt my sincere love for them.”

**Social Status/Social Class**

Molly was raised by a single parent in rural Louisiana. She was the youngest of six children. Molly observed that social class in rural Louisiana is determined, in large part, by one’s circle of friends. She described her family as “very poor,” but noted “my Mom was very respected in the community” and “we were considered middle class.” Molly believes that her social status in the Aloha `Āina community was determined, primarily, by her occupation as a social worker, and also, to a certain extent, by her ethnicity. Molly wrote “teachers, social workers, and other professionals all fit into the same social category in Aloha `Āina - especially haoles [“Caucasians”].” Molly considers herself to be a “middle class professional.”

**Ability/Disability**

Molly has worked with adolescents with emotional disabilities and challenging behaviors for many years. She wrote “although I was never diagnosed with a disability, I feel that I could easily have been diagnosed with attention deficit hyperactivity disorder or oppositional defiant disorder at various stages of my development.” Molly believes that her own “(undiagnosed) disabilities” have enabled her to be an effective counselor/advocate for the AAADTP youth because she relates well to youth with
emotional disabilities and challenging behaviors. Molly feels that her ability to work in “hostile situations,” and with “prejudiced people,” is one of her greatest assets, as is her ability to work with diverse groups.

Health

Molly describes herself as “strong” and in good health. She has a healthy diet, she exercises regularly, and she abstains from tobacco, alcohol, and illegal drugs. Molly has “seen what drug abuse, alcohol abuse, and overeating can do to people,” and she believes that she is a good example of “what a healthy lifestyle can offer.”

Geographic/Regional Identity

Molly was born and raised in rural Louisiana. She loves the “social events there-especially Mardi Gras!” Molly has lived and worked in Aloha ‘Āina for some 15 years. She describes Aloha ‘Āina as a “secluded community with many oppressed, angry, unhappy people.” She noted rural Louisiana is similar to Aloha ‘Āina in that both communities have many impoverished, oppressed people. Molly observed “growing up in rural Louisiana, I was an advocate for the ‘underdog,’ and even now in Aloha ‘Āina, it is the oppressed, angry, and impoverished people that I love so dearly.”

Language

Molly grew up speaking the “Cajun” dialect of English in rural Louisiana. She noted “Pidgin” (i.e., Hawaii Creole English) is the dominant language of the people who were born and raised in the Aloha ‘Āina community, where she has lived and worked for some 15 years. Molly “strives to speak good [standard] English,” but she sometimes “indulges” in both “Pidgin” and “Cajun.” Molly is confident in her ability to
communicate with others, even those who speak a language or dialect that she does not understand. She observed “language has never been a barrier to me,” either professionally or personally. She believes that she can go anywhere in the world and communicate effectively with others. She noted the importance of nonverbal communication, and wrote, “Isn’t love the universal language? I think so!”

Age

Molly has never concerned herself with age. After all, she remarked, “Age is just a number.” Molly noted that she is able to relate well to people of all age groups. She also noted “age is highly regarded in Aloha ‘Āina.” Molly believes that she has a certain amount of status at her current place of employment because she is older than her colleagues, and she feels that the Native Hawaiian people in Aloha ‘Āina respect her because she is a grandmother.

Family/Significant Other

Molly cited her multiple interpersonal roles as mother, daughter, grandmother, professional, colleague, and friend when describing her self-ascribed multiple identities and cultural attributes. Molly values freedom, autonomy, and independence, and she has encouraged her own children to “think for themselves” and “live their lives as they see fit.” Molly noted “because I am a social worker and child protective services worker, I have no friends here in Aloha ‘Āina, just clients.”

Molly Brown’s Thoughts on American Colonialism in Hawai‘i and Its Impact on the AAADTP
Molly believes that the Native Hawaiian residents of Aloha 'Āina have been "devastated" by American colonialism in Hawai'i. She noted "the U.S. government has been unfair, discriminatory, and inhumane to certain segments of our society, and the Native Hawaiians are no exception." Molly is of Euro-American and Native American ancestry, and she identifies with the Native Hawaiian people's struggle to regain their ancestral lands and cultural traditions. Molly wrote

The Hawaiians' loss of their land and culture hurts me because, through the Hawaiians, I have had the opportunity to re-live the loss of my own Native American culture, land, language, and sovereignty. It angers me to see the destruction of a culture in this day and time.

Molly feels that the State of Hawai'i is "not interested" in "helping the people" of Aloha 'Āina. She cited the lack of adequate special education and mental health services available to the AAADTP youth and their families as evidence of the State's "indifference." Molly wrote

I have literally had to fight for everything that I have gotten for the people, which is very little. And the one thing that I fought for was the AAADTP, and the closing of that program was the most horrific act of abuse by the State that I have seen so far because I have had to watch those...Hawaiian youth that went to the top, go to the bottom, simply because they had the best, and now they have nothing!

Molly noted that the AAADTP youth and their families did not trust the AAADTP staff, and she attributed this lack of trust to American colonialism in Hawai'i,
and to "many years of neglect" on the part of the State of Hawai‘i education and care
systems. Molly wrote "oppression has long lasting effects on any culture and...the lack
of trust the youth in the AAADTP had for staff could be directly related to their lack of
trust to anyone who was not native to their lands." Molly believes that the parents of the
AAADTP youth "teach their children that no one can be trusted" because "they saw no
changes in their lifetime," and "they do not expect any changes to occur."

Molly believes that Ali‘iloa shared the parents' distrust of the non-Hawaiian team
members, a distrust that she attributes to American colonialism in Hawai‘i. She feels that
Ali‘iloa had "negative feelings about haoles, gays, blacks, and every other culture in the
world," and that he thought only persons of Hawaiian ancestry should be working with
the AAADTP youth. She noted "Ali‘iloa believed that he was the only team member
culturally appropriate for the program," and added "'[he] thought he could take
these...kids and teach them the 'Hawaiian way' without the help of the gay school
teacher, the haole social worker, the Black American EA."

Molly feels that the AAADTP team members shared a strong "desire to 'undo'
the wrongs that had occurred in these youths' lives," and she believes that this common
desire for social justice made the team "strong and united." She wrote

when I look back on that year, I have nothing but good thoughts as I know that
those youth, as well as the staff, learned so much from each other. We all know
deep down in our souls that we did what we set out to do and did a good job at
that!

Molly Brown’s Personal and Professional Experiences with Racism
Molly grew up in rural Louisiana during the “Jim Crow” era, which was characterized by race-based segregation. As a child, Molly often wondered “why Black people were treated so different from whites.” Her mother owned a small café, and the African American patrons were not allowed to eat “in the front part of...[the] restaurant like the white people,” but were instead required to dine in the kitchen because “back then, that was the law.” Molly noted that schools, churches, movie theatres, public transportation and “just about anything else you can think of” was segregated by race, and that “of course, Blacks weren’t even able to vote.”

Molly was vehemently opposed to segregation, even as a child, and she remembers thinking that “maybe...[she] would be the one to change the law to make all people equal and free as God had intended.” Molly noted

Several times as a youth, I got in trouble at school for voicing my opinion and became familiar with the term “nigger lover.” I would always defend myself by saying to those who chose to call me a name such as “nigger lover,” “Yes, I am a nigger lover, because I love all people, so what? Don’t you believe in the Bible?” Or, “Don’t you know Jesus loves all the little children, red and yellow, black and white?”

Molly graduated from college with a bachelor’s degree in social work, and took a job as a counselor in a federally funded alcohol and drug rehabilitation program in “an all-Black, grassroots organization, located in a Black neighborhood, with an all-Black staff.” She noted “this was the early 70s and the Black/White issues were raging.” Molly
explained that because she took this job, her ex-husband left her, and she was “constantly harassed by him and his friends for working with and for Blacks.”

Molly was the only social worker at this substance abuse program, and she was eventually promoted to a supervisory position. She feels that she encountered a great deal of resentment from some of her African American staff members because “they felt their all-Black organization was being taken over by ‘whities.’” Molly endured “ugly remarks” from both “Blacks and whites” when she hired a “tall, dark, and handsome Black man” as a counselor for the program. She described this man as her “best friend,” and noted “with him I was able to go places and do things in this Black community that I would not have been able to do without him. We went everywhere together.”

Molly’s family and friends disapproved of her relationship with her new “best friend.” Her brother refused to allow her to see his wife and children because she was “running with a nigger.” She felt “hurt” and “betrayed,” but received little support from other members of her extended family because “they felt I was putting my life in danger by being seen with this Black man all over town during this very controversial era in Baton Rouge, Louisiana.”

Molly feels that she has experienced race-based prejudice in Hawai‘i, as well, but noted “my experiences in Hawai‘i were nothing compared to my experiences in Louisiana.” Molly was “shown much disrespect and prejudice” as an employee at the State of Hawai‘i DOH, but believes these prejudices to be more about jealousy than color. It is obvious to me that when someone of another race makes more money than the Native person, it is that
issue that bothers them most. The Hawaiians feel that the *haole* is here because we “stole” from them and “took” from them, so they do not want us here to also take the best jobs and make the most money. It is natural for them to feel that way as that is what they have been brainwashed to feel.

Molly feels that, at the AAADTP, “there was only one employee who was racist.” She believes that Ali’iloa was “racist against Blacks” and “haoles” and “anyone else who wasn’t Hawaiian.” Molly does not believe, however, that Ali’iloa’s “racist attitudes had an adverse impact on collaborative processes and outcomes at the AAADTP.” In fact, she believes that Ali’iloa’s “racism” strengthened the resolve of the other three team members, who she described as “diverse in every way,” to “present a united front” of “three against one” so that they might provide quality programming for the AAADTP youth. She explained:

> We were all so aware that it was dangerous for the youth to be influenced by racist ideas, so we worked extra hard to keep the youth focused and on the right track. It worked, and the youth, for the first time in their lives, were able to see what quality services were all about.

Molly acknowledged that there were many “hurt feelings” when the other team members “confronted” Ali’iloa with what she believes to be his “racism and prejudices,” but she believes that, as a result of this confrontation, each of the team members “grew as a person,” including Ali’iloa. She wrote:

> Since the program closed, I have seen Ali’iloa go through many changes, and recently he let me know, (in his own way), that he was sorry for the way he had
treated me and the other staff during his time with us... we all grew from the
experiences and, for sure, the youth of that program learned more about what is
real and what is not, in that one year, than ever before in their lives.

Molly Brown’s Personal Experiences with Sexism

Molly has experienced prejudice based on her gender. She noted “any kind of
prejudice makes one feel bad, hurt, disappointed, and sometimes disillusioned; however,
prejudice against me because I am a woman, makes me feel mad.” Molly has
encountered gender-based prejudice in educational and professional settings. She
described being “laughed right out of the room when I told my [8th grade] homeroom
teacher that I wanted to take shop because I wanted to learn how to work on cars.” Her
request to enroll in the shop course was refused by the principal, who insisted that Molly
“sign up for home economics” because she “was a girl.”

Molly described herself as a “fighter,” and she and her “dear, sweet Mother
took...the case to the school board and won on the basis of discrimination.” Molly has
been “willing to fight” for her rights, and “for the rights of all women,” and to challenge
gender-based discriminated in employment. She noted

after high school and while in college, I challenged ads in the paper with job
descriptions that would say “male only” or “for men only,” even if I had no
interest whatsoever in the job. I would apply just so I could let them know that
they could not discriminate.

Molly has encountered sexual harassment in the work place. She once “quit a job
because the owner of the business would come stand in front of [her]...desk and unzip
his pants," exposing his genitals. This same employer repeatedly made "lewd remarks" in Molly's presence, and on several occasions, slapped his secretary "on the behind as she would pass him by." When this "gentleman" fondled Molly's breast, she "stabbed his hand with...[a] pencil," and telephoned his wife.

Molly described Ali'iloa as a "sexist" who had "problems" with her because she is a "haole woman," and an "authority figure." Molly does not believe, however, that the "sexist attitude of Ali'iloa" had an adverse impact on the AAADTP because "the rest of the staff...were all fighting for the same cause, and we were not about to allow one person to take away the progress that we had made with these very hard to reach, neglected youth." Molly expressed great satisfaction that she, Gwendolyn, and myself "fought his sexist attitudes openly and honestly." She noted "the youth benefited tremendously because they learned that you can handle adversity in a variety of ways, especially non-violent ways, and this was a great lesson for all of them."

_Molly Brown's Perceptions of Ali'iloa Kamehameha_

Molly is convinced that Ali'iloa believed "he was the only team member culturally appropriate" to work with the AAADTP youth. Molly feels that Ali'iloa "took on the role of the Hawaiian activist," and tried to "brainwash the kids." She believes that Ali'iloa thought he could take these...kids and teach them the "Hawaiian way" without the help of the gay school teacher, the haole social worker, the Black American EA...[he] felt like, "Oh, I can't let these haoles, and this Black person, and this gay person be who these kids respect."
Molly noted “from the very beginning, there was a power struggle between” she and Ali‘iloa. She and Ali‘iloa had frequent disagreements about how to best provide services to the AAADTP youth and their families. Molly feels that Ali‘iloa did not “respect” her or “value” her “professional opinions” as a “30-year veteran social worker,” and she believes he had serious doubts about her cultural competency, and her ability to relate to the AAADTP youth and their families. She noted “when Ali‘iloa and I would argue over how to handle certain situations involving the kids, he would use his, ‘That’s the Hawaiian way. You’re not Hawaiian, so you don’t know.’” Molly also believes that Ali‘iloa attempted to sabotage her relationships with the families of the AAADTP youth. She wrote

He began to talk about me to the parents...[he]...told some of the parents that...I didn’t want him there because he was Hawaiian. He said I was prejudiced against Hawaiians. And that I was prejudiced against him teaching the “Hawaiian way.” Molly described Ali‘iloa as “very much a racist.” She heard him use “racial slurs, like ‘nigger’” on several occasions “in front of the kids.” She noted

Ali‘iloa also used the term “nigger” in front of Malcolm Powell, the anger management counselor, who is Black. Malcolm questioned him about it. And Ali‘iloa, in his own ignorance, I guess, he said that, you know, he just thought “that niggers were niggers.”

Molly feels that Ali‘iloa was a “negative influence” on the AAADTP youth. She complained that “the kids began to use the word ‘nigger’ and that was not something that
I had ever heard them do before. So I really felt that it was something that they had learned from Ali‘iloa.”

Molly described Ali‘iloa as a “sexist.” She noted he “did a lot of things...that were a put-down on women.” Molly complained Ali‘iloa sometimes used “inappropriate and explicit language” when talking to the two female students in the AAADTP. Molly said she was “somewhat offended” when Ali‘iloa referred to female breasts as “titties” and “breasties” when conversing with these students.

Molly believes that Ali‘iloa was also “very prejudiced against gay people.” She noted “Ali‘iloa did not want to accept Thomas as the teacher in our program because of the fact that Thomas was gay.” Molly heard Ali‘iloa made “derogatory remarks” about gay people in the presence of the AAADTP youth. These remarks “troubled” her because she felt that Ali‘iloa’s “negative attitudes about gays” might undermine my relationship with the AAADTP students.

Molly believes that Ali‘iloa tried to “undermine” the efforts of the other team members. She wrote:

Whenever Ali‘iloa had the opportunity to be alone with the youth – on the basketball courts, for example, or during certain recreational activities – he did and said some very inappropriate things that caused friction between the students and staff. I believe...that Ali‘iloa told those kids that we – Gwendolyn, Thomas, and myself...didn’t really care about what happened to them. That we were just there for a paycheck.
Molly described Ali‘iloa as “paranoid” and “out of control.” She feels that Ali‘iloa believed the other three team members were “plotting against him” and “telling the kids not to listen to him.” Molly claims Ali‘iloa accused her of “lying on him” and “trying to get him fired.” She claims that, during a heated verbal altercation, Ali‘iloa actually threatened her life.

*Molly Brown’s Perceptions of Thomas Duke*

Molly feels that she and I had an “excellent working relationship” based on an understanding of and respect for each other’s respective roles as social worker and educator. Molly described me as an “excellent teacher” who had “all the necessary skills” and experiences to work effectively with students with emotional disabilities and challenging behaviors in an ADTP setting.

Molly appreciated the fact that I developed a curriculum based on Hawaiian studies. She noted “everything he taught to those kids – reading, writing, social studies, science – everything was related to the Hawaiian culture.” She added

I must say that being able to watch a great teacher at work was like being able to watch a great artist paint an award winning portrait. I actually looked forward to going to work daily as I didn’t want to miss anything.

Molly believes that I was instrumental in helping the AAADTP students experience school success because I “gave the students the well-rounded academic program that they desperately needed.” Molly also believes that the students benefited from having an “openly gay” teacher. She wrote
without Thomas being there, none of us would have been able to grow as much as we all did. And I’m speaking of staff as well as the youth. Because he brought to the program something that the students had never had to deal with, and that was the realization that we are all equal, and we should all be treated equally as far as what we choose to be or do.

*Molly Brown’s Perceptions of Gwendolyn Fairfax*

Molly described her working relationship with Gwendolyn as “very good,” and noted Gwendolyn “respected me as a 30-year veteran social worker.” Molly appreciated the fact that Gwendolyn treated her “like a professional.” Molly noted Gwendolyn would ask Molly for feedback about her interactions with the AAADTP youth “on a daily basis” because Gwendolyn was constantly seeking to improve her own practice, and she valued Molly’s “professional opinion.”

Gwendolyn sometimes asked Molly’s advice about matters pertaining to her two adolescent children because she and Molly were both single parents from the “mainland,” and because Molly had raised her own two children in the Aloha ‘Āina community. Molly believes that she helped Gwendolyn and her two children “be more open to remaining in Aloha ‘Āina, because it is very hard for newcomers, or outsiders, so to speak, to come to Aloha ‘Āina and stay and be able to make it.” Gwendolyn’s children sometimes spent the night at Molly’s home when Gwendolyn had to travel “off island.”

Molly believes that Gwendolyn and I had a “very positive relationship.” She described Gwendolyn as a “quick learner” and the “perfect partner for our teacher.” Molly feels that Gwendolyn “respected” me because I had “worked...in a program
similar to...[the AAADTP] in New York City,” and because I had “worked with many high-risk adolescents” and their families.

Molly noted that Gwendolyn’s relationship with Ali’iloa was sometimes “strained” because Gwendolyn believed that Ali’iloa was “anti-Black.” Molly believes that Gwendolyn also “took offense” when Ali’iloa made “inappropriate” remarks to the AAADTP youth.

Molly believes that Gwendolyn was a “highly motivated” educational assistant who was committed to the well being of the AAADTP youth. She feels that the AAADTP was a “good learning experience” for Gwendolyn, and expressed confidence that Gwendolyn will be an “excellent teacher.” She described Gwendolyn as the “perfect member of our team” and the “perfect team player.”

Molly Brown’s Perceptions of Collaborative Processes and Outcomes at the AAADTP

Molly described the AAADTP as “very successful,” and she attributed this success to “the fact that we did have a team, even though one of the team players, Ali’iloa, became quite ‘sick.’” Molly noted all of the team members were under a lot of stress, due to what was going on in the program. And I think that all of this stress...stemmed from...Ali’iloa, who was causing havoc with the other team members.

Molly described the team dynamic as “three against one,” and noted when Ali’iloa began to try to undermine some of the decisions we had made as a team, Gwendolyn, Thomas, and I stood firm on, “We do everything as a team.”
We would not allow any one team member to control what was going on with this group.

Molly truly believes that, overall, “we had an exceptional year” and “a great program.” She feels that each team member struggled to “cope with all kinds of diversity, shame, discord, ignorance, abuse, [and] neglect,” and that “we [each] learned that we could all be on the same team” and work toward the common goal of developing and implementing effective special education and related services programming for the AAADTP youth and their families. She noted

even if I never see it again, I will always know that what I dreamed of, and what I researched and wrote, and then implemented for one year at the AAADTP, was the best year, ever, for all those kids.

Molly feels that each team member genuinely cared for the AAADTP youth. She noted “Ali‘iloa, Gwendolyn, Thomas, and myself treated them as we would our own children...I believe that was a major reason why the program was so successful.” Molly noted the team members encouraged the AAADTP youth to be “who they really are,” and added “nothing the kids said or did shocked us.”

Molly recalled the efforts that each team member made to “build up” the self esteem of these “neglected, abused young people.” She wrote

one thing that I found Thomas, Gwendolyn, Ali‘iloa, and myself doing so much of was praise, praise, praise. Positive reinforcement. Giving them [the AAADTP students] incentives that would really make them know that their hard work was being appreciated, and that we were so proud of them.
Molly described the academic achievements of the AAADTP youth during the 1998-1999 school year:

The best thing about working in the AAADTP was to be able to see the youth that we served actually showing what their potential was. We had three who made the honor roll, and two that made the Principal’s List twice, and all of them went from much absenteeism to no absenteeism, and all went from “F’s” and “D’s” to “A’s” and “B’s”.

Molly believes that the 1998-1999 school year at the AAADTP was a “profound, wonderful, and awe-inspiring experience” for the Aloha ‘Āina youth and the AAADTP team members. She noted the families still compliment the AAADTP staff for the work we did with their children that year. Molly observed “how wonderful it is today to see those youth because they know that we were sincere in our work with them, and it is obvious that they are grateful.”

Molly expressed great disappointment at the State of Hawai‘i’s decision to close the AAADTP after the 1998-1999 school year. She described the sadness she felt as she watched all the youth go down, down, down, each year after the State wrongfully closed down the program. Those youth who had finally got a chance to show their potential got shot down again. Some of them have not yet recovered. That hurts me more than anything.

Molly remains optimistic, however, that the program will one day be reopened because she believes
we [now] have a certain group of students who realize what it really means to have a good education and a good well-rounded program. And now they, and their parents, will refuse to accept anything less. We empowered those families by providing them with a decent education and appropriate mental health services. And now, they know that they can be self-advocates.

Molly feels that she “grew in many ways” as a result of her participation in the AAADTP. She believes she “learned the real meaning of teaching tolerance” and of “accepting [others] unconditionally.” Molly’s experiences at the AAADTP inspired her to enroll in and complete a Masters of Social Work program from a distance learning institution. She noted “with...a Masters degree I can be a more effective advocate for high-risk youth and their families.” Molly believes that “the people with the power” are the people with advanced degrees. She explained that

the only reason why I did not go for my Masters before now was because I was diligently working towards what happened at the AAADTP in the 1998-1999 school year. Because if I had left those kids, they would have had nothing.

The “Essence” of Ali‘iloa Kamehameha’s Experience at the AAADTP

The “essence” of Ali‘iloa Kamehameha’s experience at the AAADTP consists of written descriptions of the “clusters of meaning” delineated in Table G3. These “clusters of meaning” describe: (a) Ali‘iloa Kamehameha’s perceptions of himself; (b) Ali‘iloa Kamehameha’s thoughts on American colonialism in Hawai‘i and its impact on the AAADTP; (c) Ali‘iloa Kamehameha’s personal and professional experiences with racism; (d) Ali‘iloa Kamehameha’s perceptions of Molly Brown; (e) Ali‘iloa
Kamehameha's perceptions of Thomas Duke; (f) Ali‘iloa Kamehameha's perceptions of Gwendolyn Fairfax; and (g) Ali‘iloa Kamehameha's perceptions of collaborative processes and outcomes at the AAADTP. The first of these written descriptions, which is subtitled “Ali‘iloa Kamehameha: A ‘Social Science (Self) Portrait,’” consists of 11 specific subcategories, or 11 specific “meaning units,” contained within a single “cluster of meaning.” The remaining six written descriptions describe “clusters of meaning” that are not divided into more specific subcategories.

Ali‘iloa Kamehameha: A “Social Science (Self) Portrait”

Ali‘iloa Kamehameha’s self-ascribed multiple identities are “clustered” into the following thematic units: (a) race/ethnicity/nationality; (b) sex/gender; (c) sexuality; (d) religion/spirituality/philosophy/worldview; (e) social status/social class; (f) health; (g) ability/disability; (h) geographic/regional identity; (i) language; (j) age; and (k) relationships with family/significant others. These “identity clusters” provide the reader with a “social science (self) portrait” of Ali‘iloa Kamehameha. This “(self) portrait” represents how Ali‘iloa perceives himself.

Race/Ethnicity/Nationality

Ali‘iloa Kamehameha is a 35 year old man of Native Hawaiian and Euro-American ancestry. He strongly identifies with the Native Hawaiian culture. He believes that “being Hawaiian basically starts off with love” because the Native Hawaiian people “believed in the love of the land, love of the ocean, love of the air, the birds, the fish. And people.” Ali‘iloa noted the importance of God and family to the Native Hawaiian
people, and he frequently referenced God and family as he described his multiple identities.

**Sex/Gender**

Ali’iloa stressed the importance of being a positive role model for his two daughters. He stressed that his role as a male is not defined by society, but, rather, by what he feels “is right in my soul.” Ali’iloa believes his gender identity is expressed through his multiple roles as father, friend, husband, youth specialist, and “Child of God.”

**Sexuality**

Ali’iloa described his sexual orientation as heterosexual. He learned about his sexuality from his family, and was taught to believe that “all humans were meant to be heterosexual.” He notes “no one in my family has chosen a different sexual preference (as far as I know),” and added “you get married; you have kids; you don’t have affairs.” Implicit in Ali’iloa’s statements about sexuality is his believe that one chooses one’s sexual orientation.

**Religion/Spirituality/Philosophy/Worldview**

Ali’iloa noted “my culture tells me that spirituality is the most important aspect of my life.” Ali’iloa combines traditional Hawaiian spiritual beliefs and practices with Christianity. He feels that the Hawaiian “love for the land, love for the ocean, the love for family” is quite similar to the teachings of Jesus Christ “who cared about all living things.” Ali’iloa maintained that it is “easy” for him to synthesize traditional Hawaiian spirituality with the teachings of Jesus because
I take the good in all things and I put it in my heart and I see how it feels. And if my heart tells me it feels good, I go with that feeling. Because I think Akua, or God . . . tells me in my naʻao, or in my belly, if it’s right or wrong.

Aliʻiloa embedded traditional Hawaiian spiritual concepts and practices within the recreational program that he developed for the AAADTP youth. He often reminded the Native Hawaiian youth to be mindful and respectful of the spiritual presence of their ancestors, and he led the youth in prayer before they participated in culturally relevant activities (e.g., planting taro, performing hula, restoring ancient fishponds, etc.). He encouraged the youth to “take care of our gifts from God (land, ocean, air, people, animals, and so on).” Aliʻiloa’s worldview has been profoundly influenced by traditional Hawaiian concepts such as malama ʻāina (“to care for the land”) and aloha ʻāina (“to love the land”). His understanding of Christian spirituality has reinforced his love and respect for the ʻāina (“land”).

Aliʻiloa believes that his spiritual/religious orientation had a positive impact on his interpersonal relationships with the other AAADTP team members. Aliʻiloa maintains that by following the teachings of Jesus Christ he has learned “I’m not here to judge. I’m here to be kind, compassionate, forgiving.” Aliʻiloa believes that this philosophy allowed him to work with people that he perceived as quite different from himself, and contributed to the team’s ability to “help the kids as much as we did.”

Social Status/Social Class

Aliʻiloa observed that in Aloha ʻĀina one’s social class is determined, in large part, by the social prominence of one’s family. Aliʻiloa’s family is “well-known and
respected” within the Aloha ‘Āina community; Ali‘iloa, therefore, enjoys relatively high social status in Aloha ‘Āina. Ali‘iloa wrote “the Aloha ‘Āina community has few jobs, but I have never had trouble finding a job because this community respects me and knows the Kamehameha family as being responsible and reliable.” Ali‘iloa maintains that social class “means nothing” to him because of his spiritual/religious orientation, and his conviction that “we are all created equal.” He noted “I share my aloha (“love”) with anyone I come in contact with, no matter what social class they belong to.”

Health

Ali‘iloa believes that it is important to maintain good health “spiritually, physically, and mentally.” Ali‘iloa believes that he can best achieve spiritual health through his relationship with Jesus Christ. Ali‘iloa prays and reads the Bible on a daily basis, and attends a weekly Bible study/discussion group. Ali‘iloa is very concerned with physical fitness. He was a “basketball start” in high school and college, and he continues to participate in a variety of physical activities, including performing hula, paddling canoe, lifting weights, scuba diving, swimming, surfing, playing basketball, and hunting. Ali‘iloa possesses an “open-mind” and a “hunger to learn new knowledge,” qualities that he believes contribute to good mental health.

Ability/Disability

Ali‘iloa is an athletic man who feels confident in and grateful for his ability to meet a variety of physical challenges. He noted, however, that “no one has the ability to do everything” and “we all have our strengths and weaknesses.” Ali‘iloa believes that all people have certain abilities or gifts, and he attributes this belief to his spiritual/religious
orientation. Ali‘iloa frequently referred to the AAADTP youth as capable human beings who have the potential to enjoy happy and productive lives, rather than “so-called” students with emotional disabilities and challenging behaviors. He often remarked, “What these kids need, more than anything else, is love . . . they just need someone to love them.”

*Geographic/Regional Identity*

Ali‘iloa described Aloha ‘Āina as a “small, close-knit Hawaiian community” where people still feel a strong connection to the traditional Hawaiian culture. Ali‘iloa described the people of Aloha ‘Āina as “rich in love, rich in the love for the land, the love for the ocean.” Traditional Hawaiian concepts such as *malama ‘āina* (“to care for the land”) and *aloha ‘āina* (“to love the land”) are highly valued among members of the Aloha ‘Āina community. Ali‘iloa believes Aloha ‘Āina to be a “very spiritual place,” and the “perfect place” to raise his two daughters. Ali‘iloa noted that he was raised by the entire Aloha ‘Āina community, including his extended family, and “coaches, aunties, uncles, friends of family” and “parents of friends,” a child-rearing strategy that he described as “part of the Aloha ‘Āina culture” and “the Hawaiian way.” Ali‘iloa values the people, land, waters, and natural resources of Aloha ‘Āina, and he believes that he can best contribute to the well-being of the Aloha ‘Āina community by working with Aloha ‘Āina youth. Ali‘iloa wrote

Aloha ‘Āina is my home. This is my community. And it is my responsibility as a person in the community to make my home a better place. And I feel like
working with these AAADTP kids is the best way for me to give back to the community. Because these kids - they are our future.

Language

Aliʻiloa speaks standard English and Hawaiian Creole English ("Pidgin"). He tends to use standard English in professional settings and when interacting with non-"Pidgin" speakers. He usually speaks "Pidgin" when communicating with people who were born and raised in Aloha ʻĀina. Aliʻiloa noted the Hawaiian language has become a very important part of his life. His daughter is enrolled in the Hawaiian language immersion program at Aloha ʻĀina Elementary School. Aliʻiloa hopes to become bilingual and “speak Hawaiian as well as English.” He believes that the Native Hawaiian people can better understand and internalize traditional Hawaiian values, concepts, and beliefs when they are fluent in the Hawaiian language. He remarked, “I want our Hawaiian language to be brought back so we Hawaiians can better know and understand our identity and where we came from.” Aliʻiloa noted the importance of nonverbal communication. He wrote, “To me, spoken language is important, but not as important as the language of ‘Love.’”

Age

Age is not very important to Aliʻiloa because he feels it is “only a natural process of our body.” Aliʻiloa observed that American society tends to overemphasize “how people look on the outside,” and noted many people fear aging, “mostly because of their physical appearance.” Aliʻiloa believes that wisdom comes at many stages of human development, and that “everyone has something to offer the world, no matter what his or
her [chronological] age.” The traditional Hawaiian culture, which prizes the wisdom of the *kupuna* (“elders”), has influenced Aliʻiʻoʻo’s attitude toward aging, as has his spiritual/religious orientation. He remarked, “I live day to day, in the moment, for this life is short compared with the life after.”

*Family/Significant Others*

Aliʻiʻoʻo noted the central role of ʻ*ohana* (“extended family”) in traditional Hawaiian communities. Aliʻiʻoʻo values his ʻ*ohana* and noted “my wife and kids are my top priority (after my spirituality).” Aliʻiʻoʻo shares the traditional Hawaiian belief that one should be aware of one’s family genealogy. Aliʻiʻoʻo frequently cited his interpersonal roles as father, son, brother, cousin, uncle, nephew, husband, lover, and friend when describing his multiple identities.

*Aliʻiʻoʻo Kamehameha’s Thoughts on American Colonialism in Hawaiʻi and its Impact on the AAADTP*

Aliʻiʻoʻo believes that the United States government “disrupted a whole way of life” when it colonized the Hawaiian archipelago. He feels that, as a direct result of American colonialism in Hawaiʻi, the Native Hawaiian people “lost a lot of our culture and our language and our identity.” Aliʻiʻoʻo noted the Native Hawaiian identity is based on the genealogical/familial relationship of the Native Hawaiian people to the ʻ*āina*, or land. American colonialism in Hawaiʻi dispossessed the Native Hawaiian people of their ancestral lands and, in the process, robbed them of their identity. Aliʻiʻoʻo wrote the land is something we really need to get back…it’s really hard for our Hawaiian people to move on without the land, because we’re connected to the
land. So the land...needs to be returned. And the return of the lands will being
back our connection with our land and our identity.

Ali‘iloa is a person of Hawaiian ancestry, a kama‘aina, a “child of the land,” and
at one time, he felt a “terrible sadness” for his people’s “terrible loss,” but he has “been
able to move through a lot of the anger and hurt.” He wrote

a lot of people don’t respect the Hawaiian culture because it’s been eaten away for
so long...we Hawaiians weren’t even allowed to speak the Hawaiian language.

And then we weren’t even supposed to have a Hawaiian name...we had to change
our names to some kind of American or Caucasian name. But now, we have this
Hawaiian renaissance...the culture is coming back – and we Hawaiians are
starting to take back what is rightfully ours. Basically the land...which was taken
away so many years ago.

Ali‘iloa believes American colonialism contributed significantly to the emotional
disabilities and challenging behaviors of the Native Hawaiian youth in the AAADTP
because “their Native Hawaiian identity is distorted” and “they don’t really know who
they are.” Ali‘iloa wrote

We do have Native Hawaiian people who are still in touch with their culture and
are still functioning okay in today’s society. But then you have these youth who,
from generation to generation, have grown up in an environment of physical
abuse, drugs, alcoholism, economic depression, and dependence upon the United
States government for welfare, food stamps, and all of this. So their self-esteem
is shot. Their identity is gone.
Ali‘iloa believes that the AAADTP youth have the potential to live happy and productive lives. He is convinced that these youth can one day contribute greatly to the well being of the Aloha ‘Āina community and the Hawaiian nation. Ali‘iloa believes that these youth can achieve success through, culturally relevant special education and related services programs that directly address the “distorted” identities of Native Hawaiian youth. He noted “we do have the choice to make it right again...to find our identity as Native Hawaiian people.” Ali‘iloa is very frustrated, however, because he feels the AAADTP youth have yet to receive adequate special education or mental health services from the State of Hawai‘i. Ali‘iloa wrote

I feel that the State of Hawai‘i doesn’t want Hawaiians to succeed...the State doesn’t want to see Hawaiians climb the ladder. I mean, why are the Hawaiians the highest percentage of people in prison? There’s a reason why we’re the highest percentage. It’s because we’ve been oppressed. From the day the land got taken away, we have been on the bottom of the totem pole. And if we don’t reach these kids now, they’re all going to end up in prison. And then the State will have to build more prisons, and...lock up more Hawaiians.

Ali‘iloa Kamehameha’s Personal and Professional Experience with Racism

Ali‘iloa wrote “I know what it means to be discriminated against. And I know prejudice.” Ali‘iloa experienced prejudice as a child growing up in Aloha ‘Āina because his “mom is haole,” and his skin is “more fair” than that of his cousins. Ali‘iloa also encountered prejudice as an enlisted man stationed in Texas because people in Texas
frequently (and incorrectly) identified him as a person of Latino ancestry. Ali‘iloa explained

when I was seven years old, my family moved back to Aloha ‘Āina from the mainland...my mom is haole [“Caucasian”], and so I was the fairest of my cousins. And the kids in Aloha ‘Āina, they grow up hearing, “Oh, the whites came, and took our land. So...there was just this negative feeling towards whites. And so, the kids in school, the ones that looked white – they were the ones that got harassed and got beat up everyday. For me, I had my cousins. But even with my cousins, I had to work through those prejudices. Because my cousins were going through their own...battle of, “Oh, wow. Now this whole time I was condemning whites. And here my cousin moves here from the mainland, and his mom is haole.” and, you know, stuff like that.

Ali‘iloa also explained that people in Texas

just assumed I was Mexican or Puerto Rican or something like that – you know, Hispanic. And I feel like the people in Texas were prejudiced towards me. I was subject to a lot of “wetback” innuendoes or put downs when I was in a bar or places like that.

Ali‘iloa identifies more strongly with African Americans than with “whites” because he believes that Native Hawaiians and African Americans share a history of oppression. Ali‘iloa noted “being discriminated against because of the color of my skin...hurt.”
I was angry. I wanted to rebel, to stand up, to fight. And in both situations, in Texas and in Aloha 'Āina, I ended up in fights. So it wasn’t a good feeling. It’s not *pono*. It’s not right.

*Ali’iloa Kamehameha’s Perceptions of Molly Brown*

Ali’iloa feels that Molly resented the ease with which he was able to establish positive relationships and good rapport with the AAADTP youth. He stated

Maybe...[Molly]...felt that she had been with those kids from the beginning—when there was nothing. And then I came in, and the kids showed me so much respect and love and they responded whenever I did something. Maybe that made her feel bad. Maybe she was jealous.

Ali’iloa believes Molly lacked the interpersonal skills to communicate effectively with the AAADTP youth. He shared his observations about Molly’s communication style with Molly in order to “help her improve,” but feels that she did not appreciate or welcome his input. He noted

I felt that a lot of times Molly would come into the classroom and make things worse, rather than calm down the situation or...help the kids to settle down. She talked too much. And I told her that, too. In one of our meetings. I said, “Molly, you talk too much. You agitate the kids more than you comfort the kids.” And she probably took it very, very hard that I said that. But that was just my feeling. That was just me being honest.

Ali’iloa is convinced that Molly did not want him to succeed in his work with the AAADTP youth. He believes she intentionally “sabotaged” his relationships with the
families of the AAADTP youth. Ali‘iloa also believes that Molly lied to the parents of the AAADTP youth, and to his supervisors at the DOH, in an attempt to get him fired. Ali‘iloa noted “Molly kept trying to sabotage me...to make me look as bad as she possibly could...I would hear from parents that ‘Molly is your worst critic.’” He added Molly told Kuhio’s mom that “Ali‘iloa lied. He wrote out a billing for hours when Kuhio wasn’t even there.” She went to his mom and told her that. And then she told Kuhio, “Don’t worry, Kuhio. Liars get what’s coming to them.” And she was talking about me. Molly was writing stuff in her files – in her notes – about “Ali‘iloa was in a rage,” you know, “Ali‘iloa was out of control. He was a raging bull.” She was...trying to make me look bad – she was trying to...paint a picture of me as not being a good person to be around the kids. And, so then, after that, I really didn’t want to work with Molly. I couldn’t stand working with Molly.

Ali‘iloa blames Molly for the State’s decision to close the program. He noted “this program was shut down because of a lot of lies that Molly told.” Ali‘iloa also believes that Molly attempted to separate the AAADTP youth from their families. He remarked some of the parents would say, “Well, Molly’s saying that our kid doesn’t belong in this program.” And then I’m going, “Well, what program does your kid belong in? Somewhere off in Honolulu or something?” Because for me, that’s the way it looked – like Molly just wanted to send every kid away from Aloha ‘Āina. Get them in a residential program. Get them out of here. Instead of trying to build
programs in Aloha 'Āina. But I think we should be able to take care of Aloha 'Āina kids on Aloha 'Āina. So, to this day, I'm still confused about Molly. But I don't hate Molly.

Aliʻiloa described the lack of trust that existed between he and Molly. He attributed this lack of trust to his belief that Molly attempted to “sabotage” his relationships with the AAADTP youth and their families, his belief that Molly “told lies” about him, and his belief that Molly tried to get him fired. He stated “there is like zero trust between Molly and I. Because I've just had too many examples of where she's said one thing and done another. For me, it's just mind-boggling.”

*Aliʻiloa Kamehameha’s Perceptions of Thomas Duke*

Aliʻiloa believes that I was a competent teacher. He described our professional relationship as a positive experience for him. He noted

I enjoyed working with Thomas. It was a great experience. I loved the way Thomas did his work. I like how, everyday, he had the kids writing. Writing and looking at words. Because you have to think about what level they're at – most of them. I mean, they're literally at the elementary level. Thomas...put the kids in a situation where they had to sit down and do something. And it wasn’t that hard, but it wasn’t that easy. Because it took time to write. So for these kids, at this level – they could do the work, but it was tough.

Aliʻiloa acknowledged that before he and I worked together at the AAADTP, he felt “anger” and “hatred” for gay people. He believes that our working relationship helped him move past these “angry” and “hateful” feelings. He wrote
My relationship with Thomas – that’s probably my biggest growth in a lot of my life. Because of the anger and, well, I guess you can even say hate, that I had for homosexuals. I was blessed that it happened. Because in my life, I could never understand it. And to me, homosexuality – I always felt it was wrong. It was sick. I mean these are the thoughts I had before working with Thomas at the AAADTP. I really was an angry person and a hateful person toward homosexuality. But... I am now a totally different person.

Ali‘iloa feels that the AAADTP youth benefited from having an openly gay teacher in the program. He believes that the students learned to accept differences based on sexual orientation because of my presence in the classroom. He believes that his attempts to teach the students to respect diversity also contributed significantly to these students’ ability to accept me as their teacher. He noted

The kids were blessed to... have Thomas for their teacher. That was a big lesson in their lives at an early age. I never got to experience something like that when I was 14, 15 years old. And so I grew up with all this anger – I grew up hating gays...[but] the kids respected Thomas. They expressed that to me... by the time we got towards the end of the year, they respected him as their teacher...[and]... that was one of the things I tried to teach them. We would be just sitting around and talking, and I would be like, “Hey, Thomas is a good guy. He’s a great teacher.”

Ali‘iloa Kamehameha’s Perceptions of Gwendolyn Fairfax
Ali‘iloa initially held Gwendolyn in high esteem. He thought she related well to the AAADTP youth. He also felt that she cared about the students, and that she was a competent educational assistant. Ali‘iloa was “stunned” when Gwendolyn “accused” him of prejudice toward African American people, and informed him that she believed he was “sabotaging” her relationships with the AAADTP youth. Ali‘iloa noted

I thought Gwendolyn was great. I thought Gwendolyn was real good with the kids. I didn’t have any problems with Gwendolyn – until that time when she thought I was prejudiced towards her. Or, when she thought I was… sabotaging the program.

Ali‘iloa explained that he has always identified with African American people “more than with whites” because he believes that the Native Hawaiian people and African American people share a common history of oppression in the United States. He contended that he would “never, never” encourage the AAADTP youth “to be prejudiced,” or to disrespect anyone because of “the color of their skin.” Ali‘iloa further contended

I never, never heard the kids go, “Hey, you fucking nigger,” to Gwendolyn. One time, maybe, I heard Keli‘i say it. Keli‘i did say it out loud, once, when I was sitting there. I’m not saying that I don’t believe it happened. I’m just saying that they didn’t talk that way to Gwendolyn when I was around. And I never encouraged them to talk that way.

Ali‘iloa vehemently denied any feelings of animosity toward African American people. He cannot understand why Gwendolyn believed him to be “prejudiced towards
Blacks," and he expressed sadness and bewilderment at the lack of trust that he believes characterized his professional relationship with Gwendolyn. Ali‘iloa remarked

I was definitely shocked when Gwendolyn said that she felt I was prejudiced towards her. Because I’ve never been prejudiced towards Blacks. Never….when Gwendolyn said that she thought I was prejudiced – well, I guess that put a barrier between Gwendolyn and me. But I hope she understands that I was never prejudiced towards Blacks. I hope she knows that isn’t true.

Ali‘iloa Kamehameha’s Perceptions of Collaborative Processes and Outcomes at the AAADTP

Ali‘iloa noted “the kids showed me a lot more respect than they did the other staff.” He believes the AAADTP youth respected and trusted him because they believed he sincerely cared about them. Ali‘iloa also feels that he was able to understand, empathize, and effectively communicate with the AAADTP youth because, like them, he was a Native Hawaiian and a native of Aloha ‘Āina. Ali‘iloa noted

I guess you could say that, from the beginning, I honestly thought, “Hey, I know what’s best for these kids.” Because I’m Hawaiian. And I’m from Aloha ‘Āina. And so I know what these kids need. And maybe the team didn’t feel like that was right. I...thought that the other three team members – because they weren’t from Aloha ‘Āina – they didn’t grow up here – well, maybe they didn’t understand the kids. And sometimes that was true. And sometimes it wasn’t.

Sometimes I was probably out of place. But I feel that I grew as the year went on.
Ali‘iloa believes that the other three staff members were envious of his relationships with the AAADTP youth. He denied ever encouraging the students to disrespect the other team members, and he attributes the other team members’ belief that he had attempted to “sabotage” their relationships with the AAADTP youth to “jealousy” and “frustration.” Ali‘iloa explained

the other three staff, they thought I was coercing the kids into not respecting them – that I was, like, telling the kids, “Don’t listen to them.” But that never happened. Because I wouldn’t do that. That’s just not me. I never talked about the other staff in front of the kids.

Ali‘iloa described his working relationships with the other team members as “stressful,” and noted the discord that frequently characterized the team’s collaborative efforts. He believes this discord negatively impacted collaborative outcomes at the AAADTP. He remarked, “There were times when the staff would argue about something in front of the kids. And that probably did jeopardize some of the things we were trying to accomplish.” He added, “Most of my stress from working in this program – it was mainly from the other staff. Because the kids, they never caused me stress.”

Ali‘iloa believes that Molly, Gwendolyn, and I enjoyed collegial and supportive professional relationships with one another. He wishes that we would have extended this same collegiality and professional support to him. Ali‘iloa often felt like an “outsider” at the AAADTP staff meetings; at times, he felt that the other three team members “ganged up” to “attack” him. He described the isolation and loneliness he experienced as a member of the team.
I felt that Thomas and Molly had a good relationship. And that Thomas’ relationship with Gwendolyn was good. And Molly and Gwendolyn – they had a good relationship, too. And then I was the guy sitting on the outside. And being attacked. That’s what I felt – that it was three against one, and that I was the one being attacked. I felt I was the lonely guy. I was the only guy that was. I was doing one thing, and the other three felt that I was working against them.

Ali’iloa believes that, despite the interpersonal difficulties that characterized many of the team’s collaborative efforts, the 1998-1999 academic year at the AAADTP was a “positive experience” for the AAADTP youth. Ali’iloa feels that the AAADTP students benefited from the ethnocultural, gender, and sexual orientation diversity that characterized the team. He believes that each of the four team members genuinely cared about the AAADTP students, and he attributes the increased self-esteem of these students to the consistency and the care that was provided by the various team members. Ali’iloa wrote

I think that the AAADTP was a real positive experience for the kids. Even with all the tension and the problems with the different team members. Because the kids – their self-esteem was lifted. They had a broader education on different diverse cultures – Hawaiian, Black, white, gay – you know. And we gave them structure. And rules. And we challenged them. We helped them set goals. We gave them something to work for. And we helped them to succeed. Overall, I thought the program was great. It could have been better. But…it was something
the kids never did have before...a group of people who cared about them, and who were there for them everyday.

Ali‘iloa noted many of the AAADTP students abuse alcohol and other drugs. He believes, however, that these students were “clean and sober” while at school, and hopes that “someday” the students “choose sobriety.” He believes the team members modeled “sobriety” for the students, and allowed these students to discuss personal issues related to substance abuse in a supportive and nonjudgmental environment. He noted

The kids – a lot of them get drunk and get high...a lot of the kids...drink with their parents and smoke with their parents. But...I can honestly say that when the kids were with us in class, or when we went up to the basketball courts, or whatever...they weren’t smoking anything, or drinking anything. From that time until 2 o’clock. Which was nice.

Ali‘iloa expressed anger and disappointment at the State of Hawai‘i’s decision to close the AAADTP at the end of the 1998-1999 school year. He noted that the AAADTP students presently receive very few school-based services, and that many no longer attend school. He wrote

the sad part is that the kids had something – something good – and now there’re right back to where they were before the program started. Now they’re back to being too comfortable with failing...the kids aren’t even going to school. There’s nothing at school for them. They don’t have PE. They don’t do any kind of exercise. They don’t go out on field trips. There’s just nothing for them.
Whenever I see the kids, they all go “Oh, Ali‘iloa, I wish you and Thomas was still there. I wish Thomas was the teacher. And I wish you was there.”

Ali‘iloa believes that the AAADTP was closed because the State of Hawai‘i was “trying to save money” at the expense of Native Hawaiian youth. He noted the lack of treatment options available to youth in Aloha ‘Āina, and expressed frustration that the AAADTP students must now enroll in residential treatment programs “off-island and away from their families” if they wish to receive mental health services. Ali‘iloa noted the DOE and the DOH, they didn’t renew our funding. And so, now, the kids don’t have a program. The DOE and the DOH – they basically said, “Let’s save some money.” You know? That’s the way I look at it. The state’s trying to save money. And at the cost of kids ending up in prison. Because these kids will end up in prison if there is no intervention now...it’s really upsetting to me, because now the DOE and the DOH aren’t doing anything for these kids. There is literally nothing here for them. So the kids have to be shipped off to Honolulu or somewhere in order to get a program. And that’s not right. We should be able to take care of our kids right here in Aloha ‘Āina. Because Aloha ‘Āina is a very spiritual and healthy community – [because] the Hawaiian people who live here – we still have a strong connection to our Hawaiian culture.

Ali‘iloa believes that the Native Hawaiian youth of Aloha ‘Āina have been “neglected” by the State of Hawai‘i. He describes his experiences with the AAADTP as “very eye-opening” because he is now aware that the State is “seriously out of compliance” in terms of providing special education and related services to Aloha ‘Āina youth with emotional
disabilities and challenging behaviors. Aliʻiloa’s experiences with the AAADTP have inspired him to continue his education so that he might be a more effective advocate for the Native people of Hawai‘i and the Native youth of Aloha ‘Āina. Aliʻiloa wrote

I’m going to finish my degree. And I’m going to start writing letters. Because I want it to be out in the open that the Aloha ‘Āina people are not getting the services that they should be getting from the DOE and the DOH. I want the whole State of Hawai‘i to know that this State does not care what happens to these Aloha ‘Āina kids. Nobody cares. And it’s obvious.

The “Essence” of Gwendolyn Fairfax’s Experience at the AAADTP

The “essence” of Gwendolyn Fairfax’s experience at the AAADTP consists of written descriptions of the “clusters of meaning” delineated in Table G4. These “clusters of meaning” describe: (a) Gwendolyn Fairfax’s perceptions of herself; (b) Gwendolyn Fairfax’s thoughts on American colonialism in Hawai‘i and its impact on the AAADTP; (c) Gwendolyn Fairfax’s personal and professional experiences with racism; (d) Gwendolyn Fairfax’s personal and professional experiences with sexism; (e) Gwendolyn Fairfax’s perceptions of Aliʻiloa Kamehameha; (f) Gwendolyn Fairfax’s perceptions of Thomas Duke; (g) Gwendolyn Fairfax’s perceptions of Molly Brown; and (h) Gwendolyn Fairfax’s perceptions of collaborative processes and outcomes at the AAADTP. The first of these written descriptions, which is subtitled “Gwendolyn Fairfax: A ‘Social Science (Self) Portrait,’” consists of 11 specific subcategories, or 11 specific “meaning units,” contained within a single “cluster of meaning.” The remaining
seven written descriptions describe “clusters of meaning” that are not divided into more specific subcategories.

_Gwendolyn Fairfax: A “Social Science (Self) Portrait”_

Gwendolyn Fairfax’s self-ascribed multiple identities are “clustered” into the following thematic units: (a) race/ethnicity; (b) sex/gender; (c) sexuality; (d) religion/spirituality/philosophy/worldview; (e) social status/social class; (f) health; (g) ability/disability; (h) geographic/regional identity; (i) language; (j) age; and (k) relationships with family/significant others. These “identity clusters” provide the reader with a “social science (self) portrait” of Gwendolyn Fairfax. This “(self) portrait” represents how Gwendolyn perceives herself.

_Race/Ethnicity/Nationality_

Gwendolyn Fairfax is a 41 year old woman of Japanese, African American, and Native American ancestry. Her mother is Japanese and her father was African American and Cherokee Indian. Gwendolyn identifies strongly with the Japanese culture because she was raised by her mother. Her father died when she was only five years old. Gwendolyn noted “I really didn’t have a lot of exposure to my African American or Cherokee Indian heritage.”

Gwendolyn described how others often identify her as African American because her skin is “brown.” She also described her frequent racist encounters with people of Euro-American ancestry. Gwendolyn wrote

I feel Japanese in my blood. But externally - my skin is brown. And I’m tall.

And my hair is kinky or thick - it’s wiry. So I have to be Black - because that is
how most people in this country see me . . . I understand what it is to be hated. And I understand what it is to be marginalized. I understand these things because of the color of my skin. I have to recognize the prejudice in other people. And that makes me realize that I am very much Black. And I have to live the Black experience.

Gwendolyn feels that she is not “totally accepted” by Japanese people, and that African Americans view her as an “outsider.” She wrote “my physical appearance . . . fits directly in-between the Japanese and African American ethnic groups. Skin not light enough, hair not straight enough.” She observed Euro-Americans and Americans of Japanese ancestry “have a way of making ‘brown’ people inferior.” Gwendolyn stated, “None of this really matters [to me] anymore,” and noted the importance of self-acceptance and self-validation.

Sex/Gender

Gwendolyn feels that contemporary American society, like so many other societies, is a sexist society that objectifies women and girls. Females, she believes, are pressured to “look sexy and flaunt themselves as desirable.” She noted “there are few options for women.” Gwendolyn wants to be “confident and comfortable as a female and a woman” in order to be a strong and positive role model for her daughter. She wants her daughter to understand “the importance of being the person she feels most comfortable being” despite the “stereotypes [that persist] about women and girls.”

Sexuality
Gwendolyn believes that a person’s sexuality is determined, in large part, by his or her personal experiences. She noted her own early experiences with sexuality were “not so positive.” Gwendolyn wrote

As a young child, I lost so much of myself. I was at the mercy of others who knew only how to express their inner darkness. I suffered, but somehow, I understood something deeper than the world of hell.

Gwendolyn’s adolescent son and daughter are “evolving into sexually mature beings.” Gwendolyn is committed to helping her two children develop positive attitudes about their bodies and their sexualities. She believes that, despite her own “less than positive” experiences with sexuality, she has evolved, “through self-exploration and experimentation,” into a woman who is comfortable with her body and her partner. She wants the same for her children.

Religion/Spirituality/Philosophy/Worldview

Gwendolyn stated, “Above all else, I am a spiritual being.” She described herself as an “awakened Buddhist” who believes all people are equal. She wrote “we are all equal because each of us suffer.” Gwendolyn believes her Buddhist spiritual/philosophical orientation “saved” her from racist “oppression - from internalizing . . . racist beliefs, from internalizing [racist] . . . hatred.” She asked, “Can you imagine where I’d be now if I had internalized . . . racist beliefs? If I had listened to those hateful words? What if I had just stayed a ‘nigger’?”

The Buddhist concepts of reincarnation and karma are central to the Buddhist understanding of the nature of reality, and Gwendolyn’s Buddhist worldview profoundly
influenced her construction of knowledge and meaning regarding her experiences at the AAADTP. She described the influence of reincarnation and karma on the lives of the AAADTP youth and the AAADTP team members:

So many young people come from the womb of hell. Affixed to the walls of nourishment, upside down, withdrawn and backward, they emerge. Cold and alone, their energy cannot fuse with this world, so they lapse into a cycle of disbelief. Some children have been here before, and for many, it is not to be their last time. Many of the Aloha 'Āina Adolescent Day Treatment Program students were children who seemed to have the bad luck of cycling in and out, one lifetime after another. How was it possible that these young people could be so lost and forgetful of a distant voice and time? How was it that they could not know of the light, the Treasure Tower, God, or the energy and dignity of human life, which would bind them to the four virtues: eternity, happiness, true self, and purity. Submerged in a pool of empty darkness, and sustained by an environment of poison, these children were bound by the law of cause and effect, by their karmas, to their previous sufferings, and to the difficulties of birth. We, the teachers, were bound by our karmas to the AAADTP.

Gwendolyn's worldview has also been profoundly influenced by her ecofeminist/ecoequalist spiritual and philosophical orientation. Gwendolyn believes that all living beings (e.g., plants, animals, people) are connected to one another at the biological, ecological, and spiritual levels, and that social oppression always leads to
environmental degradation. Gwendolyn conceptualized the ecosystem of Aloha 'Āina as a spiritual being. Gwendolyn wrote

Aloha 'Āina is sacred beyond words. It whispers kindness and joy to those who can listen and hear. It communicates protection to those who have protected others. Her lushness exudes the heaven of fertility. Her shores beckon to me to swim out to see her blue, turquoise, green, brown, and opaque wonders. Aloha 'Āina has taught me a lot about who I am as a spiritual being.

Social Status/Social Class

Gwendolyn feels that she has “very little social status in the larger community” because she is a single parent and woman of color with “very little money.” Gwendolyn feels important, however, because she works with children/youth with disabilities, and she considers this work “valuable,” meaningful, and important. Gwendolyn is “struggling” to complete her Bachelors degree in education, and she is very proud that her own two children are doing well in school.

Gwendolyn is not concerned with status symbols. She does, however, enjoy “nice things, beautiful things...things that are functional, and useful, things that stimulate good feelings,” things such as art, cars, a comfortable home, and attractive clothes. Gwendolyn believes “less is more,” and that functioning, well, with less, and living in simplicity, can allow one to “have a greater awareness of who he or she really is.”

Gwendolyn noted her mother’s Japanese ancestry, and explained that status is very important to many Japanese people. She further explained that because she grew up around people who were very status-conscious, she learned “to trust and value what is on
the inside," rather than what she can “see or hear on the outside.” Gwendolyn noted “sometimes people do not have wealth or education, but they have tremendous spirit and compassion,” and it is these inner qualities that she values. Gwendolyn jokingly remarked “I guess if I were more status-conscious, I might be in a better economic position, today. Maybe I would have a Jaguar and diamonds dripping from my body.”

Gwendolyn was raised by a conservative Japanese mother who taught her many things about “ethics, morals, manners, and subtleties.” Gwendolyn noted many people in contemporary American society “seem oblivious” to values such as “respect, honor, sincerity, pride, and humanity.” She added “if compassion and patience had anything to do with class and wealth, I would be a rich, rich woman.”

**Health**

Gwendolyn used to be very health conscious, but now she is “simply trying to get by.” She noted the impact of stress on her health, and stated “there are days when I feel overwhelmed and people ask me if I am sick.” There was a time when Gwendolyn was “better in touch” with her “body and mind,” and she expressed a strong desire to “get back to the things that were once important” to her in terms of her health.

**Ability/Disability**

Gwendolyn presently works with children with autism. She noted the “tremendous pressure” on parents and teachers to make these children seem “normal.” Gwendolyn described her own desire to “fix” something that is “broken.” She explained “sometimes I have to think about my own expectations [for the children], realizing that ‘normal’ has to be in reference to the individual, and his or her ability to adjust to a given
environment.” Gwendolyn considers her greatest strength to be her ability to work hard to realize her dreams.

Geographic/Regional Identity

Gwendolyn was raised in a middle class community in northern California “across the bay from San Francisco.” Gwendolyn believes her mother chose to raise she and her four siblings in the San Francisco Bay area because bay area residents are noted for their tolerance of ethnocultural and life-style diversity. Gwendolyn moved to Aloha ‘Āina with her two children because she needed to “live in a place that is alive, that shimmers with ‘life-force,’ or energy.” She wrote “Hawai‘i feels so alive to me, the beauty of its land, its lush forests and oceans.” Gwendolyn noted that while there are many ethnic groups in Hawai‘i, she and her children do not really “fit into a specific group” because she and her children are of African American and Japanese ancestry, and this is a very unusual “mix” in Hawai‘i. Gwendolyn wrote “Yes, I am out of place [in Hawai‘i]. But I feel good about my ability to adapt to new people and new places.”

Language

Gwendolyn speaks standard English. Her mother’s first language was Japanese, and Gwendolyn “grew up with the Japanese language and culture.” Gwendolyn speaks Japanese with her own two children, but noted she and her children are not fluent in Japanese. Gwendolyn described language as a “tool” she uses to communicate, and she described communication as “a way to bridge differences.” It is very important to Gwendolyn that she communicate with her two children on a regular, on-going basis. She noted “without communication we cannot know each other.” Gwendolyn believes
that so long as she and her children can freely discuss “problems, issues, and changes,” they “will be able to move through anything.” Gwendolyn also noted the importance of nonverbal communication between she and her children.

*Age*

Gwendolyn described herself as “an old woman.” At 41 years old, her hair is graying, and her body is sometimes “slower than before.” People often tell her that she looks much younger than 41, and she noted “I feel fortunate to have the body that I do at this time, and to be the person I am.”

*Family/Significant Others*

Gwendolyn cited her multiple interpersonal roles as mother, daughter, sister, lover, partner, and friend when describing her multiple identities and cultural attributes. She values relationships based on reciprocity and mutual respect, and on the Buddhist ideals of compassion, honesty, kindness, integrity, equality, and love.

*Gwendolyn Fairfax’s Thoughts on American Colonialism in Hawai‘i and Its Impact on the AAADTP*

Gwendolyn believes that American colonialism in Hawai‘i “disrupted the stability and organization of the Hawaiian people, robbing them of their lands and culture.” She noted that before “the colonizers came from all directions, conquering and destroying,” the indigenous people of Hawai‘i were “a proud people who lived in harmony with Mother Earth.” Gwendolyn mourned the loss of the “blue-ocean-and-rich-taro-field existence” the Native Hawaiians enjoyed prior to contact with the European and American conquerors, and noted
With the loss of their lands and the demise of their culture, the Hawaiian people have been subjected to a lost and uncertain existence. Like ghosts and spirits, the people wander aimlessly...they suffer. Generations later, they pay the price of colonization with the well-being of their children. The land is no longer theirs, even though their ancestors remain buried beneath the red soil.

Gwendolyn believes that the AAADTP youth adopted the "dysfunctional values" of the American and European conquerors. She wrote

the philosophy of the great colonizer is a philosophy of selfishness and arrogance. Like a child without parents, the great colonizer refused to share and respect others. The children of Aloha 'Āina, like the colonizers that came before them, did not see the worthiness of sharing and chose to disrespect others. The AAADTP youth truly are the children of Mr. and Mrs. Colony.

Gwendolyn believes that the AAADTP youth and their families did not trust the non-Hawaiian team members. She attributed this lack of trust to American colonialism in Hawaiʻi, and to the students' and families' negative experiences with other educators and related services personnel. Gwendolyn felt that

our arrival upon the scene was like that of missionaries that no one trusted or wanted. Those who had come before, and left shortly thereafter, had already poisoned the children's minds and left them emotionally fragile. Parents mistrusted our actions and words, projecting their anger at the system on the "nigger," the "fag," the "bitch"...we teachers were...they believed, the pushers of poison. We were the betrayers, the outsiders. It felt as if we were pulling out the
stitches to purple gaping wounds, so jagged and deep. The children refused to trust us, or to understand that, in time, these wounds would heal. Crazed with fear, these children chose death, for they did not dare trust us - the foreign shadowy “colonizers” of their minds.

Gwendolyn believes that Ali‘iloa shared the AAADTP families’ distrust of the non-Hawaiian team members, a distrust that she attributes to American colonialism in Hawai‘i. Gwendolyn believes that Ali‘iloa felt a “strong need” to “protect the kids” from those he perceived to be potential “colonizers of their minds”; that is to say, Gwendolyn believes Ali‘iloa was concerned that the other team members might attempt to “distort” the identities of the Native Hawaiian youth by imposing their own “foreign” values and beliefs on these youth. In order to “protect” these youth, Ali‘iloa “ran around trying to interpret everybody’s experiences for them.” Gwendolyn sarcastically referred to Ali‘iloa as the children’s “savior” and “interpreter of all things Hawaiian.”

Gwendolyn identified with the oppression of the Native Hawaiian students and their families because she, too, is a “person of color.” She understood the “eradication and demise of a race,” and connected with the children’s pain, because her own ancestors were the “Africans and slaves who hung from trees,” and who “lived and died as ‘niggers.’” Gwendolyn wrote

I was blind to the children’s world of green lush valleys and blue oceans. I had come from a world of freeways and white people; yet I knew to trust what I could not see or comprehend. I was brown like them.
Gwendolyn’s identification with the AAADTP youth strengthened her resolve to “protect these children from endless suffering” through advocacy and education.

_Gwendolyn Fairfax’s Personal and Professional Experiences with Racism_

Gwendolyn encounters “hateful words” and racist remarks through her “daily interactions with others.” She is “treated with…rudeness,” and is frequently ignored, due to the “browness” of her skin. Gwendolyn noted “after years of racist encounters, I am able to sense rudeness and hatred for my brown skin.” She further noted “racism was a big part of my experience at the AAADTP.”

Gwendolyn feels that Ali‘i‘loa “needed to express his dislike” and “discomfort” with her “brown skin.” Gwendolyn believes Ali‘i‘loa promoted racist attitudes among the AAADTP youth. She feels that these racist attitudes damaged the youth, and negatively impacted her own experience at the AAADTP. Gwendolyn remarked

Midway through the school year, the racial stuff really started to escalate. And some of the kids were, you know, “Nigger this, nigger that.” And I said something like, “Well, you know, it doesn’t hurt me personally to have you call me a ‘nigger,’ so much as I really feel sad for all the injustices that have been done against Black people. I really hurt for them when I hear you all use that word.” And I think I also said, “For all of the Hawaiian people. For all of the Filipinos. For all of the American Indians.” I think I told them, “For all the brown-skinned people.” And then things calmed down quite a bit.

Gwendolyn was deeply wounded by the “hateful words” of the AAADTP youth. She wrote
I was distraught with a pain so deep beneath me that their ugly words could not touch me as they had intended. Instead, I silently mourned the loss of those from so long ago who lived and died as “niggers.” These “niggers,” my ancestors, were the Africans and slaves who hung from trees as families wailed in tears of disbelief for their loved ones who knew no justice. I asked, “How could these children not know their own people and their own struggles?” I sat motionless, speechless, and drained of love for them.

*Gwendolyn Fairfax’s Perceptions of Ali‘iloa Kamehameha*

Gwendolyn found it difficult to understand Ali‘iloa’s discomfort with her brown skin. He was, afterall, a “person of color,” like herself. She speculated

Ali‘iloa had been in the military. He had lived on the mainland. Maybe he had seen Black people being treated poorly. Or he had witnessed racism first-hand, and he chose, through his own fear, to side with the unfairness. Because it kept him safe. So I couldn’t...hate him for his lack of intelligence.

Gwendolyn believes that Ali‘iloa attempted to “marginalize” her due to his intense dislike for and discomfort with her “brownness.” She noted “Ali‘iloa’s racism, his discomfort with my brown skin - it had a negative impact on the program.” She wrote

Ali‘iloa was unable to accept me. And that’s why we had to go back and forth so many times. I think we went back and forth, one on one, and then it was “Well, I’m going to go one more with you, and I’m taking the kids this time. And I’m going to use the kids. And I’m gonna show them how to marginalize you.” And so we had to go through that whole thing of “Nigger this, nigger that.” Over and
over and over again. But I thought I handled it pretty well, though. I thought I did.

Gwendolyn feels that Ali‘iloa was uncomfortable working with Molly Brown. She believes that Ali‘iloa didn’t like “the color of Molly’s skin” and “he didn’t like...her power.” Gwendolyn described the animosity that characterized Ali‘iloa’s relationship with Molly; she noted “it would be an understatement to describe Ali‘iloa’s relationship with Molly as difficult. There was this open hostility, this hatred...between them.”

Gwendolyn believes that Ali‘iloa was also uncomfortable working with me. She noted “Ali‘iloa didn’t like the color of Thomas’ skin” and “he didn’t like Thomas’ sexual orientation.” Gwendolyn feels that “Ali‘iloa didn’t like the fact that Thomas was educated because, in that sense, Thomas had power.” Gwendolyn believes that my relationship with Ali‘iloa was less acrimonious than Ali‘iloa’s relationship with Molly, in part, because “Ali‘iloa had a certain amount of respect” for me just because I am “of the male gender.” Gwendolyn feels that Ali‘iloa also appreciated the fact that I tried to “use Hawaiian studies as a way to reach the kids.” Ali‘iloa was unable to give me that “total respect, or total credit” that Gwendolyn feels I deserved, however, because, according to Gwendolyn, “Ali‘iloa needed to dislike Thomas because Thomas is gay.” Gwendolyn noted Ali‘iloa “claimed to be very religious,” and he felt compelled to “preach the gospel, and condemn Thomas, in front of the kids.”

Gwendolyn described Ali‘iloa as “racist,” “sexist,” and “homophobic.” She believes that Ali‘iloa’s prejudices limited his ability to collaborate effectively with the other three team members. Gwendolyn also believes that Ali‘iloa’s discomfort with the
other three team members greatly contributed to a “learning environment” characterized by distrust, disharmony, and discord, and that this “dysfunctional environment” damaged the AAADTP youth. Gwendolyn wrote

the worst part about it is that he dragged the kids through his stuff. His anger. His frustrations. His own fears. And his own shortcomings. And he didn’t have the professional knowledge to say, “Oh, this is my stuff, and I need to keep this in check.” Because each of these children had attachment issues, bonding issues, sexual molestation issues, alcohol and drug issues. And it wasn’t a problem for Ali‘iloa to use that to instigate, or to create dissention, in order to continue his discomfort with “a nigger,” with “a gay,” with a “haole bitch...Molly’s other name.”

_Gwendolyn Fairfax’s Perceptions of Thomas Duke_

Gwendolyn saw me as a competent and caring teacher. She stated “I had a lot of respect for Thomas. Because he was able to create. And he was able to nurture, support, and develop that room into a place where kids could come and be challenged academically.” She felt that, for most of the school year, our relationship with based on open communication, mutual respect, and reciprocity. She noted “Thomas and I were always able to talk. And he bounced a lot of ideas off me, and I did the same with him. So that was great.” Gwendolyn expressed anger and disappointment, however, as she described a “negative interaction” that transpired between us with approximately three weeks left in the school year. This “negative interaction” involved a disagreement that Gwendolyn and I had regarding one of the AAADTP students. Gwendolyn remembers
Thomas pulled rank on me. He said something like, “Your role here is to support me.” And I was like, “No. My role here is to advocate for these kids!” I thought that I was being marginalized - that I was now this brown servant woman to this white male school teacher...I was angry. I was so pissed. It was like, Thomas wanted me to serve him, serve him, unconditionally. That’s what I felt. And I felt like, “Man, after all we’ve been through, you’re going to marginalize me now?”

Gwendolyn believes that I expected her “unconditional support,” and that this expectation was both racist and sexist. She believes that those same old stereotypes about race and gender contributed to this situation. I mean, how do people see Black people? Okay, well, they’re subservient to everything that goes on. And how did Thomas see me as a woman? Well, I was supposed to serve him unconditionally.

Gwendolyn interpreted my attempt to “marginalize” her as an act of betrayal because

I treated Thomas as a whole person. Whereas everyone else, except for Molly, said that he was unacceptable...because he was gay...[but] I had supported Thomas. I had defended him. I had listened to him. And then, in the final curtain, here I was being expected to serve him unconditionally.

Gwendolyn noted “the kids constantly challenged” me because of my sexual orientation. She remarked

If they were upset about something that happened outside, they brought it...into the classroom. And once I got through the “nigger” stuff with them, Thomas was
still the target…and at some point, with three weeks left to go — well, I think
Thomas was just ready to leave. And it’s because of all the bashing that he had
taken in the class. Not just from the kids, but also from Ali‘iloa. So I didn’t see
him as…this gay white male. I just saw him as Thomas who was tired and who
didn’t want to deal with it anymore.

_Gwendolyn Fairfax’s Perceptions of Molly Brown_

Gwendolyn’s first impression of Molly Brown was “My God! Who is this? Who
is this Harley Mama?” Gwendolyn described Molly as “over the top” and “larger than
life.” Molly “dressed like this gypsy woman,” but she was “fearless” and “strong” like
“superwoman.”

Gwendolyn observed first-hand how these Aloha ‘Āina people trusted” Molly,
and “respected her.” Gwendolyn believes that Molly was an “energetic” and
“courageous” advocate for the AAADTP youth and their families. She respected the fact
that Molly “had gotten [the families] their welfare, their aid, their assistance. She had
gotten them clothes and…Christmas presents.”

Gwendolyn admired Molly’s kindness and her generosity. She remarked, “Molly
would give you the clothes off her back.” Gwendolyn also expressed tremendous respect
for Molly’s innate sense of social justice, and her strong commitment to human rights.
Gwendolyn noted “Molly always stood up for those kids and their families. And she was
always encouraging them to fight for their rights.”

Gwendolyn wrote “Molly was an inspiration to me. She taught [me], through
example, how to work with troubled youth.” Gwendolyn attributes much of her current
success in working with children/youth with emotional disabilities and challenging
behaviors to her professional relationship with Molly. Gwendolyn described Molly as
a wonderful mentor and friend. A spirit so wild and free, she encouraged me to
believe in the world around me. Not just once, but forever and always. She
believed, so I wanted to believe. If she said it could be done I was there to follow.

Gwendolyn Fairfax's Perceptions of Collaborative Processes and Outcomes at the
AAADTP

Gwendolyn perceived my working relationship with Molly as supportive,
professional, and characterized by mutual respect, but she feels that Ali’i’loa had “big
problems” working with both Molly and myself. She described the AAADTP as “not a
happy working unit” and noted “these negative interactions among the staff - the hostility
- just went back and forth, day after day.” Initially, Gwendolyn did not wish to “choose
sides,” she did not want to “get involved” in the “power struggles” and “interpersonal
conflicts” that characterized the daily interactions among the AAADTP team members,
but she eventually concluded

Ali’i’loa is not a very healthy person, mentally and emotionally. And I feel sorry
for him. But in the meantime, the battle we’re fighting here is not with him. The
battle is for the kids. And I’m going to have to side with Thomas and Molly.

Gwendolyn did not want to “isolate” or “marginalize” Ali’i’loa, but she felt she
had no choice because “Ali’i’loa said things that were so inappropriate to the children.”
Gwendolyn described the solidarity that developed between she, Molly, and myself, as
we felt increasingly “marginalized” and “disenfranchised” by Ali’i’loa and “the kids.”
We were, she noted, “unified on the periphery” of the program. She added “Molly and Thomas and I were on one side…and Aliʻiʻoʻo was going to have to cross that bridge in order to work with us.”

Gwendolyn attempted to remain “objective,” and to “play fair” with Aliʻiʻoʻo. She explained

I tried to be fair with Aliʻiʻoʻo. I mean, I even went to his house. Even though I didn’t feel as though I was welcome there because of the color of my skin. But I went anyway. And I showed them, “That’s bullshit.”

Gwendolyn attempted to “reach out” to Aliʻiʻoʻo on numerous occasions, and she tried to “ease tensions” and “reduce hostilities” among the various team members. She noted “I think I played the role of the mediator in many situations throughout the school year. Because we needed a mediator. And because I had the skills to do it.” Gwendolyn described the 1998-1999 school year as extremely “stressful for everyone - for all the staff.” She was, at that time, an emotional “wreck,” who was unable to sleep at night due to the job-related stress. She recalled that “Molly had a heart attack - right there in the classroom - after one of the students threatened her life.”

Gwendolyn feels that each team member was burdened by his or her own “history with oppression,” and that these individual “histories” negatively impacted the team’s ability to work together. She wrote

How do I describe our year together at the AAADTP? Well, no one died, and we as a staff did our best not to verbally assault one another. In our minds and our spirits, we had a difficult time letting go of our own frames of reference. Instead
we fought to hold on to our own issues, blaming one another for the collectively painful experience we endured.

Gwendolyn feels that Ali‘iloa sometimes encouraged the AAADTP youth to “act out” his own prejudices and anger toward the other team members in an attempt to maintain his “power” in the program and his “influence” with the youth. She believes Ali‘iloa attempted to “sabotage” the other team members’ relationships with the youth, and that he “undermined” the team’s efforts to provide effective treatment to the youth and their families. She wrote

Every so often, attempts to split and divide were used by the kids and a certain staff member. I became the “nigger,” and the other team members were no longer worthy of unquestionable trust and loyalty. Their leadership was questioned, challenged. The one staff member who remained outside the circle connived to bring the children back under his power. His undermining became too intense and the children gave into his false promises of love, help, and reassurance

Gwendolyn expressed frustration at the lack of mental health and social services available to the students and their families. She was “grief-stricken, anguished,” as she witnessed the AAADTP youth and their families experience an “endless parade of tragedies” during the 1998-1999 school year, and she felt “helpless,” and “powerless” to prevent this “endless suffering.” She wrote

Some of the children went to jail, and others slowly died before our eyes. Some stayed intoxicated and numb, and others vented their rage and anger, wishing death for themselves and for those of us who stood defiant in the pathway of
death's messenger. The children were like wild creatures spewing high volts of thunderous energy, crashing and defying the laws of gravity, inertia, and momentum. We waited for the fury to end, then salvaged what we could. We promised the children that our door would be open again tomorrow for those who needed a sanctuary.

Gwendolyn believes that, despite the difficulties that characterized our team's collaborative efforts, the AAADTP youth did benefit from the program. She noted “there were good days, also. There were days when the staff - all four of us - when we were just really proud parents.” Gwendolyn noted my educational philosophy seemed to be “Here are the books, here’s the paper, here’s the pencil. Now open your book to this page and let’s get started.” She added “that much, we, the staff,...knew and we gave and we provided.”

Gwendolyn noted all four team members recognized that it was very important for the students to receive an academic program based on Hawaiian studies that emphasized the acquisition of basic reading, writing, and math skills. The academic component of the program was one area where all four team members worked together to achieve a common goal. She noted the staff knew that if the kids could accomplish it – writing the paper, doing the math. Their level of self-esteem would rise. Even though they’d all go home and they’d get blasted. Once they came to that class, they knew that there was an expectation for them to sit down, to open that book, to get that paper, and get your folder...and get busy. And there was an assignment and they needed to
accomplish that. If they wanted a grade. And they caught on really fast. I mean that was like their glory. That was so empowering for all those kids. Because they were so emotionally disturbed. They were so pained, and they had very little self-esteem. And so by telling them “Yeah, you’re educable. Besides everything else that’s happened in your life, yes, you do have a brain. And, yes, it does work.” And by giving them just that much, they had an experience that they’ll never forget.

Gwendolyn believes that each team member genuinely cared for the AAADTP youth, and that the students were aware of, and responded positively to, the team’s commitment to their well being. She wrote

the children craved truth and honesty. They wanted someone to show them a glimmer of hope without a beating, without abuse. We, the teachers, planted the seeds of hope, sincerity, compassion, and understanding. And sometimes, the children dared to look, to stare in awe, to feel the breath of joy, or to accept the touch of kindness.

Gwendolyn recalled the many enjoyable experiences the team members shared with the AAADTP youth, and fondly described the fun we all had together on our many trips to the beautiful beaches and forests of Aloha ‘Āina. She noted “the children allowed us to laugh and play with them.” She described the team’s collaborative efforts as “difficult” and “a struggle,” but she believes that the students benefited from this “struggle” because “they witnessed us work and fight for what we thought was right.”
Gwendolyn believes that our team’s collaborative efforts also benefited the team’s individual members, as well as the AAADTP youth. She feels that each of the team members had been “damaged, hurt” by his or her pervious experiences with racism, sexism, homophobia, and/or colonialism. She described our experiences at the AAADTP as “healing” and “liberating,” because our work with the AAADTP youth freed us from the false illusions of being ugly, black, gay, desperate, and guilty of sin. They, the children, held up a mirror for us to witness our historical actions in paradise. They, in essence, gave us the chance to run away from the lies and illusions if we wanted to do so.

She added

Our year together at AAADTP was so intense. It was an incredible time, and I’m glad we went through it. It was like giving birth. It was a very profound opportunity to have taken part in AAADTP.

When I asked Gwendolyn if she would be willing to “do it all over again,” she answered, “Yes. Absolutely.” She would work with the “same students, the same team.” This time, however, she would “insist that Ali’iloa abide by the rules - that he not bring his personal stuff, you know, this racism, the sexism - the homophobia - that he not bring that stuff into the classroom.”

Gwendolyn described her own experiences at the AAADTP as “transformational.” The 1998-1999 school year strengthened her resolve to continue her work with youth with emotional disabilities and challenging behaviors, and inspired her
to enroll in a teacher education program at a university in Honolulu. Gwendolyn
explained

it was so frustrating and so pathetic to see the way in which these kids were
mismanaged up at the high school. And the only way I think that one can have a
voice is if they have a degree. A degree means that they would have some power
– the power to make positive changes. It was because of my experience at the
AAADTP, and my anger, that I said, “I’m going back to school and I’m going to
get a degree. And I’m going to teach. And…do a better job.”
CHAPTER 5: DISCUSSION

In the “Chapter 5: Discussion” section of Project Ho'oponopono report, I connect the “essences” that describe the perceptions and experiences of the four AAADTP members to the relevant literature on: (a) collaboration among professionals with diverse worldviews and life experiences; and (b) ecofeminist/ecoequalist perspectives on American colonialism in Hawai‘i. I then discuss implications of the Project Ho'oponopono findings for: (a) collaborators with diverse ethnocultural, gender, and sexual orientation identities; (b) collaborators who develop, implement, and evaluate special education and related services for indigenous students and their families; and (c) collaboration among educators and related services personnel in an age of environmental crisis. Finally, I discuss recommendations for further research into: (a) collaboration among educators and related services personnel with diverse ethnocultural, gender, and sexual orientation identities; and (b) collaboration among professionals who develop, implement, and evaluate special education and related services for Native Hawaiian students and their families.

Collaboration Among Professionals with Diverse Worldviews and Life Experiences

Thomas et al. (1995) noted that diversity among professionals who collaborate with one another in order to provide special education and related services to students with special needs “exacerbates the difficulty both of providing effective instructional programs and of developing effective communication systems” (p. iv). The AAADTP team was characterized by ethnocultural, gender, and sexual orientation diversity among our team’s four members. Molly, Ali‘iloa, Gwendolyn, and I each described the diversity
that characterized our team as a "strength"; we each noted, however, that our team's efforts to develop effective communication systems were greatly diminished by a lack of trust and respect among team members; furthermore, each team member acknowledged that our team's inability to develop effective communication systems greatly diminished the quality and effectiveness of the instructional and related services that we provided to the AAADTP youth and their families.

Thayer-Bacon and Brown (1995) noted that collaborators need to feel safe to speak, and to believe that their voices will be heard and their efforts valued. They suggested that collaborators involved in diverse settings must understand the impact of history on a number of ethnic and cultural groups in the United States. In order to include the voices and perspectives of each person participating in the collaborative process, and to fully benefit from the contributions that he or she might bring to the collaborative effort, group members must consider the possible impact of historical developments on individual members of the collaborating group. Collaborators should be aware of racism and the oppression of people of color (Bell, 1992; Spring, 2001; Wellman, 1993); sexism and the oppression of women (bell hooks, 1984; Dworkin, 1993; Lerner, 1986); homophobia/heterosexism and the oppression of gay, lesbian, bisexual, and transgendered individuals (Denny, 1994; Pharr, 1988; Sears, 1996); colonialism and the oppression of indigenous/aboriginal peoples (Kameʻeleihiwa, 1992; Spring, 2001; Trask, 1999); and other forms of oppression and injustice that might silence and/or marginalize individual team members, and/or cause them to feel invisible, unheard, and afraid.
The literature on collaboration and diversity in education/care settings indicates that ethnicity, gender, and sexual orientation impact worldview (Ivey et al, 1993; Nieto, 1996; Parham, 1993; Sue & Sue, 1990), and that the worldview each professional brings to collaboration impacts the effectiveness of both process and outcome (Thayer-Bacon & Brown, 1995). Molly, Ali‘iloa, Gwendolyn, and I each brought unique worldviews and perspectives to the collaborative process at the AAADTP; these worldviews were profoundly informed by our respective ethnocultural identities (including our ethnic, gender, and sexual orientation identities), and by our personal histories, histories that were characterized, in part, by our respective experiences with oppression.

Ali‘iloa’s worldview has been profoundly influenced by his identity as a Native Hawaiian man who has experienced racism and colonialism. Gwendolyn’s worldview has been profoundly influenced by her identity as a woman of color who has experienced racism and sexism. Molly’s worldview has been profoundly influenced by her identity as a woman of Euro-American and Native American ancestry who has experienced sexism and racism. My own worldview has been profoundly influenced by my identity as a gay man who has experienced homophobia/heterosexism.

Each of the four team members believe that racism, sexism, and/or homophobia/heterosexism among other team members significantly (and negatively) impacted collaborative processes and outcomes at the AAADTP. Ali‘iloa, Gwendolyn, Molly, and I each felt marginalized, silenced, invisible, unheard, and, at times, afraid at the AAADTP. Ali‘iloa described himself as an “outsider” on our team; he was “the lonely guy,” and “the only guy that was.” Gwendolyn stated, “Racism was a big part of my
experience at the AAADTP." Molly believes that Ali‘iloa threatened her life; and I frequently complained that Ali‘iloa treated me as "less than human," like "a zero," "a nothing," "a dog."

Each member of our team believes that the AAADTP youth benefited from the program, and we are each convinced that the other team members genuinely cared for the well being of the AAADTP students. Molly, Ali‘iloa, Gwendolyn, and I are, unfortunately, less convinced that the respective members of our team genuinely cared for each other. Furthermore, we each agree that the AAADTP youth would have enjoyed greater benefits from the program if every member of our team had felt valued, respected, and trusted by the other team members.

Ecofeminist/Ecoequalist Perspectives on American Colonialism in Hawai‘i

The literature on American colonialism in Hawai‘i indicates that colonization has all but eradicated the indigenous language and culture of the Native Hawaiian people and has resulted in environmental destruction in the once pristine archipelago. Public education has been used to subjugate the Native Hawaiian people and has contributed to the loss of language, culture, and sovereignty. Hawai‘i public schools have promoted and perpetuated patriarchal/utilitarian ideologies that have contributed to environmental degradation in Hawai‘i (Ah Nee-Benham & Heck, 1998; Kame‘eleihiwa, 1992; Trask, 1999).

The ecofeminist/ecoequalist literature emphasizes the relationship between social oppression and environmental destruction (Hogan & Priest, 1996; Mellor, 1992; Mies & Shiva, 1993). In recent years, scholars working within the ecofeminist/ecoequalist
paradigm have deconstructed special education and indigenous education and
reconceptualized these fields as struggles for social and environmental justice, human
rights, and ecological sanity (cf., Ah-Nee-Benham & Cooper, 2000; Kiel, 1995). Native
Hawaiian scholars working within this paradigm, such as Manette Ah Nee-Benham,
Lilikalā Kameʻeleihiwa, and Haunani-Kay Trask, have documented a complex web of
pathways extending from colonization to (re)education to cultural destruction and
environmental degradation in Hawai‘i (cf. Ah Nee-Benham & Heck, 1998;
Kameʻeleihiwa, 1992; Trask, 1999).

Molly, Aliʻioloa, Gwendolyn, and I each described ourselves as
“environmentalists,” “spiritual ecologists,” and/or “ecofeminists/ecoequalists.” We
believe that American colonialism in Hawai‘i has robbed the Native Hawaiian people of
their ancestral lands, their Native language, their traditional culture, and their right to
self-determination. We believe American colonialism in Hawai‘i has contributed to
many of the social problems experienced by the AAADTP youth and their families, and
we attribute many of the emotional disabilities and challenging behaviors of the
AAADTP youth to these social problems, and to the “distorted” identities that often
plague colonized peoples.

Each team member believes that American colonialism in Hawai‘i contributed to
a lack of trust between Aliʻioloa, who is of Native Hawaiian ancestry and is a native of
Aloha ʻĀina, and the three non-Hawaiian team members. Each team member also feels
that American colonialism in Hawai‘i contributed to a lack of trust between the three
non-Hawaiian team members and the Native Hawaiian AAADTP youth and their families.

Molly, Gwendolyn, Aliʻiloa, and I believe that American colonialism in Hawaiʻi has resulted in environmental degradation throughout the Hawaiian archipelago. We each value the traditional Hawaiian concepts of aloha ʻaina ("to love the land") and mālama ʻaina ("to take care of the land"). We believe these traditional concepts should guide and inform educational, social services, and environmental policy in Hawaiʻi.

Implications for Collaborators with Diverse Ethnocultural, Gender, and Sexual Orientation Identities

As previously noted, each of the four team members believe that racism, sexism, and/or homophobia/heterosexism among other team members significantly (and negatively) impacted collaborative processes and outcomes at the AAADTP, and diminished the quality and effectiveness of the special education and related services that our team attempted to provide to the AAADTP youth and their families. Racism, sexism, and homophobia/heterosexism are historical and present realities in American society. Educators and related services personnel who collaborate as members of teams characterized by ethnocultural, gender, and/or sexual orientation diversity must address these historical and present realities if they are to develop, implement, and evaluate effective instructional and related services programming for their students.

Education can be a powerful vehicle for radical social transformation (Stone, 1994). When educators and related services personnel with diverse identities show respect for one another, they model for their students the cooperation that is so necessary
for the future of communities, cities, nations, and the world (Hunter, 1995). All too often, however, educators and related services personnel with diverse identities reproduce and reinforce the systems of privilege/oppression based on ethnocultural, gender, and sexual orientation identities that characterize contemporary American society (and many, if not most, other contemporary societies, as well) (McIntosh, 1992; Thomas et al., 1995).

Implications for Collaborators Who Develop, Implement, and Evaluate Special Education and Related Services for Indigenous Students and Their Families

As previously noted, each team member believed that American colonialism in Hawaiʻi contributed to a lack of trust between Aliʻioloa, who is of Native Hawaiian ancestry and is a native of Aloha ʻĀina, and the three non-Hawaiian team members. Each team member also felt that American colonialism in Hawaiʻi contributed to a lack of trust between the three non-Hawaiian team members and the Native Hawaiian AAADTP youth and their families. Educators and related services personnel in the United States who collaborate with one another in order to develop, implement, and evaluate instructional and related services for indigenous students (i.e., Native American, Native Hawaiian, and Alaska Native students) and their families must acknowledge that these collaborations are taking place within a sociopolitical and historical context characterized by American colonialism and the conquest of indigenous peoples. These collaborators must consider the impact of this historical and sociopolitical context on their relationships with the indigenous students and families with whom they work, and on their relationships with indigenous team members. Collaborators must also consider
the impact of this historical and sociopolitical context on their relationships with indigenous team members.

Implications for Collaboration Among Educators and Related Services Personnel in an Age of Environmental Crisis

We live in an age of environmental crisis characterized by global warming, rising oceans, depletion of the ozone layer, toxic wastes, deforestation, loss of wilderness, mass extinction of plant and animal species, devastation of indigenous/aboriginal peoples, and unsustainable patterns of consumption among the peoples of the industrialized world. Mass starvation, death, disease, famine, drought, flood, dislocation, and war appear to be the inevitable results of a planet unable to sustain itself due to climatic shifts caused by environmental destruction (Gottlieb, 1996; Mellor, 1992; Mies & Bennholdt-Thomsen, 1999; Mies & Shiva, 1993; Plant, 1989).

Thayer-Bacon and Brown (1995) noted “as the world’s resources grow scarcer and diminishing numbers of people are able to meet the demands of life as they have in the past, collaboration is taking on new meaning [and a new urgency].” These authors suggested “collaboration is a necessary modality in education” as human beings attempt to “address realities such as economic distress...[and environmental destruction]” (p.9). Social and environmental justice and the well-being of our planet and species require collaboration among diverse groups with varied, and often, competing worldviews. Educators and related services personnel with diverse identities can participate in the struggle for social and environmental justice by modeling for their students collaborative
teaming characterized by a genuine respect for differences and a commitment to human rights.

**Recommendations for Further Research on Collaboration Among Educators and Related Services Personnel with Diverse Ethnocultural, Gender, and Sexual Orientation Identities**

Previous studies of collaboration in the schools have not addressed the issue of ethnocultural, gender, and sexual orientation diversity among collaborators, nor have they examined the impact of racism, sexism, and/or homophobia/heterosexism on collaborative processes and outcomes (cf., Cosden & Semmel, 1992; Lloyd, Corwley, Kholer, & Strain, 1988; Nelson, Smith, Taylor, Dodd, & Reavis, 1991; Reinhiller, 1996; Welch et al., 1999). The findings of *Project Ho'oponopono*, however, strongly suggest that racism, sexism, and homophobia/heterosexism do significantly impact collaborative process and outcomes in school settings. Emancipatory research is, therefore, needed to problematize collaboration in order to expose systems of privilege/oppression that are reinforced and/or reproduced through collaborative processes and outcomes. This research should explicitly examine systems of privilege/oppression based on skin color, gender, and sexual orientation. This research would transform the empirical discourse surrounding collaboration through the creation of new knowledge forms that acknowledge the oppressed and encourage their emancipation.

**Recommendations for Further Research on Collaboration Among Professionals Who Develop, Implement, and Evaluate Special Education and Related Services for Native Hawaiian Students and Their Families**
The importance of collaboration among professionals who provide special education and related services to students with special needs has been well established in the literature. Little research has been conducted, however, on collaboration among professionals who develop, implement, and evaluate special education and related services for Native Hawaiian students and their families. The findings of Project Ho'oponopono strongly suggest that the colonization of the Native Hawaiian people by the United States government contributed to a lack of trust among the team members, one of whom was Native Hawaiian, and among the non-Hawaiian team members and the AAADTP Native Hawaiian students and their families; this lack of trust negatively (and significantly) impacted collaborative processes and outcomes at the AAADTP.

Emancipatory research that examined the impact of American colonialism on collaborative processes and outcomes at programs that serve Native Hawaiian students with disabilities and their families might improve the quality, effectiveness, and cultural relevance of such programs.

Conclusion

The AAADTP team was characterized by ethnocultural, gender, and sexual orientation diversity among team members. Each of the four team members believed that racism, sexism, and homophobia/heterosexism among team members significantly (and negatively) impacted collaborative processes and outcomes at the AAADTP, and diminished the quality and effectiveness of the special education and related services that the team attempted to provide to the AAADTP youth and their families. Each team member believes that American colonialism in Hawai‘i contributed to the lack of trust
between Ali‘iloa, who is of Native Hawaiian ancestry and a native of Aloha ‘Āina, and the three non-Hawaiian team members. Each team member also feels that American colonialism in Hawai‘i contributed to a lack of trust between the three non-Hawaiian team members and the Native Hawaiian AAADTP youth and their families. Educators and related services personnel who collaborate as members of teams characterized by ethnocultural, gender, and/or sexual orientation diversity must consider the impact of racism, sexism, and homophobia/heterosexism among team members on collaborative processes and outcomes if they are to develop and implement effective instructional and related services for their students. Educators and related services personnel who collaborate in order to develop, implement, and evaluate instructional and related services for indigenous students and their families must recognize that these collaborations are taking place within a sociopolitical and historical context characterized by American colonialism and the conquest of indigenous peoples. Further research is needed to examine the impact of racism, sexism, and homophobia/heterosexism on collaboration in the schools. Further research is also needed to examine the impact of American colonialism on collaborative processes and outcomes at programs that service Native Hawaiian children/youth and their families.
APPENDIX A

The “Who Am I” Activity/“Sketches”

Tables A1-A4 delineate the “statements of meaning” generated through each team member’s participation in the “Who Am I?” activity (Cushner, 1999). The team member’s participation in this activity generated data about the self-ascribed multiple identities of each team member. Tables A1-A4 provide the reader with a quick “sketch” of each participant’s perceptions of him or herself. These “sketches” are a form of “self-portraiture,” or “autobiography,” because they were developed (i.e., written) by the team members. These autobiographical “sketches” allow each team member to briefly introduce him or herself to the reader. These “sketches” also provide the reader with a “first impression” of each participant.
Table A1

"Statements of Meaning" Generated Through Thomas Duke's Participation in the "Who Am I?" Activity

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I am a man.</td>
</tr>
<tr>
<td>2.</td>
<td>I am a homosexual.</td>
</tr>
<tr>
<td>3.</td>
<td>I am an artist.</td>
</tr>
<tr>
<td>4.</td>
<td>I am a writer.</td>
</tr>
<tr>
<td>5.</td>
<td>I am an educator.</td>
</tr>
<tr>
<td>6.</td>
<td>I am a student.</td>
</tr>
<tr>
<td>7.</td>
<td>I am a world traveler.</td>
</tr>
<tr>
<td>8.</td>
<td>I am a teacher.</td>
</tr>
<tr>
<td>9.</td>
<td>I am a son.</td>
</tr>
<tr>
<td>10.</td>
<td>I am a brother.</td>
</tr>
<tr>
<td>11.</td>
<td>I am a highly creative person.</td>
</tr>
<tr>
<td>12.</td>
<td>I am a good friend.</td>
</tr>
<tr>
<td>13.</td>
<td>I am a lover.</td>
</tr>
<tr>
<td>14.</td>
<td>I am a husband.</td>
</tr>
<tr>
<td>15.</td>
<td>I am a happy person.</td>
</tr>
<tr>
<td>16.</td>
<td>I am an adventurous person.</td>
</tr>
<tr>
<td>17.</td>
<td>I am an anxious person.</td>
</tr>
<tr>
<td>18.</td>
<td>I believe that God loves me (and all people), unconditionally.</td>
</tr>
<tr>
<td>19.</td>
<td>I am an outgoing and friendly person.</td>
</tr>
<tr>
<td>20.</td>
<td>I am a humanitarian.</td>
</tr>
</tbody>
</table>
Table A2

"Statements of Meaning" Generated Through Molly Brown's Participation in the "Who Am I?" Activity

1. I am a woman.
2. I am a mother.
3. I am a daughter.
4. I am a sister.
5. I am a story teller.
6. I am a writer.
7. I am an artist.
8. I am a collector.
9. I am a finder.
10. I am a digger (amateur archeologist).
11. I am a biker.
12. I am a hiker.
13. I am a skater.
15. I am a swimmer.
16. I am a social worker.
17. I am a player.
18. I am a gambler.
19. I am a lady.
20. I am a professional.
Table A3

"Statements of Meaning" Generated Through Ali‘iloa Kamehameha's Participation in the "Who Am I?" Activity

1. I am a father.
2. I am a son.
3. I am a brother.
4. I am a cousin.
5. I am a human.
6. I am an uncle.
7. I am a nephew.
8. I am an athlete.
9. I am a youth specialist.
10. I am a Child of God.
11. I am a man.
12. I am a husband.
13. I am a friend.
15. I am a farmer.
16. I am a cook.
17. I am a lover.
18. I am a mentor.
19. I am a leader.
20. I am a follower.
Table A4

"Statements of Meaning" Generated Through Gwendolyn Fairfax's Participation in the "Who Am I?" Activity

1. I am a mother.
2. I am a woman.
3. I am a human.
4. I am a girl.
5. I am a daughter.
6. I am a friend.
7. I am a lover.
8. I am an agent of God.
9. I am a driver.
10. I am a student.
11. I am an organizer.
12. I am a teacher.
13. I am a do-er.
15. I am a sister.
16. I am a traveler.
17. I am a winner.
18. I am a leader.
19. I am a humanitarian.
20. I am a spiritualist.
APPENDIX B

The “Culture Learning Process”/“Interior Landscapes”

Tables B1-B4 delineate the “statements of meaning” generated by each team member through his or her participation in the “Culture Learning Process” activity (Cushner, 1999). Tables B1-B4 represent each team member’s thoughts and feelings about his or her race, sex/gender, health, ability/disability, religion/spirituality, ethnicity, nationality, social class, age, geographic/regional identity, sexuality, language, and social status, and the impact of these multiple cultural identities on his or her worldview (i.e., “philosophy of life”), values, and behaviors. While the “Who Am I?” activity (Cushner, 1999) resulted in a quick and somewhat improvisational “sketch” of each team member’s perceptions of him or herself, the “Culture Learning Process” activity resulted in rich, thick, and naturalistic descriptions of each team member. Tables B1-B4 are “self-portraits” because, like Tables A1-A4, the “statements of meaning” delineated in Tables B1-B4 were developed by the participants. These naturalistic “self-portraits” are “interior landscapes” characterized by deep, probing self-reflection and intense self-analysis. These “interior landscapes” (i.e., Tables B1-B4) provide the reader with an intimate, reflective, and analytic “self-portrait” of each team member’s inner-life.
Table B1


<table>
<thead>
<tr>
<th>Race/Ethnicity/Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I find the term &quot;race&quot; distasteful.</td>
</tr>
<tr>
<td>2. &quot;Race&quot; is a social construct.</td>
</tr>
<tr>
<td>3. All men and women are human beings. We belong to a single species; we are all <em>homo sapiens</em>. There is, therefore, only one race: the human race.</td>
</tr>
<tr>
<td>4. I am of Euro-American ancestry.</td>
</tr>
<tr>
<td>5. I was adopted as an infant. I do not, therefore, feel a strong connection with, or take a strong interest in, my ethnic “roots” (i.e., the ethnocultural histories/traditions of my biological parents).</td>
</tr>
<tr>
<td>6. My father is also adopted, and so are his brother, and his brother’s two children. My father looks “White,” but his exact ancestry is unknown.</td>
</tr>
<tr>
<td>7. My mother’s family is of German ancestry, but I have never been interested in the cultural traditions of the German people.</td>
</tr>
<tr>
<td>8. I am strongly attracted to the Hindu/Buddhist traditions of South and Southeast Asia, but I don’t know why.</td>
</tr>
<tr>
<td>9. I usually describe my ethnicity as “Euro-American” (i.e., “White”). However, I almost always identify myself as a “gay white male.” I think I identify myself this way because as a “White” man in America, I experience privilege,</td>
</tr>
</tbody>
</table>

*(table continues)*
but as a gay man in America, I experience oppression. To be a “gay white male” in America is to experience both privilege and oppression, simultaneously.

10. I am an American citizen. My nationality is, therefore, American.

11. I am proud to live in a nation that values freedom: freedom of religion, freedom of speech, and freedom of the press.

12. I am ashamed that my government has supported (and continues to support) authoritarian regimes that violate human rights (e.g., Saudi Arabia, China). I wish my government would consistently support those nations in the developing world that honor democracy and freedom (e.g., India).

13. As a gay person in America, I am a second-class citizen. I pay taxes, but my government discriminates against me and violates my human rights.

14. I am proud of my country, but I recognize that we have not yet achieved social justice. Indigenous peoples (i.e., Native Americans, Alaska Natives, Native Hawaiians) in America continue to resist absolute assimilation (i.e., “cultural extinction”) with the dominant culture (i.e., Euro-American culture). And our nation is still haunted by the historical enslavement and oppression of Americans of African ancestry.

15. I am sincere when I say “God Bless America.” But I am equally sincere when I pray, “God, please help us realize our Utopian ideal: ‘Liberty and justice for all.’”

16. I encourage each of my college students to ask him or herself this question:

(table continues)
**Sex/Gender**

17. I am “biologically” and “psychologically” a male (i.e., I identify with my “anatomical” gender, which is determined by my male sex organs).

18. Some of my social behaviors are considered “masculine” in American society; but many of my social behaviors are considered “feminine.”

19. I am very comfortable with both my “masculine” and “feminine” social behaviors; however, this was not always the case.

20. For much of my life, I was made to feel ashamed of my “feminine” behaviors. For example, as a child/youth, I was often ridiculed because I “walk like a girl.”

21. For many years, I was terrified that people would assume I was gay because of my “feminine” behaviors (and people did frequently make that assumption).

22. I was terrified because I feared I would be persecuted, discriminated against, and/or subjected to violence (and, in fact, I have encountered discrimination, and I have been subjected to violence).

23. For years, I tried to “pass as straight,” by trying to engage in more masculine behaviors. For example, I played on the football team in junior high school, but I spent most of my time “sitting on the bench.” I even tried to walk like a “straight guy,” but found it impossible to do so (God gave me “gay hips!”).

24. My efforts to be more “masculine” were almost always efforts in futility. I

*(table continues)*
couldn’t “pass as straight,” no matter how hard I tried.

25. These days, I find it easier to just be myself (i.e., a “biological” and “psychological” male who engages in both “masculine” and “feminine” behaviors.

26. In my role as an educator, I try to model self-acceptance and “self-love” for my students. I want to empower each of my students to be his or her “authentic self.” I tell my students that the greatest gift that they can give another human being is to accept that person as he or she truly is. I also tell my students that it takes courage to be one’s “authentic self,” but the rewards are great.

27. I truly believe that self-acceptance is an essential step toward personal liberation.

<table>
<thead>
<tr>
<th>Sexuality</th>
</tr>
</thead>
<tbody>
<tr>
<td>28. At this point in my life, I am very happy and proud to be gay.</td>
</tr>
<tr>
<td>29. My sexuality is probably the most significant attribute in terms of my cultural identity.</td>
</tr>
<tr>
<td>30. I think that I am proud to be gay because I had to struggle so hard to love and accept myself.</td>
</tr>
<tr>
<td>31. There are times that I feel angry and bitter toward the “heterosexual power structure” in American society. Straight people have all the power, and they abuse this power by passing laws that discriminate against and oppress gay people.</td>
</tr>
</tbody>
</table>

*(table continues)*
32. The schools promote the oppression of gay people, as do many religious organizations. Gay youth are made to hate themselves.

33. I try to keep a positive attitude. After all, most of my friends are straight, as are my parents. Rather than be consumed by bitterness and anger, I try to model “self-love” and self-respect in all my interpersonal interactions; I also try to practice unconditional acceptance for the “authentic self” of others.

34. In my role as an educator, I encourage my students to reconceptualize the expression of sexual orientation as a basic human right.

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Social Status/Social Class

35. I am from a working-class (“blue-collar”) family in rural/suburban South Texas.

36. My mother worked for 30 years as a secretary at a bank.

37. My father works in the oil and gas industry. He has also worked in a petrochemical plant, and has worked as a carpenter. At one time, he owned a gas station. He also worked at a Goodyear Tire Store.

38. My parents have what I consider to be “middle-class,” Euro-American values.

39. My parents have a very strong work ethic.

40. Both my parents strongly value education. They encouraged me to go to college from the time that I was a very young child.

41. My mother earned an Associate’s Degree in Business from a community college.

(table continues)
My father is a high school graduate.

I am the first member of my family to earn a graduate degree.

I pursued a Ph.D., in part, because I knew my parents would be proud of me.

My maternal grandmother only received a 6th grade education. She was very intelligent, and wanted to be a school teacher. But she was from a poor family, and she had to quit school to work on the farm and pick cotton.

My maternal grandfather was an alcoholic, and was often unemployed, so my mother grew up very poor.

My mom’s childhood home had no electricity or indoor plumbing.

There was not always enough food to eat, and sometimes, as a child, my mother went hungry.

My mother was very ashamed of her family’s poverty.

When my maternal grandfather died, my grandmother took a job as a housekeeper in order to support herself.

My grandmother worked as a housekeeper for 30 years, until she was 80 years old.

She loved her job. And she loved being financially independent.

She was very frugal. And at the age of 70, she purchased her own home. She paid cash, and bought the home “outright.”

All five of my maternal grandmother’s children attended the local community college and earned Associate’s degrees.

My aunty won a scholarship to Nursing School, and earned a Bachelor’s of (table continues)
Science Degree in Nursing.

56. My paternal grandmother was a sharecropper's daughter. She, too, grew up in rural poverty. She, too, knew hunger.

57. My paternal grandmother did not graduate from high school until she was 21 years old. This was because, every spring, she had to quit school to pick cotton.

58. My paternal grandmother won a scholarship to Nursing School. She earned a Bachelor's of Science in Nursing.

59. My paternal grandmother was extremely intelligent. She was also highly creative. She was a painter and a poet.

60. My grandmothers were probably the most influential people in my life, along with my mother. All three of these women loved me unconditionally.

61. I am extremely proud of my family's "working-class" background and strong work ethic.

62. I am a socialist in my political orientation. I think I developed this "leftist" orientation, in large part, because I grew up hearing my grandmothers’ stories of rural poverty.

63. Most of my family members are "conservative" Republicans. I am a liberal/leftist Democrat. I try not to discuss politics with my family, especially my father, because when I do, it usually ends up in an argument.

64. I love my family, and I don't want "bad" feelings between us, so I try to keep my strong political opinions to myself.

(table continues)
I have always chosen to work, as a special education teacher, in communities with very intense levels of poverty.

I worked, for seven years, in New York City’s Harlem community, with students who experienced intense urban poverty.

I worked, for two years, in Aloha ‘Āina, with students who experienced intense rural poverty. Aloha ‘Āina is one of Hawai‘i’s most impoverished communities.

I view education as a potential vehicle for radical social transformation.

My own family climbed out of rural poverty, in large part, because of their high regard for education, and because educational opportunities were available to them.

I encourage my college students to reconceptualize education as a struggle for social justice and human rights.

It is my dream to one day live and work in India and/or Indonesia, and develop and implement literacy/nutrition programs for impoverished children with disabilities and their families.

<table>
<thead>
<tr>
<th>Religion/Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>72. I believe in God.</td>
</tr>
<tr>
<td>73. I believe God is Creator of the Universe.</td>
</tr>
<tr>
<td>74. I believe is God is all-powerful.</td>
</tr>
<tr>
<td>75. I believe God is always present.</td>
</tr>
</tbody>
</table>

*(table continues)*
76. I believe God is all-compassionate.
77. I believe God loves each person unconditionally.
78. I pray daily.
79. Hindus believe “many rivers lead to one ocean; many paths lead to one summit.” In other words, there are many ways to know God. I agree.
80. I usually address God as Kali, the Hindu Mother Goddess.
81. Sometimes I address God as Ganesha, the Hindu God of Good Fortune and Prosperity.
82. Sometimes, I address God, simply, as “God.”
83. I believe, eventually, we will all go to Heaven.
84. I try to follow the teachings of Buddha in my everyday living.
85. I believe that the purpose of life is to experience happiness and joy, and to share this happiness and joy with others.
86. I feel closest to God when I am at the ocean.
87. I take great pleasure in praying to God at the ocean during sunrise and sunset. I also enjoy praying at the ocean when the moon is full.
88. I have a “shrine” (i.e., altar) in my room. I make daily offerings of rice, fruit, flowers, and incense to Kali and Ganesha.
89. I love Hindu mythology.
90. I am strongly attracted to images of Hindu Gods and Goddesses.
91. I am also strongly attracted to images of the Buddha.
92. My “heroes” (i.e., role models) are Mahatma Ghandi and His Holiness, the

(table continues)
Dalai Lama.

93. My favorite Bible verse is, “With God, all things are possible.”

94. I am happiest when I practice “Live and let live,” in my thoughts and actions.

95. I try not to judge others.

96. I am vegetarian.

<table>
<thead>
<tr>
<th>Age</th>
</tr>
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<tbody>
<tr>
<td>97.</td>
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<tr>
<td>98.</td>
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<tr>
<td>99.</td>
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<td>100.</td>
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<td>101.</td>
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<td>102.</td>
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<td>103.</td>
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<td>104.</td>
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</table>

<table>
<thead>
<tr>
<th>Health</th>
</tr>
</thead>
<tbody>
<tr>
<td>105.</td>
</tr>
<tr>
<td>106.</td>
</tr>
</tbody>
</table>

*(table continues)*
107. I drink a lot of water.
108. I take megavitamins and mineral/herbal supplements.
109. I try to sleep 7 or 8 hours each night.
110. I do not smoke tobacco.
111. I do not abuse alcohol.
112. I have, in the past, however, abused prescription drugs.
113. I think I suffer from a situational anxiety disorder.
114. When I am too “wound up” (i.e., anxious, afraid, and “stressed-out”) I have trouble sleeping.
115. I began suffering from intense anxiety when I entered the doctoral program at the University of Hawai‘i.
116. I had several anxiety/panic attacks as I was preparing to take my comprehensive exams.
117. Sometimes, I have irrational fears of poverty and/or failure.
118. When my spiritual life is going well, I do not experience much anxiety.
119. I frequently travel to Bali to spend time with my lover. I am there for several months at a time. I seldom experience anxiety in Bali.
120. When I can afford it, I get deep tissue massages and chiropractic work.
121. I go to the sauna and/or steam-room daily.
122. In the past, on several occasions, I have experienced intense, chronic pain for years at a time.
123. After being exposed to a West African parasite that went misdiagnosed for (table continues)
almost two years, I had severely impaired mobility, intense chronic pain, and
very high fevers and night-sweats. It was a very frightening experience.

124. Having experienced “lapses” in my physical and mental health in the past, I
now consider good health to be my greatest asset, and I spare no expense to
maintain physical and emotional well-being.

125. When I am healthy, I am pretty much in love with life.

126. I no longer take my good health for granted.

127. I thank God for each day that I am free of physical pain and/or mental anguish.

128. Disability is, quite often, a social construct.

129. For example, a psychiatrist in the contemporary United States might diagnose
an individual with paranoid schizophrenia. A Pentecostal/Charismatic
Christian minister might believe this same individual is “demon-possessed.”
In Bali, however, this same individual might very well be considered to be a
gifted shaman/healer, and in Papua New Guinea or rural West Africa, this
individual might be considered to be in communication with ancestral spirits:
Who is correct? Is this individual disabled (i.e., “mentally ill”), or is he a
gifted healer? Is he “demon-possessed,” or is he in communion with ancestral
spirits?

130. I have always worked with children/youth that have been diagnosed with
psychiatric disabilities/behavior disorders (*e.g.*, oppositional defiant disorder,

*(table continues)*
conduct disorder, bipolar disorder, major depression, etc.). However, I often questioned the validity of these diagnoses.

131. The students I worked with in Aloha ‘Āina, for example, displayed “pathological” symptoms at school, but behaved quite differently in the community at large.

132. The same students who would threaten and assault me on campus, or throw desks across the classroom and smash out windows with their chairs, would sometimes visit me at my home, where they would behave politely and respectfully.

133. I know that certain disabilities are “real.” Severe and profound mental retardation, traumatic brain injuries, and cerebral palsy, for example, are often “organic” in nature, and are often accompanied by physical symptoms. But my experience tells me that many “behavior disorders” are socially constructed “pathologies.”

134. I usually don’t perceive my students with “behavior disorders” as that different from myself, except that I have better impulse control, and I am less likely to “act out” in an aggressive or self-destructive manner.

135. I do know, however, that I have the potential to “act out” violently or self-destructively. I believe all human beings have these potentials.

136. The “boundaries” between “mental health/mental illnesses” are fluid and easily blurred.

137. I, myself, have experienced prolonged periods of depression and intense

*(table continues)*
anxiety.

138. Am I “mentally ill?” Am I “disabled?” Am I “emotionally disturbed?” Well, that depends on who you ask. This same concept applies to many of my students with “emotionally disabilities and challenging behaviors.”

139. I have many abilities.

140. I am highly intelligent.

141. I am extremely creative.

142. I am a gifted artist.

143. I am a poet.

144. I am a gifted teacher.

145. I am perceptive and empathic.

146. I am a nurturer.

147. I am able to inspire others.

148. I am, essentially, an optimist.

149. I have an extremely strong work ethic.

150. I have good interpersonal skills.

<table>
<thead>
<tr>
<th>Geographic/Regional Identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>151. I was born and raised in rural/suburban South Texas.</td>
</tr>
<tr>
<td>152. I lived and worked in New York City for 7 years.</td>
</tr>
<tr>
<td>153. I lived and worked in a predominantly Native Hawaiian community in rural Hawai’i for two years.</td>
</tr>
</tbody>
</table>

*(table continues)*
154. I lived and worked in rural/suburban Iowa for one year.
155. I currently live, and work, and study in urban Honolulu.
156. I like to live near the ocean.
157. I prefer tropical climates.
158. I enjoy culturally diverse, “cosmopolitan” cities (e.g., New York and Honolulu).
159. My favorite “places” are India and Bali.
160. I like to live and work among people I perceive as “different” from myself.

<table>
<thead>
<tr>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>161. I only speak American English.</td>
</tr>
<tr>
<td>162. I am learning to speak Bahasa Indonesia, the national language of Indonesia.</td>
</tr>
<tr>
<td>163. Postmodernists believe that concepts such as truth, beauty, morality, and reality are constructed by human beings, through language, in multiple forms that are forever changing. Language, therefore, determines experienced reality. I agree. Certainly, language determines culture. Certainly, language strongly influences one’s worldview. To speak multiple languages is to have access to multiple perspectives, and multiple ontological/epistemological realities.</td>
</tr>
</tbody>
</table>
Table B2

"Statements of Meaning" Generated Through Molly Brown’s Participation in the "Culture Learning Process" Activity

<table>
<thead>
<tr>
<th>Race/Ethnicity/Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am a Swede/American Indian mix.</td>
</tr>
<tr>
<td>2. I am a minority in the Aloha ‘Āina community.</td>
</tr>
<tr>
<td>3. Here in Aloha ‘Āina, people think I am haole because I look “white.”</td>
</tr>
<tr>
<td>4. Here in Aloha ‘Āina, I have been used, misused, abused, neglected, discriminated against, and professionally hurt because of my race (because people think I am “white”).</td>
</tr>
<tr>
<td>5. I grew up around prejudiced people.</td>
</tr>
<tr>
<td>6. I survived the Black/White era in the deep south, and I have always believed in and fought for equal rights and opportunities for all, based on self-worth, not who you are or where you came from.</td>
</tr>
<tr>
<td>7. I really feel that all men (and women) are created equal, and what sets you apart is what you make of yourself and your life.</td>
</tr>
<tr>
<td>8. Our father’s family was Swede.</td>
</tr>
<tr>
<td>9. My mother’s mother was American Indian (Cherokee).</td>
</tr>
<tr>
<td>10. My mother’s father was Scots/Irish.</td>
</tr>
<tr>
<td>11. My ethnicity was not discussed much. We knew little of our grandparents’ history.</td>
</tr>
</tbody>
</table>

*(table continues)*
12. Ethnicity has great significance for me.
13. I would love to go to Sweden and find my ancestors.
14. I would love to be able to prove my Indian blood.
15. Our roots are our heritage.
16. Your roots will tell you more about yourself than any other attribute.
17. To find yourself through your roots would be the greatest adventure of your life – it opens your mind to make sense of your life.
18. One of the reasons I am such a strong advocate for the Hawaiians to research their heritage is because I never did get to know about my own heritage until I was older. It means so much to us all.
19. We are all bound by our American heritage. Our freedom is our most prized possession, and we, as Americans, will do most anything to maintain our free lifestyle.
20. Groups of hate, KKK, territorialist, separatist, or anti-American anything, will place you at a disadvantage because our society will not tolerate these groups.
21. Hate groups will not survive because the American values and traditions are challenged by these groups, and our society has zero tolerance for anything that is anti-American.

<table>
<thead>
<tr>
<th>Sex/Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>22. I am a single woman with two children.</td>
</tr>
<tr>
<td>23. I have reared both of my children by myself.</td>
</tr>
</tbody>
</table>

(table continues)
24. I have provided for and taken very good care of my two children without help from anyone.

25. I am a very independent, strong-willed woman.

26. Men and women have to respect each other as equals.

27. You have to be proud to be who you are – whether man or woman.

---

Sexuality

28. I am a woman who has been alone (without a partner) for the past 18 years.

29. I am very comfortable with my role as a single woman, single parent, and single person.

30. Some people consider me “odd,” “different,” or even “gay.”

31. People are somewhat puzzled by me and my sexuality.

32. I enjoy the fact that my sexuality is a mystery to some people!

---

Social Status/Social Class

33. I grew up in a small community in rural Louisiana, and was raised by a single parent.

34. I was the “baby” of the family, with six siblings.

35. We were considered “middle class,” but in reality, we were very “poor.”

36. My Mom was very respected in the community, so we never knew that we were not rich like many of our friends.

37. Our social class was defined by our circle of friends.

38. Being from the South and being from “inherited wealth” is only valuable to me

*(table continues)*
when I am in Louisiana.

39. My social status in Aloha ‘Āina has to do with my job as a social worker.

40. Teachers, social workers, and other professionals all fit into the same social category in Aloha ‘Āina – especially “haoles.”

41. Because I am a social worker and a child protective services worker, I have no friends here in Aloha ‘Āina, just clients.

42. Social status in Aloha ‘Āina has to do with what you do, not who you are or what you care about!

<table>
<thead>
<tr>
<th>Religion/Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>43. Spirituality has always played a major role in my life.</td>
</tr>
<tr>
<td>44. I am a loving, kind, generous, and caring person.</td>
</tr>
<tr>
<td>45. I believe that “What you do is what you are!”</td>
</tr>
<tr>
<td>46. I “practice what I preach,” and that is what sets me apart from a lot of people.</td>
</tr>
<tr>
<td>47. I have never tried to convince people of what I feel is right or wrong.</td>
</tr>
<tr>
<td>48. I just accept people as they are.</td>
</tr>
<tr>
<td>49. I love unconditionally.</td>
</tr>
<tr>
<td>50. I have been a leader, without even trying or wanting to be, because my spirituality shines through me like a bright and shining star for all who truly know me to see.</td>
</tr>
<tr>
<td>51. I believe that who you are shines through, and if I am allowed, I teach and practice “the good life” – drug free – happy, healthy, and hardworking. This</td>
</tr>
</tbody>
</table>
life actually stems from my early upbringing with my church group.

### Age

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>52.</td>
<td>Age is highly regarded in Aloha ‘Āina. People here are taught to respect their elders.</td>
</tr>
<tr>
<td>53.</td>
<td>I have a little &quot;status&quot; just because I am older than most of my co-workers.</td>
</tr>
<tr>
<td>54.</td>
<td>The Aloha ‘Āina people respect me because I am a grandmother.</td>
</tr>
<tr>
<td>55.</td>
<td>Age has never been something I would concern myself with.</td>
</tr>
<tr>
<td>56.</td>
<td>I feel that age is just a number, and that may be why I can relate to old, young, middle age, and never have I allowed age to be a factor in who I befriend.</td>
</tr>
</tbody>
</table>

### Health

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<table>
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<tbody>
<tr>
<td>57.</td>
<td>I am strong.</td>
</tr>
<tr>
<td>58.</td>
<td>I seldom miss work due to sickness.</td>
</tr>
<tr>
<td>59.</td>
<td>I eat good, exercise regularly, and enjoy healthy habits.</td>
</tr>
<tr>
<td>60.</td>
<td>I do not smoke tobacco or drink alcohol.</td>
</tr>
<tr>
<td>61.</td>
<td>I don’t do drugs.</td>
</tr>
<tr>
<td>62.</td>
<td>I have seen what drug abuse, alcohol abuse, and overeating can do to people.</td>
</tr>
<tr>
<td>63.</td>
<td>I am a good example of what a healthy lifestyle can offer to those who take advantage of this knowledge!</td>
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</tbody>
</table>

### Ability/Disability

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<table>
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<tbody>
<tr>
<td>64.</td>
<td>For many years I have studied and worked with youth with emotional</td>
</tr>
</tbody>
</table>
disabilities and challenging behaviors.

65. Although I was never diagnosed with a disability, I feel that I could easily have been diagnosed with Attention Deficit Hyperactivity Disorder (ADHD) or Oppositional Defiant Disorder (ODD) at various stages of my development.

66. My own (undiagnosed) disability has given me the ability to work with youth with disabilities because I relate to them.

67. My ability to work in hostile situations with prejudiced people is one of my greatest assets, as is my ability to work in diverse populations.

Geographic/Regional Identity

68. Aloha 'Āina is known for its many spiritual areas.

69. There are many legends about Aloha 'Āina.

70. Aloha 'Āina was once a sacred/spiritual area for the Ali`i ["chiefs"].

71. Aloha 'Āina is a secluded community with many oppressed, angry, unhappy people.

72. I work as a social worker in this community, and I am a strong advocate for these oppressed people.

73. I grew up in a small town in Louisiana that was similar to Aloha 'Āina in that there were many impoverished, oppressed people.

74. Growing up in rural Louisiana, I was an advocate for the "underdog," and even now in Aloha 'Āina, it is the oppressed, angry, and impoverished people that I love so dearly.

(table continues)
75. In rural Louisiana, where I grew up, “Cajun” was spoken.
76. In Aloha ‘Āina, “Pidgin” [Hawai‘i Creole English] is spoken.
77. “Pidgin” and “Cajun” are both forms of broken English.
78. I strive to speak good English, but sometimes I indulge in both “Pidgin” and “Cajun.”
79. I am able to use whichever language the “situation” calls for.
80. Language is never a barrier to me in any way.
81. I know I can go anywhere in the world and communicate regardless of language!
82. Isn’t love the universal language? I think so!
Table B3

"Statements of Meaning" Generated Through Aliʻiloa Kamehameha’s Participation in the “Culture Learning Process” Activity

<table>
<thead>
<tr>
<th>Race/Ethnicity/Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.  I am at a place in my life where the only race I like to focus on is the “Human Race.”</td>
</tr>
<tr>
<td>2.  I relate closest with the Hawaiian race because of growing up in Aloha ‘Āina.</td>
</tr>
<tr>
<td>3.  Race is not very important to me as far as how society defines and looks at race.</td>
</tr>
<tr>
<td>4.  Just look at my facial features and it’s evident that I have many different nationalities and am of mixed ethnicities.</td>
</tr>
<tr>
<td>5.  I am proud of my ethnicities because they link me with my family genealogy.</td>
</tr>
<tr>
<td>6.  I feel it is important to know your roots.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sex/Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.  In my life, gender is evident first by me being a positive male role model for my two daughters.</td>
</tr>
<tr>
<td>8.  I am the most influential male in my daughters’ lives.</td>
</tr>
<tr>
<td>9.  It is my responsibility to give my daughters a relationship with a positive spiritual, emotional, mental and responsible male figure (Dad).</td>
</tr>
<tr>
<td>10. I believe we should respect each other’s different sex or gender.</td>
</tr>
<tr>
<td>11. Society doesn’t tell me what my role as a male should be; it’s what I feel is</td>
</tr>
</tbody>
</table>

*(table continues)*
right in my soul that drives me to be a good father, friend, husband, youth specialist, and Child of God.

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</tbody>
</table>

Sexuality

12. I am heterosexual.

13. I've learned about sexuality through my family: it's man and woman; no one in my family has chosen a different sexual preference (as far as I know).

14. I was raised to believe, and still believe, that all humans were meant to be heterosexual.

15. You get married; you have kids; you don't have affairs.

Social Status/Social Class

16. I would say that my social status puts me at an advantage in American society.

17. I feel that I am at no disadvantage in American society.

18. In Aloha 'Āina, your social class is determined, in large part, by the family you belong to.

19. My family has a lot of influence in the community.

20. In the Aloha 'Āina community, my family is well known and respected.

21. My family is involved with community agencies and organizations that look to the betterment of the land, waters, and people of Aloha 'Āina.

22. The Aloha 'Āina community has few jobs, but I have never had trouble finding a job because this community respects me and knows the "Kamehameha" family as being responsible and reliable.

(table continues)
23. Because of my spiritual beliefs, I believe we are all created equal; social class, therefore, means nothing to me.

24. I share my *aloha* ("love") with anyone I come in contact with, no matter what social class they are in.

25. Social status is an expectation of man and society, and these expectations are not as important to me as the ones set by God.

26. I feel that social status is a false way of making someone feel that they are of worth.

<table>
<thead>
<tr>
<th>Religion/Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>27. The spiritual part of my life is the most important to me.</td>
</tr>
<tr>
<td>28. I am a Christian.</td>
</tr>
<tr>
<td>29. I find my spirituality through Jesus Christ who fills me with the Holy Spirit.</td>
</tr>
<tr>
<td>30. I believe you need to be Christian to be spiritual.</td>
</tr>
<tr>
<td>31. I feel there are many ways to get in touch with your spiritual self.</td>
</tr>
<tr>
<td>32. Spiritually, I keep a close relationship with Jesus Christ by attending Bible study.</td>
</tr>
<tr>
<td>33. I read the Bible daily.</td>
</tr>
<tr>
<td>34. As a Christian, I try to love everyone I come in contact with, even those who might be considered my enemy.</td>
</tr>
<tr>
<td>35. My spiritual beliefs tell me not to judge, but to love and show compassion to all, so that’s what I do.</td>
</tr>
</tbody>
</table>

*(table continues)*
36. I have learned that forgiving others for the wrong they have done to me helps me move on in life, without having the anger or the hurt build up inside.

37. Because of my vertical relationship with my higher power, my horizontal relationships all work out better.

38. Hawaiians believe the spirit of all things was significant, and my Christian beliefs also tell me that spirit is significant.

39. I only try to take care of our gifts from God (land, ocean, air, people, animals, and so on).

40. My culture tells me that spirituality is the most important aspect of my life.

41. For me, religion is not as important as spirituality.

<table>
<thead>
<tr>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>42. Age is not very important to me because it is only a natural process of our body.</td>
</tr>
<tr>
<td>43. I feel the knowledge a person obtains is more important than a person’s age.</td>
</tr>
<tr>
<td>44. People in my society have a fear of increasing in age, mostly because of their physical appearance, because of the importance or emphasis of how people look on the outside.</td>
</tr>
<tr>
<td>45. Everyone has something to offer the world, no matter what his or her age.</td>
</tr>
<tr>
<td>46. I believe that wisdom comes at many stages in our years of life; it depends on whether we are open to learn and grow.</td>
</tr>
<tr>
<td>47. I live day to day, in the moment, for this life is short compared with the life</td>
</tr>
</tbody>
</table>

*(table continues)*
after (according to my spiritual beliefs.)

<table>
<thead>
<tr>
<th>Health</th>
</tr>
</thead>
<tbody>
<tr>
<td>48. Health is very important to me, spiritually, physically, and mentally.</td>
</tr>
<tr>
<td>49. I do the best I can to reach a state of spiritual healthiness through building a relationship with Jesus Christ.</td>
</tr>
<tr>
<td>50. I do the best I can to reach a state of physical healthiness through exercise, paddling canoe, lifting weights, playing basketball, hunting, and scuba diving.</td>
</tr>
<tr>
<td>51. I do the best I can to reach a state of mental healthiness through being open-minded and keeping my hunger to learn new knowledge.</td>
</tr>
<tr>
<td>52. Health is evident in my everyday activities.</td>
</tr>
<tr>
<td>53. I make it a point to relax during the week, and have time with my two daughters.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ability/Disability</th>
</tr>
</thead>
<tbody>
<tr>
<td>54. I am grateful in saying I have been able to take on any physical challenge that has presented itself to me.</td>
</tr>
<tr>
<td>55. I am able to do whatever I put my mind to.</td>
</tr>
<tr>
<td>56. Because of my spiritual beliefs, I feel that all humans have some kind of ability.</td>
</tr>
<tr>
<td>57. No one has the ability to do “everything.”</td>
</tr>
<tr>
<td>58. We all have our strengths and weaknesses.</td>
</tr>
<tr>
<td>59. My attitude is “Where I am able, and you are not, I will help you, and visa</td>
</tr>
</tbody>
</table>

*(table continues)*
versa."

Geographic/Regional Identity

60. Aloha 'Āina is a small, close-knit Hawaiian community.
61. Aloha 'Āina definitely has its own identity.
62. Everyone knows everyone.
63. There are large extended families that have lived here for many generations.
64. I still don’t lock my car or house.
65. I can still leave my keys in the car.
66. There are no buildings over two stories.
67. Aloha 'Āina is known for its strong connection with the practice of the Hawaiian culture.
68. It is the perfect place for me to raise my kids.
69. There is something special about this geographic location.
70. Aloha 'Āina is a very spiritual place.
71. Outsiders are welcome as guests, as long as they don’t disturb the natural flow of this community.

Language

72. I am from the English and Pidgin [Hawaiian Creole English] speaking backgrounds; English because I grew up in the United States, and Pidgin because I grew up in Aloha ‘Āina.
73. My way of verbalizing the majority of the time is in English.

(table continues)
74. The Hawaiian language has become a great part of my life.
75. My daughter attends the first grade Hawaiian language immersion class at the Aloha 'Āina school.
76. I want to become bilingual and speak Hawaiian, as well as English.
77. I want our Hawaiian language to be brought back so we Hawaiians can better know and understand our identity and where we came from.
78. Nonverbal communication is evident by the hugging I share with someone, as well as a “shaka,” our “wave,” because there’s a lot of that.
79. To me, spoken language is important, but not as important as the language of “Love.”
Table B4

"Statements of Meaning" Generated Through Gwendolyn Fairfax's Participation in the "Culture Learning Process" Activity

<table>
<thead>
<tr>
<th>Race/Ethnicity/Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. “Race” means prejudice to me.</td>
</tr>
<tr>
<td>2. I view race from the perspective of others.</td>
</tr>
<tr>
<td>3. Prejudicial racism presents hateful words and expressions in my daily interactions with others.</td>
</tr>
<tr>
<td>4. I personally feel blind to another’s race, but sensitive and aware of their culture.</td>
</tr>
<tr>
<td>5. I might be treated with kindness or rudeness by others, depending on what they think my race is.</td>
</tr>
<tr>
<td>6. I might be ignored, as I have been in many situations, due to the “brownness” of my skin.</td>
</tr>
<tr>
<td>7. Some people need to judge others to feel better about themselves (in order to feel superior to others).</td>
</tr>
<tr>
<td>8. These people seem unable to view others as equals</td>
</tr>
<tr>
<td>9. These people do not measure a person’s worth by his or her actions or presence, but rather, by his or her skin color, hair-type, eye-slant, and religion or other belief systems.</td>
</tr>
<tr>
<td>10. Some people seem so ignorant as they speak words of hatred, words that hurt.</td>
</tr>
</tbody>
</table>

*(table continues)*
11. Even those of color sometimes say harmful things to their fellow brothers or sisters; for example, “light vs. dark.” Even though they are of a minority group, they still project racial differences in their views and experiences.

12. I want to argue with these people, and to say to them that they are talking bad about their own people. But I just let it go, and find stability in knowing who I am and what I am trying to accomplish.

13. After years of racist encounters, I am able to sense rudeness and hatred for my brown skin.

14. I am at a place in my life where I don’t really want to care about people and their opinions of “brown.”

15. Who knows? I may be misinterpreting about 1/3 of the stares. It may be my beauty that causes these stares.

16. I use the term “nationality” when asking another person about his or her ethnicity (“What is your nationality?”). I wonder if, somehow, asking about a person’s “nationality” is a less offensive way of asking about his or her genetic background.

17. Asking about a person’s ethnicity is also a way of asking someone about his or her customs, beliefs, and practices.

18. My mother is Japanese.

19. My father was African American and Native American (Cherokee Indian).

20. Currently, I do not identify with any particular group of people.

21. I have always felt outside of the Japanese and African American ethnic groups.

*(table continues)*
22. Although I am both Japanese and African American, neither group has totally accepted me. I don’t exactly look the part.

23. I don’t speak fluent Japanese, nor do I have “Japanese” tattooed across my forehead. So people are not sure of my ethnicity.

24. African Americans see me as an outsider, too. I guess I don’t have enough “soul.”

25. My physical appearance/presence fits directly in-between the Japanese and African American ethnic groups. Skin not light enough, hair not straight enough.

26. European people (i.e., white people) seem to maintain a hold over my psyche. Sometimes, Japanese people, as well. These people have a way of making “brown” people feel inferior.

27. None of this really matters anymore. I am learning to accept and find comfort in myself and not in validation from others.

<table>
<thead>
<tr>
<th>Sex/Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>28. As with race, gender can be defined according to the individual and their understanding of self.</td>
</tr>
<tr>
<td>29. People have the right to live as they choose, so long as they are humans and empathetic toward others.</td>
</tr>
<tr>
<td>30. I feel there are few options for women.</td>
</tr>
<tr>
<td>31. Women have to look sexy and flaunt themselves as desirable.</td>
</tr>
</tbody>
</table>

*(table continues)*
32. I must be confident and comfortable as a female and as a woman.

33. I want to pass on to my daughter the importance of being the person she feels most comfortable being, regardless of stereotypes about women and girls (and race).

---

**Sexuality**

34. Sexuality is a mystery.

35. I see my children maturing, and I wonder in awe at their beautiful physiques.

36. My children are evolving into sexually mature beings, and I, on the other hand, stare in wonderment at my own aging body.

37. A person's sexuality is determined, in part, by his or her interpersonal experiences.

38. My early experiences were not so positive, but I look forward to helping my children, as well as myself, throughout the rest of what is left of my life.

39. I believe that I have evolved, though self-exploration and experimentation, into a woman who is comfortable with my body and my partner.

---

**Social Status/Social Class**

40. I have very little social status in the larger community.

41. I am struggling to achieve my BA degree.

42. I am a single parent.

43. I have very little money.

44. I feel important, however, because I do a valuable job. I work with

*(table continues)*
children/youth with disabilities.

45. I am very proud that my own children are doing good in school.

46. I am unconcerned with status symbols.

47. I like nice things, beautiful things (e.g., art, cars, a comfortable home, attractive clothing, etc.), because these things give me pleasure, not because society attaches certain meanings to these things.

48. I like things that are functional, and useful, things that stimulate good feelings.

49. I guess if I were more status-oriented, I might be in a “better” economic position, today. Maybe I would have a Jaguar and diamonds dripping from my body.

50. I am half-Japanese. Status is very important to Japanese people.

51. Because status has always been important to the people around me, I have learned not to trust what I see or hear on the “outside,” but rather, to trust and value what is on the “inside.”

52. I believe that “less is more.” Functioning, well, with less, and living in simplicity, can allow one to have a greater awareness of who he or she really is.

53. Sometimes status, wealth, and power can afford people the opportunity to do positive things for themselves and others. Often, however, one person’s labor allows another person to drench him or herself in luxury. “Status” means that some people enjoy great “worth,” at the expense of others who are considered to be “worthless.”

(table continues)
Social "class" means wealth and education, and how one uses what he she has.

"Class" also means to lead people, not with one's ego, but rather, through one's knowledge, and through a sincere desire to empower others.

Sometimes, people do not have wealth or education, but they have tremendous spirit and compassion. This places them in a higher class than those wealthy, educated people who lack these attributes.

Growing up with a conservative Japanese mother has taught me many things regarding ethics, morals, manners, and subtleties.

Many people in today's society seem oblivious to values, respect, honor, sincerity, pride, and humanity.

If compassion and patience had anything to do with class and wealth, I would be a rich, rich woman.

I am a spiritual person.

I have Buddhist beliefs and rituals.

I chant, and I often carry good luck charms.

I hold fast to Buddhist values and ideologies.

I feel compassion for those who seem to have less than me.

Helping others is extremely important to me.

Money is no longer the driving force that motivates me to be successful.

I am motivated by the opportunity to help others through my own awareness,

(table continues)
patience, appreciation for life, and empathy for the struggles and challenges encountered by other human beings.

68. I try my best everyday to be honest as I relate, process, and interpret different situations.

69. Honesty is extremely important.

70. Without honesty, confusion sets in, and we do not move forward together, and someone is left behind.

<table>
<thead>
<tr>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>71. I am not sure of the meaning of age in my life. My experience as a youth was a period of darkness, so I don’t think lived; rather, I put it on hold.</td>
</tr>
<tr>
<td>72. Now, I sense myself wanting to recapture something of my childhood, as well as to move on to my current age.</td>
</tr>
<tr>
<td>73. I believe that age is relative. It depends on the energy and the will of the mind and body to stay healthy and vibrant.</td>
</tr>
<tr>
<td>74. I am 41 years old.</td>
</tr>
<tr>
<td>75. People tell me I look much younger than 41.</td>
</tr>
<tr>
<td>76. At one time, I was oblivious to age.</td>
</tr>
<tr>
<td>77. My life was so consumed by everyday activities that I rarely stopped to look at my age.</td>
</tr>
<tr>
<td>78. Now, however, I am stopping to assess my physical self.</td>
</tr>
<tr>
<td>79. My hair is graying.</td>
</tr>
</tbody>
</table>

*(table continues)*
80. My body is tired, and sometimes, slower than before.

81. I feel very fortunate to have the body that I do have at this time, and to be the person I am.

---

**Health**

82. Stress is an important factor in my health.

83. There are days I feel overwhelmed and people ask me if I am sick.

84. I wish I were better in touch with my body and mind.

85. I used to be very health conscious, but now I am simply trying to get by.

86. I used to drink herbal teas, now I drink coffee. I used to exercise, now I am sedentary. I used to eat healthy (e.g., tofu and veggies), now I eat fattening foods.

87. Luckily, so far, I have not become ill.

88. I hope to get back to the things that were once important to me in terms of my health.

---

**Ability/Disability**

89. I work with autistic children.

90. There is tremendous pressure to make them seem “normal.”

91. Parents and teachers place demands and expectations/hopes on these children (and on the staff, as well), as they set the goals for “normalcy.”

92. I have become aware of my own desire to “fix” something that is “broken.”

93. Sometimes, I have to think about my own expectations, realizing that “normal”

*(table continues)*
has to be in reference to the individual, and his or her ability to adjust to a
given environment.

94. My greatest strength: the ability to work hard to realize my dreams.

<table>
<thead>
<tr>
<th>Geographic/Regional Identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>95. There are many ethnic groups in Hawai‘i, but I do not find myself represented in any particular one.</td>
</tr>
<tr>
<td>96. This is okay, because I enjoy not having to fit into a specific group.</td>
</tr>
<tr>
<td>97. Yes, I am out of place. But I feel good about my ability to adapt to new people and new places.</td>
</tr>
<tr>
<td>98. I need to live in a place that is alive, a place that shimmers with “life-force,” or energy.</td>
</tr>
<tr>
<td>99. Hawai‘i feels so alive to me, the beauty of its lands, its lush forests and oceans.</td>
</tr>
<tr>
<td>100. The humpback whales and sea turtles reach out in all their beauty and grace, stating “There is nothing greater than Life.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>101. In my family, we communicate not just with words, but nonverbally, as well.</td>
</tr>
<tr>
<td>102. We communicate through eye contact, gestures and expressions, subtleties of moods, and withdrawing into self.</td>
</tr>
<tr>
<td>103. We speak Japanese, but not fluently.</td>
</tr>
<tr>
<td>104. We discuss the meaning and spelling of English and French words.</td>
</tr>
<tr>
<td>105. Listening is an off-shoot of language, just as observation is.</td>
</tr>
</tbody>
</table>

*(table continues)*
We learn to develop and expand our language through multiple experiences.

Language is a tool we use in order to communicate.

Communication between my children and myself is very important. Without communication we cannot know each other.

I feel that as long as we can talk about our problems, issues, and changes, we will be able to move through anything.

I see communication as a way to bridge differences.

When I feel that I am not making contact with my kids, I look at the level of communication going on. “Have we talked lately?” And “How are we talking?”

I feel the need to have “heart-to-heart” talks with both of my kids at least once a week.

Also, as a parent, I must watch for nonverbal signs that “clue” me into the world of my teens.
APPENDIX C

The “Ya Ya Box” Activity, Assemblage, and the Constructions/Deconstructions/Reconstructions of Meaning

Tables C1-C4 delineate the “statements of meaning” generated through each team member’s participation in the “Ya Ya Box” activity (Janesick, 1998). Each team member’s participation in this activity generated data about his or her self-ascribed multiple identities, roles, relationships, values, beliefs, and worldview (i.e., “philosophy of life” and/or understandings about the nature of reality). The participants became intensely absorbed with this activity, and focused on deconstructing, reconceptualizing, and sharing/expressing deeply held beliefs about themselves, their relationships with significant others, their relationships to the land and people of A‘ina/Hawai‘i, their work with “at risk” youth, their hopes and fears and wildest dreams, the nature of reality, and their spiritual/philosophical orientations.

The “Ya Ya Box” is an assemblage (i.e., a construction, a three-dimensional collage). Assemblage was a favored technique of artists working within the Surrealist and Dadaist traditions (cf., Caws, 1970; Richter, 1997; Rubin, 1968). These “Ya Ya Boxes,” these assemblages, are literal knowledge constructs; that is to say, as each participant constructed (i.e., “assembled” or created) his or her “Ya Ya Box,” he or she also constructed (and deconstructed and reconstructed) knowledge and meaning about his or her life experiences and beliefs. Tables C1-C4 represent the ideas that emerged as each team member wrote about and discussed his or her “Ya Ya Box”; these written descriptions of and conversations about each “Ya Ya Box” also resulted in the
construction/deconstruction/reconstruction of knowledge. The “YaYa Box” activity resulted in data that illuminates the worldview and inner-life of each participant. I do feel, however, that Tables C1-C4 do not convey the full power of each “YaYa Box” because these tables are comprised of isolated “statements of meaning,” and are, essentially, linear representations of a nonlinear, creative process. I have, therefore, included each participant’s written description of his or her “YaYa Box,” in its entirety, in “Project Ho’oponopono: A Surrealist Collage,” which is included as an appendix to the Project Ho’oponopono report. These written descriptions more fully convey the power and creativity represented by the actual assemblages (i.e., the actual “YaYa Boxes”).
**Table C1**

*"Statements of Meaning" Generated Through Thomas Duke’s Participation in the "YaYa Box" Activity*

<table>
<thead>
<tr>
<th>Roles/Activities/Interests</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am an educator</td>
</tr>
<tr>
<td>2. I am a researcher.</td>
</tr>
<tr>
<td>3. I am a doctoral student.</td>
</tr>
<tr>
<td>4. I am a poet.</td>
</tr>
<tr>
<td>5. I am an academic/technical writer.</td>
</tr>
<tr>
<td>6. I am an artist.</td>
</tr>
<tr>
<td>7. I love to travel.</td>
</tr>
<tr>
<td>8. I am fascinated with Hindu culture.</td>
</tr>
<tr>
<td>9. I am learning to speak <em>Bahasa Indonesia</em>, the national language of Indonesia.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Religion/Spirituality/Philosophy</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. At the macrocosmic level, an infinite number of universes that are forever expanding and contracting orbit around and within God. At the microcosmic level, God is the “smallest particle.” All matter is comprised of God. God is, therefore, both creator and creation.</td>
</tr>
<tr>
<td>12. God has so many attributes, so many names, so many visual representations.</td>
</tr>
</tbody>
</table>

*(table continues)*
13. I feel closest to God when I am near the ocean.
14. I have a deep respect for the Buddhist ideals of kindness, compassion, and nonviolence.
15. Buddha taught that we humans are imperfect beings.
16. I understand and accept that I am not perfect.
17. Buddha taught that human beings have not only a right to be happy, but also, an obligation to be happy. I agree.
19. Happiness is the purpose of life.
20. We human beings want to share. It is our nature. It is who we are. We want to share our happiness with others; we also want to share our suffering with others.
21. My favorite question is: “What’s real and what’s not real?” (i.e., “What do I believe to be true?”).
22. I pray for the courage to transform my life.

<table>
<thead>
<tr>
<th>Hopes</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. I hope to live and work in India.</td>
</tr>
<tr>
<td>24. I want to experience happiness and joy, and to share my happiness and joy with others.</td>
</tr>
<tr>
<td>25. I want to be calm, quiet, and at peace.</td>
</tr>
<tr>
<td>26. I want to be happy and safe in the Presence of God.</td>
</tr>
</tbody>
</table>

*(table continues)*
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>27.</td>
<td>I want to be financially secure.</td>
</tr>
<tr>
<td>28.</td>
<td>I hope to enjoy long life and good health.</td>
</tr>
</tbody>
</table>

**Fears**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>29.</td>
<td>I fear sickness.</td>
</tr>
<tr>
<td>30.</td>
<td>I fear poverty.</td>
</tr>
<tr>
<td>31.</td>
<td>I fear failure.</td>
</tr>
<tr>
<td>32.</td>
<td>I fear loneliness.</td>
</tr>
<tr>
<td>33.</td>
<td>I fear conflict.</td>
</tr>
<tr>
<td>34.</td>
<td>I fear guilt.</td>
</tr>
</tbody>
</table>

**Geographic Identity**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>35.</td>
<td>I was born and raised in South Texas.</td>
</tr>
<tr>
<td>36.</td>
<td>I currently live and work in Hawai‘i.</td>
</tr>
</tbody>
</table>

**Family/Significant Others**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>37.</td>
<td>My family lives in Texas.</td>
</tr>
<tr>
<td>38.</td>
<td>My lover is from Indonesia.</td>
</tr>
</tbody>
</table>
Table C2

"Statements of Meaning" Generated Through Molly Brown's Participation in the "YaYa Box" Activity

<table>
<thead>
<tr>
<th>Activities/Interests</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am an amateur archeologist. I participated in a dig in Israel.</td>
</tr>
<tr>
<td>2. I always keep a few casino chips with me for a good omen. I love to gamble,</td>
</tr>
<tr>
<td>and go to Vegas frequently. When I keep a chip, that means I won!</td>
</tr>
<tr>
<td>3. I have two Harley-Davidson motorcycles. One in Louisiana and one in Hawai’i – a 1970 and a 1980! What can I say? They’re classics, like me!</td>
</tr>
<tr>
<td>4. I haven’t had the need for a condom for years, but ya never know! After all, I</td>
</tr>
<tr>
<td>am still a “wild and crazy woman!”</td>
</tr>
<tr>
<td>5. Indian cards – my totems – I read they when I’m blue!</td>
</tr>
</tbody>
</table>

Aloha ‘Āina Adolescent Day Treatment Program (AAADTP)

| 6. Tears come to my eyes even now as I think of the AAADTP youth.                   |
| 7. I still remember the day I closed the AAADTP office forever.                     |
| 8. The end of the AAADTP was the end of a chapter in my life story.                 |
| 9. We [the AAADTP team and youth] really were hard on the outside – soft on the inside. |
| 10. I always told the AAADTP youth that they were royalty.                           |
| 11. The AAADTP youth – sturdy, strong, durable - survivors!                         |
| 12. “You know how these kids are – they don’t appreciate anything!” – this         |

(table continues)
statement – made by the teachers about the kids (in general) of Aloha ‘Āina
describes the kids in the AAADTP, or at least, the way most people see them
or think about them.

13. Many times I still refer to the AAADTP kids as “the throwaways.”

14. The AAADTP kids – “broken,” “forgotten,” “bits and pieces,” “fragmented,”
“lost,” “found,” “important,” and “gone forever” – “thrown away.”

15. Everything I say about the AAADTP youth is also who I am!

Philosophy/Worldview

16. All of us are seeking to find out who we are.

17. We are all important – without knowing why.

18. “What is trash to some, can be treasure to another.”

Family/Significant Others

19. I attended my son’s rugby game when I snuck off work to go to Louisiana –
during Mardi Gras no less.

20. My dear brother, Thomas, was brutally murdered in Louisiana by the “Dixie
Mafia,” due to “knowing too much” or “owing too much” – I’m not sure
which, as he was a gambler and a high sheriff!

Geographic Identify

21. I love Louisiana and the social events there – especially Mardi Gras!
Table C3

"Statements of Meaning" Generated Through Ali‘iloa Kamehameha’s Participation in the "YaYa Box" Activity

<table>
<thead>
<tr>
<th>Perceptions of Self</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am a simple person.</td>
</tr>
<tr>
<td>2. I am competitive.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Religion/Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. <em>Akua</em> (&quot;God&quot;) represents the support or foundation of who I am.</td>
</tr>
<tr>
<td>4. I look up to Jesus and wish to follow his teachings.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Family/Significant Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. I value my family.</td>
</tr>
<tr>
<td>6. My wife and kids are my top priority (after my spirituality).</td>
</tr>
<tr>
<td>7. It is important to me that I know my roots (my family genealogy).</td>
</tr>
<tr>
<td>8. I value my friends.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Roles/Activities/Interests</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. I love dancing <em>hula</em>.</td>
</tr>
<tr>
<td>10. <em>Hula</em> allows me to learn about my culture.</td>
</tr>
<tr>
<td>11. <em>Hula</em> is a great anaerobic exercise.</td>
</tr>
<tr>
<td>12. <em>Hula</em> is a source of enlightenment.</td>
</tr>
<tr>
<td>13. I love all sports.</td>
</tr>
</tbody>
</table>

*(table continues)*
14. Canoe paddling is one of my passions.

15. The gift of empowering youth is still what motivates me to continue to work with youth.

16. I value the planet Earth.

17. Our natural resources are very important.

18. I love nature and natural things.

19. I love the outdoors.

20. I value the Aloha 'Āina community (and its land, waters, and natural resources).
Table C4

"Statements of Meaning" Generated Through Gwendolyn Fairfax's Participation in the "YaYa Box" Activity

An Ecofeminist Worldview

1. I see myself wandering up and down dirt paths, in the distant past, when the world was a safer place.

2. I am carrying items to help those who need kindness.

3. Because I am attached to the spirit world, I carry the things that I will use as a portable altar to make offerings to the Gods and spirits.

4. I will use fire to speak with the spirits.

5. I will rub two sticks together. This...will be a sign of my connection with Mother Earth, as She will allow me to have a spark for fire at night, and to warm pots of water for herb teas.

6. I will...collect the right kind of herbs for potions, salves, and medicines.

7. I will garden in order to have something to offer and trade during those times when I am not nomadic.

8. I will have photographs of loved ones to keep me connected to the physical world, as I have the tendency to commune with the spirits more than is best for a physical being.

9. I will...write down the stories I am told about the world.

10. I will use these stories to help those who seek my wisdom.

(table continues)
11. I will rarely use my tent because I will sleep under the stars.

12. I will be able to see the Earth as She rotates and tells me Her stories of the universe above and around us.

13. I will plant seeds to nourish myself, and the Earth, with green.
APPENDIX D

The In-Depth Interviews (Four Very Different “Stories”)/“The Brueghel Series”

Tables D1-D4 delineate the “statements of meaning” generated through each team member’s participation in the in-depth interviews. Each team member’s participation in this activity generated data about his or her perceptions and experiences of the 1998-1999 academic year at the AAADTP. Tables D1-D4 provide the reader with a naturalistic first-person narrative of each team member’s perceptions and experiences. As I read through the transcripts of each interview, it became clear to me that I was reading four very different “stories” about the 1998-1999 academic year. Each “story-teller” (i.e., each team member) offered very different interpretations of our year together. Each “story” reflected the perceptions and values of the “story-teller.”

Tables D1-D4 represent the knowledge constructs of the four team members. Tables D1-D4 also represent a collective knowledge construct that invites the reader to develop his or her own understandings (i.e., his or her own knowledge constructs) of the 1998-1999 academic year based on the multiple understandings (i.e., the multiple knowledge constructs) of the four team members. Tables D1-D4 represent a collection of four truths (i.e., four interpretations of reality) and a single collective truth (i.e., a collective reality) about our team’s year together at the AAADTP; it is up to the reader, however, to construct knowledge about (i.e., to make sense of) this collective reality. It is up to the reader to interpret this collective truth.

As I attempted to construct knowledge about my own experiences at the AAADTP based on my interpretations of the “statements of meaning” delineated in
Tables D1-D4, I was reminded of *The Brueghel Series (A Vanitas of Styles)* (1982-1984), a single artwork comprised of multiple paintings by the American artist Pat Steir. The art critic Paul Gardner, writing in the journal *Art News*, described *The Brueghel Series*.

Four summers ago, while returning by train from a day trip to the Boymans-van Beuningen Museum in Rotterdam, Steir was pondering the styles of art throughout history and examining what was common to them all, what ties there were between herself and others, what connected Courbet, de Kooning, Kline, Soutine, van Gogh, Rembrandt. In her hand she held a poster purchased in the museum gift shop - a 16th-century still life of a vase of flowers by Jan Brueghel the Elder. (As it happens, the painting is not in Rotterdam, but in the Kunsthistorisches Museum in Vienna.) As the train rushed along, Steir folded and cut the poster until it was in pieces, like sections of a jigsaw puzzle.

She had gone to the museum to study again the works of Rembrandt, Bosch, Rubens and the Brueghels. But this was not just another museum excursion. She had been on a mission: to find a painting that she could use to express her vision of the history of painting. It was an awesome ambition, but one that thrilled rather than frightened her.

Steir had been looking for a flower painting, partly because of her interest in flowers (her red roses, often X'd out with black paint, are among her best-known images) and partly because of her interest in Dutch painting. Then, too, Holland inspires a love of blossoms. Now, as she tore apart the poster of a painting in which a flower-filled blue vase is shown against a dark background,
with a butterfly here, a ladybug there, she told her husband, Dutch publisher Joost
Elffers, "I have it - maybe." (Elffers and Steir met six years ago in New York.)

He was aware of her quest: they had discussed it frequently. Later, climbing the
stairs to her studio in their house, which is just across the canal from where
Rembrandt lived and painted, Steir decided that she "had it" without any doubt.

She was ready to begin an exhausting but exhilarating project, her massive
summing up of painting-about-painting that would be as personal as it was
historical. For the next two years Steir worked on what became The Brueghel
Series (A Vanitas of Style), a two-part, 80-panel work in which the original still
life of flowers in a vase has become a visual puzzle connecting everything from
the High Renaissance to Abstract Expressionism.

After laying grids over the Brueghel picture to divide it evenly into
rectangles, Steir painted one 16-panel "reproduction" of it that is primarily in
black, white and shades of gray, with some red and green, and a 64-panel work in
rich, full color. Each canvas in the black-and-white series measures 27 3/4 by 21
3/4 inches; the finished work is not quite 10 by 7 1/2 feet. Each panel in the color
work measures 28 by 23 inches, making the finished dimensions of that piece
nearly 20 by 16 feet.

Steir’s artistic sleuthing, whereby each panel is an homage to one of the
great artists of history, from Matisse and Malevich to Picasso and Pollock, takes
her into the very essence of style (theirs and hers). Each panel represents her
effort to enter into the mind of another artist, to see with that artist’s eye and paint
with that artist's hand. A section of the Brueghel in which background meets table at a horizontal line is Steir's Mark Rothko panel - a black rectangle above a brown one. Her van Gogh, towards the center of Brueghel's work, is a dappled, agitated panel showing branches, buds and flowers. Hans Hofmann's section is filled with thickly painted rectangles. There are panels after Arthur Dove, Marsden Hartley, Albert Pinkham Ryder, Franz Kline, Manet and Pat Steir - two by her, in fact: one in her "contemporary style" ...[and] one in her "early style." (p. 83).

Each of the 64 paintings that comprise *The Brueghel Series* color work represent the unique visions of a particular artist (e.g. Matisse, Picasso, van Gogh, etc.). When viewed individually, each painting offers insights about a particular artist's worldview. When viewed collectively, however, the 64 paintings form a unified entity whose sum is greater than its constituent parts. When viewed collectively, the 64 paintings offer the viewer a reinterpretation of Brueghel the Edler's 16th-century still-life while simultaneously representing the diverse perspectives of 64 significant artists and/or artistic movements.

Tables D1-D4 represent the multiple interpretations of the four team members about our year together at the AAADTP. When analyzed independently, each table offers insights about the worldview and knowledge constructs of a particular team member. When considered collectively, however, Tables D1-D4 offer the reader a complex and sometimes contradictory collection of "stories" that represent the competing paradigms and value systems of the four team members. Like the 64 painting that
comprise *The Brueghel Series*, Tables D1-D4 form a unified entity whose sum is greater than its constituent parts.
Table D1

"Statements of Meaning" Generated Through Thomas Duke’s Participation in the In-depth Interview

Thomas Duke’s Perceptions of the Aloha ‘Āina Adolescent Day Treatment Program (AAADTP) Youth

1. There were 13 kids in that classroom, which is way too many. You know, you’re not supposed to have more than two kids with conduct disorder or oppositional defiant disorder [ODD] in a single classroom. Because if there’s too many kids with ODD or conduct disorder, then nobody gets the help or attention they need. You know, you’re supposed to have a mix – some depressed kids, some bipolar kids that are medicated, maybe. I mean, kids with different kinds of problems. But not everybody with conduct disorder. We had 13 kids, 11 of them I believe with a diagnosis of conduct disorder or ODD, crammed in this small space. Chairs and desks flying across the room. Holes being punched in walls. Windows being broken. Staff members being attacked, physically. And young people attacking each other. It was a very dangerous situation – for the staff and the kids.

2. And these students – they received no mental health services, no therapy, until mid-March, some seven months into the school year. So I was calling it the Adolescent Day No Treatment Program because these very needy high-end kids, that had diagnoses of conduct disorder, ODD, bipolar disorder,

(table continues)
depression, and then a lot of other secondary diagnoses, like attention deficit hyperactivity disorder [ADHD]. All kinds of learning disabilities. Most of them abusing alcohol and drugs, *pakalolo*, ["marijuana"], *batu*, you know crystal methamphetamine, "ice." Coming to school high, coming to school drunk. Coming to school beaten up. Lots of physical abuse. Lots of sexual abuse. I mean, kids that have been to prison and were back in Aloha 'Āina. Kids that have been in the mental institution in Honolulu, and then shipped back to Aloha 'Āina. Kids bounced around from foster home to foster home. You know, I mean, really at risk kids with severe emotional impairments, receiving no mental health services. None.

3. I mean, all of these kids felt so sick and so ashamed of who they were. They thought there was something deeply, intrinsically wrong with them. And I think that they believed that they deserved a lot of the abuse that they got from the system and from the families. Because they were "so low, so nothing" in their own minds. And they thought I was that way, too. "So low and so nothing," like them. So they didn't respect themselves and they didn't respect me. Later, they came to respect me. But it took awhile.

4. I think that the kids view a lot of the teachers at Aloha 'Āina High School as "agents of the state." So we are part of the oppression – the colonization. That's how they see us when we're at the school. And when we're not in school, then we're not seen that way. Because I was treated fairly well and fairly respectfully by my students when we were not in school. In school I was

*(table continues)*
“fucking haole, fucking faggot,” you know, all these horrible things. But then the kids would come to my house and we would cook together and we would sit down at my table and eat. Or they would call my name and wave at me in town. So it was like, from 8:00 A.M. to 3:00 P.M. I was this dehumanized zero nothing, and then on Saturday and Sunday, or after three o’clock on weekdays in town, it was “Hui! Thomas!” You know, I mean, so go figure. But, unfortunately at the high school, it was very rare to see the loving, giving side of the kids. It was more the hopelessness and the cruelty and the anger. But when they weren’t in school, they usually made an effort to be friendly and polite.

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Thomas Duke’s Perceptions of the AAADTP Team

5. Early on, we were trying to get to know each other and feel each other out—the four of us—Molly, Gwendolyn, Ali‘iloa, and I. And we were trying to set up some kind of program.

6. It was very chaotic the first few weeks of school. Because, I mean, school had already started, and the kids were coming to class, but there was really nothing in place in terms of a program.

7. We tried to develop a behavior modification program, but it was hard to get all four team members to buy into it. Basically, Gwendolyn and Molly and I agreed that we should do a certain behavior modification program. But I don’t think Ali‘iloa was fully bought into it. I don’t think that he really believed that

*(table continues)*
it was a good idea. And in retrospect, we tried many behavior modification programs, and some worked to a certain extent and some didn’t. But at any rate, it was clear that the four of us were not on the same team.

8. We would have staff meetings every day, but nobody really felt free to speak at the staff meetings. There was like this undercurrent of anger and tension. And it was hell. It was just complete hell. I mean, at that time, I wasn’t sleeping. And I was just stressed out. And I was thinking, “Oh my God. What did I get myself into?”

9. It was obvious to me, from the very beginning, that there were problems – and lots of tension – between Ali’iloa and Molly. He didn’t defer to her experience or knowledge from having spent all these years working with at risk populations. He didn’t seem to respect her. He thought that the kids didn’t like her. And he didn’t like her. He thought she was incompetent, that she didn’t know how to work with the kids. She felt that he was not supporting her or me. That he was not on our team. That he was like, you know, sabotaging what we were trying to do with the kids. That it was an “us against them” issue. That it was Ali’iloa, who was Native Hawaiian and a native of Aloha ‘Āina, and these oppositional kids, who were Native Hawaiian and natives of Aloha ‘Āina, against these, you know, two haole outsiders. I think, maybe, Ali’iloa thought we were trying to impose some kind of outside cultural expectations on the kids. That’s what it felt like to me.

10. I was trying to stay out of it. I didn’t want to side with Molly or Ali’iloa. I felt

*(table continues)*
like Ali‘iloa would often try to pull me in, like, “Oh, you know Thomas. Don’t you think that what Molly is doing is crazy or wrong or out of line?” Or “How do you feel about this?” And I would try to stay neutral. Because it was early. It was just the first few weeks. And so I was trying to, you know, not get involved in taking sides.

11. I think that Gwendolyn was very much like me in that she didn’t want to get involved in this power struggle between Ali‘iloa and Molly. Because she was new. She just wanted to like, you know, be neutral and watch what was going on and try to figure out the program.

12. I don’t think Ali‘iloa trusted Molly and I, because we were haole. And because we were outsiders. We weren’t from Aloha ‘Āina. And I don’t think he thought, initially, that we cared about these Hawaiian kids.

13. I felt a lot of tension between Ali‘iloa and myself. And I thought it was probably because I was gay. It was never spoken, you know. And this was all still in the first month. But it was obvious that Ali‘iloa didn’t have a lot to say to me, you know. I mean, you know, he wouldn’t smile at me or return my smile. It was pretty obvious that he was uncomfortable with me working there. And plus I had heard things from Molly and other people that Ali‘iloa had told the students, like, “Oh, they should never have hired this gay guy to be your teacher. Gays shouldn’t be allowed in the classroom. I would never allow my own daughters to be in a classroom with a gay person. You know, it’s sick, it’s wrong. It’s a sin, it’s immoral.”

(table continues)
14. Ali‘iloa was a born again Christian. And so, he was bringing his Bible into class. And we had an anger management counselor come in once a week. And he would, you know, he would quote scripture. And then you would have this so called recreational therapist and this substitute educational assistant screaming out, “Amen, praise the Lord! Praise Jesus!” You know, “Washed in the blood of Jesus.” And going on and on and on. And I was just, you know, sitting there, and not really sure what to do. Because I mean, it was nothing that I had experienced before working at psychiatric hospitals in New York. But then I thought “Well, you know, this is a different culture. You know, I don’t want to impose my own cultural biases on these people. It’s only been a few weeks, so let me see how the program takes shape before I start saying anything or complaining.”

15. By the end of the first 10 weeks, we had developed and implemented a behavior modification system, the four of us together. And we had a routine going. So at least the kids knew what the routine was. And the kids knew what the behavior modification system was.

16. The curriculum was centered around traditional Hawaiian culture. Because all of the kids were Native Hawaiian. And they were doing school work. They actually did a lot of work. For example, they were writing 500-word papers every day about, you know, Hawaiian plants, Hawaiian animals, Hawaiian marine life, traditional Hawaiian culture, that sort of thing. And every Thursday we would do on a field trip. And sometimes we would go surfing.

(table continues)
And sometimes we would go work in the taro patch. And sometimes we would go up to the rainforest and, you know, pull non-native weeds that were, like, endangering the native plants and that sort of thing. I said pull weeds, but it was more like we had machetes and we were chopping these huge vines that were strangling the native flora. And we would go work in the fishponds. So the recreational activities, they were thematically linked to the academic activities. So I think that aspect of the program was real successful.

17. Meanwhile, the daily staff meetings had become more intense. Before, there had been this tension and unspoken anger. But by the this time, Molly and Ali‘iloa were verbalizing their anger toward each other — and their distrust of each other — at the meetings.

18. Gwendolyn began verbalizing to Molly and I that she felt that Ali‘iloa was racist against Blacks. That he was identifying her as African American. That he was teaching the children to be prejudiced against her. That she was being disrespected because she was a woman. That he was sexist. And that he was encouraging the students to disrespect her because she was an African American woman.

19. And Molly was voicing to Gwendolyn and I that she felt that Ali‘iloa was very sexist and very much against her because she was a haole, because she was white and from the mainland. And that he was encouraging the students to disrespect her. To not listen to her.

20. Molly and Gwendolyn were both saying they felt very marginalized by Ali‘iloa

*(table continues)*
because of the way the students were treating them. They felt that he was encouraging the kids to disrespect them.

21. I wasn’t sure what was going on. I wasn’t sure if he was telling the students to do these things or not. I kind of thought he wasn’t. But I felt that many of the students really respected him because he was from Aloha ‘Āina. They looked up to him, you know. They felt he was one of them. He was a role model for them, so he had a lot of power in the program. And it was obvious to the kids that he didn’t have respect for Molly, or for me, or for Gwendolyn. And so, I think, the kids sort of followed his lead in disrespecting the other team members.

22. One day, at a so-called “group therapy” session, Ali’iloa began talking about homosexuality. He said, “I’m against it. I don’t think gays should be allowed to be in the classroom. Homosexuality is the same as rape and murder and incest. It says so in the Bible. I’m a Christian. I don’t want gays on this island.” You know, and so I was sitting there, and I didn’t know what to do. But I felt like I had to at least say, “Well, I disagree with you. I don’t think it’s immoral. I don’t think it’s like murder and rape and incest.” So I did. I spoke up and said that. I did it for myself and for the students.

23. I felt like, “Well, it’s important that the students hear the other side of the issue.” I mean, I felt like, you know, “He’s sitting there spouting prejudice and hatred,” and that’s not what I wanted the students to learn. I also felt it was important for my own sense of self-respect to, you know, stand up for myself.

(table continues)
24. So in this class discussion, where Ali‘iloa and I were arguing about whether or not it was immoral to be gay, in this so-called “group therapy” session for the students, one of the students came right out and asked me, “Well, “Mr. Duke, are you gay?” And I said, “Yes I am.” And then he looked at Ali‘iloa and said, “Well you told me to ask him, remember?” So Ali‘iloa had told the student to ask me if I was gay.

25. Initially, I don’t think most of the kids were uncomfortable with my sexual orientation. A couple of them were – but most were not. But I think that, you know, Ali‘iloa was very uncomfortable. And some of the students really wanted his approval, and maybe they started becoming uncomfortable due to, you know, the things he was saying and doing. The behavior that he was modeling. So I was very hurt and angry at Ali‘iloa.

26. By the second quarter, after like 10 weeks or so, Molly and Gwendolyn and I were united. We supported each other no matter what. Particularly in front of the students. And it became Ali‘iloa against Molly and Gwendolyn and I. Ali‘iloa fighting with Molly. And Gwendolyn and I supporting Molly.

27. Often, if Molly would question a student’s behavior, and sometimes even if Gwendolyn and I would question a student’s behavior, like, “Oh, that’s inappropriate,” or, “You shouldn’t be doing this,” then Ali‘iloa would defend the student in front of all the other students. So there was all this fighting going on in front of the students. And so, of course, the students would do a lot of splitting of staff.

(table continues)
28. I feel like Ali‘iloa was working against the other team members, rather than with us. If Ali‘iloa had been part of the team, if he had been working with us, instead of against us, I feel the kids would have been a lot more compliant. And they would have benefited more from the program.

29. There was so much fighting. The kids were fighting each other. The kids were fighting the staff. Constantly pitting one staff against another. And it wasn’t like Thomas against Molly, or Thomas against Gwendolyn, or Gwendolyn against Molly. It was always Ali‘iloa against Molly. And then Ali‘iloa against Gwendolyn and Molly. Or Ali‘iloa against Molly and Thomas and Gwendolyn. You know, it was, it really did turn into Ali‘iloa versus the other three staff members. And the kids knew it. And kids were, like, real into keeping the fighting going.

30. Sometime after the winter break, during the second half of the school year, Gwendolyn and Molly and I had a very volatile and explosive meeting with Ali‘iloa and his supervisor in which we said, “We think you’re prejudiced against Blacks. We think you’re prejudiced against gays. We think you’re sexist. We think you’re sabotaging the program. We think that you’re teaching the kids to be prejudiced and teaching them to hate.”

31. So after this very intense and emotional meeting, Ali‘iloa started making a real effort to say and do all the right things in front of the other team members. For example, he tried to get the kids to say “Caucasian” instead of haole. Because he thought that we were offended by the word “haole.” Although, personally,
I don’t find the word “haole” offensive – I mean, it’s just the Hawaiian word for “foreigner.” And Ali‘iloa, he definitely was trying to get the kids not to use the word “nigger.”

32. But Gwendolyn was convinced that Ali‘iloa was prejudiced against Blacks. And Molly was convinced he was prejudiced against haole. I would say, “Well, he’s saying all the right things, now. He’s making a real effort.” And they said “Yes, when he’s in the classroom he is. But we believe that when he’s doing the recreational programs, and we’re not there, that he’s teaching them prejudice. And telling them not to listen to us.” So I didn’t know what to believe. Because I did feel like there was a lot of paranoia going on at that time. I felt some of it was Ali‘iloa’s and some of it was ours.

33. We felt so abused, Molly, Gwendolyn, and I, and not just by Ali‘iloa, and the kids. But also by the system. Because the kids didn’t get any services. So you had all these, you know, really emotionally disturbed children getting no mental health services. Locked up in a room together. Coming to school high on crystal methamphetamine and pakalolo. Dealing drugs in school. All sorts of violence taking place in the home. All sorts of sexual abuse taking place in the home. And these kids were getting no help. So, you know, it was a very sad, hopeless situation.

34. Things weren’t getting better. And we were frustrated. Molly and Gwendolyn and I – we were supporting each other emotionally. But, you know, we just, basically, the three of us – we felt so marginalized. And we felt abused. And

\[(table continues)\]
Ali‘iloa must have felt isolated. And he was certainly not getting any support from us. I mean, I think we were sort of blaming him for everything that went wrong in the program.

35. In retrospect, I can honestly say that each of us – Molly, Gwendolyn, Ali‘iloa, and myself – each of us really cared about the kids. And each of us, I believe, really wanted the program to succeed. But our collaborative efforts had been poisoned by a lack of trust among team members. And by fear. And by racism and sexism and homophobia. And by 100 years of colonialism in Hawai‘i.

36. I mean, each one of us has experienced oppression. Gwendolyn has experienced racism and the oppression of African American people. And Gwendolyn and Molly have experienced sexism and the oppression of women. And I have experienced homophobia and the oppression of gay people. And Ali‘iloa has experienced colonialism and the oppression of Native Hawaiian people. And, of course, Gwendolyn and Molly were convinced that Ali‘iloa was racist and sexist. And Gwendolyn believes that on at least one occasion I treated her in a way that was both racist and sexist. And I am convinced that Ali‘iloa was homophobic. And Ali‘iloa, I think he felt the need to protect these Native Hawaiian students from these outsiders, these colonizers, these “agents of the state” – I think that’s how he saw Gwendolyn and Molly and I – at least early on.

37. And I think that later in the school year, Ali‘iloa really did make an effort to
try to work with the team – and to develop better relationships with Molly and Gwendolyn and I. But the damage had already been done, and we never were able to establish a working relationship characterized by trust and mutual respect. And so, we never were able to form a cohesive team. And the program suffered as a result.

38. I think things might have been quite different if our team had received more support from the Department of Health (DOH) and the Department of Education (DOE). I mean, if the kids had received the appropriate mental health services. And if Ali‘iloa had received adequate training from the DOH. And if the DOH supervisor had assumed a leadership role. I mean, certainly, this supervisor was aware of the many interpersonal problems that we were having. Because she received regular reports from us. But when the going got tough, so to speak, she simply stopped attending the weekly staff meetings. So that was her solution – to just remove herself from a difficult and dangerous situation. And who suffered? Her staff, and ultimately, the students that we were trying to serve.

39. I think that each of us – Molly, Gwendolyn, Ali‘iloa, and myself, we really did try our best. We tried to do what we thought was right. But sometimes, we had very different ideas about what it meant to “do the right thing.”

Thomas Duke’s Perceptions of Himself

40. I was like a dog. That’s how I felt in that program. I felt like a dog. I felt like

(table continues)
a zero, a nothing, marginalized. And yet I was the teacher. And I was working really, really hard.

41. I wish I would have stood up for myself right from the beginning, and said, you know, “I am a human being. And you have no right to talk to me this way, or treat me this way.” And I did say those things in my own way and in time. And one of the reasons I did stand up for myself – and I wish I would have done so more forcefully – is I felt, you know, these kids are Native Hawaiian kids. They’re marginalized, they’re oppressed. They’ve had their culture, you know, degraded and taken away from them in many ways throughout the last couple of centuries. These are also abused kids, neglected kids. They all feel ashamed of who they are – the sexual abuse, the neglect, the alcoholism and drug abuse. And I wanted them to know that it was okay for them to be themselves. And I thought that I had to stand up for myself and say, “You know what? That’s right, I am gay. And that’s okay. That’s who I am. And that’s just fine.” Because I wanted them to be able to do that for themselves. You know, like, “I’m Kealoha and I’m an alcoholic and I use batu, but I don’t want to. I want to stop using these things. And I’m having a hard time stopping. But I want to stop. And I want to accept myself.” Or you know, oh, “I’m Kapono and I’m being sexually abused at home. You know, my uncle’s sexually abusing me. But I want to think enough of myself to, you know, go to this foster home, or you know, not go to my uncle’s house where I’m being abused anymore.” Or “Just because this happened to me, you know, I’m still

(table continues)
okay. Like there’s nothing for me to be ashamed of, right?” Or, you know, “Yeah, I’m poor, but there’s no shame in that.” So, you know, I was trying to model self respect for them.

42. By the end of the school year, I was exhausted, beaten down, tired – and I knew I was moving away.

43. When I told the students a month before the school year ended that I was moving to Honolulu to enroll in a doctoral program, two students started crying. And I had thought that these students hated me. Or certainly didn’t care about me. Some of them began asking me “No, please stay. Don’t leave. We want you here. We want you to be our teacher.” I had parents, members of the community, come up to me and ask me to stay. And I didn’t know I was appreciated. I didn’t know I had made a difference. I didn’t know that I had done anything worthwhile. And then, I really did consider staying, because even though it had been so painful and difficult, and even though I had endured a lot of prejudice and abuse, it was also an incredible growth experience. And, well, I felt that I had made a difference. And even after I moved to Honolulu, I had a student call me and say, “Come back and be our teacher.” And then I saw Ali’i’iloa recently. I went back to Aloha ‘Āina to interview him for this project. And he said, “Thomas, you know, I still work with the kids, and every week the kids ask about you. They say, ‘Ali’i’iloa, call Thomas, you know. Ask him to come back here.”” So, it’s a miracle to me that I did make a difference.

_table continues_
The year that I spent at the AAADTP – it was the hardest year of my life. But I wouldn’t trade it for anything. Because my experiences at the AAADTP significantly altered my worldview. I mean, that was the first time in my life where I no longer thought I knew what objective reality was. You know? I didn't know what was real and what wasn’t real. I stopped trusting my own perceptions that year. I thought, “Well, you know? Is my version of reality the truth? Or is Molly’s version of reality the truth? Or is Gwendolyn’s version of reality the truth? Or is Ali‘iloa’s version of reality the truth?” And I’ve come to the conclusion that Ali‘iloa was telling the truth as he understood it, to the best of his ability. And I’m telling the truth, as I understand it, to the best of my ability. And Molly is telling her truth. And Gwendolyn is telling her truth. So there’s four truths. There’s four truths going on here. And it’s my belief that these truths, these perceptions of reality, these multiple perceptions of reality, have been deeply impacted by the race, gender, and sexual orientation of each of the four team members. And also by our personal experiences, our power and status, our worldviews, our philosophies about life – you know, all these things. It’s like a web – this collection of truths – a very complex interdependent, interrelated web. So I no longer believe in objective reality. And I did before my experience in Aloha ‘Āina.

Gwendolyn and I shared similar educational philosophies. We both believed
in progressive, humanistic education – in a values-based education – for the
kids. Teach “live and let live.” Teach tolerance. Teach acceptance. Teach,
you know, appreciation and respect for diversity.

46. Gwendolyn always tried to fair. And she always did what she thought was
right. So, in that sense, Gwendolyn is a very ethical person.

47. I really admire Gwendolyn. I feel that she is compassionate and has an innate
sense of social justice. She genuinely cared about these kids, because she saw
them as neglected and abused, not only by their families, but also by a socially
unjust system – a hierarchical, patriarchal, racist, sexist system.

48. A couple of our students could not read or write. But still, they participated in
class activities. You know, Gwendolyn would sit with them, and she would
read to them, from the textbook. And then the students would paraphrase what
she just read. And then they would tell her what to write. And she would
write it down, word for word – you know, it was like taking dictation. And so,
Gwendolyn was really patient with the kids, because she wanted them to learn.

49. Gwendolyn wanted the kids to be happy and to feel good about themselves.

50. Gwendolyn was convinced that Ali‘iloa was prejudiced against her. And I’m
sure, you know, that she had her reasons. And actually, I think she did say that
he used the word “nigger” in a way that she felt was derogatory and
inappropriate in front of her once. I didn’t hear it, I don’t know. But she was
convinced he was racist and she was very convinced he was sexist. Maybe
even more sexist than racist. When he saw her, she said he saw a Black

(table continues)
woman. And that she was not even a human being to him. That she was Black and she was a woman and she was nonhuman.

51. Gwendolyn and I really did have a pretty equal relationship for most of the year. She and I never did have a situation where either she didn't defer to my wishes or I didn't defer to her's. We never had a power struggle until the final three weeks of school. But then, we finally did have a power struggle where I thought one thing should be done, and she thought another thing should be done. And she interpreted this power struggle through the lens of race, class, and gender. Particularly race and gender. She thought my behavior was racist and sexist.

52. Gwendolyn was working with a student. And we were about to go on a field trip. There was only 10 minutes left before we were to get in the van and go on the field trip. And I told the student, “Oh, why don’t you go ahead and just put your books away. And let’s go get in the van and get ready to go. And Gwendolyn said, “No, I want him to keep working because he’s working on his math.” And, you know, she felt like, “Well, the kid is actually doing some work. Let’s let him work these last 10 minutes.” And I said “No, no. I want him to go ahead and get in the van.” And she said “No.” And so, I was really pissed off, because I thought “Well, I’m the teacher in this classroom.” In retrospect, you know, I understand that she was doing what she believed was in the best interest of the child. And probably, you know, if it happened today, I would say, “Okay, Gwendolyn you’re right. It’s good that Keli’i’s doing his

(table continues)
math. And if you want to sit there and work with him, it's fine with me." But anyway, I was really mad all day long on the field trip. And I told her that I felt that she had undermined me in the classroom with the student. And that it was not appropriate for her to do that. And she said, something like "Well, I'm not here to support you." She said, "My role is to be an advocate for these children." I said "No, I'm the teacher in the classroom and you're my assistant. Your role is to support me." And she became very angry because she interpreted that statement as being racist and sexist. Because she felt that after all the months of she and I working together very well, and supporting each other unquestionably, you know, that I had pulled rank on her. That I had tried to marginalize her. That I was not seeing her as a human being. That I was seeing her as a Black woman. And that because she was Black and because she was a woman, it was her job to serve me. To take care of my ego, to take care of my needs. So, she and I, we were civil to each other for the final three weeks of school after this incident occurred. But we never did re-establish the closeness or the trust that we had enjoyed before the incident. I guess the question I have for myself is, "Was I racist and was I sexist in that interaction?" And my answer would be "Maybe." Maybe I was. I'm not sure. But definitely, I was asserting my higher status as the teacher, and therefore the higher ranking professional in the classroom. She was the assistant and I was the teacher. And then, of course, that ties into issues of education. I had the two Masters degrees, while she had two Associates degrees. And then that ties

(table continues)
into issues of privilege. Who’s privileged in our society, and who’s dominated and oppressed. And then, of course, that leads back into issues of gender and race. And so it becomes all very complicated. So I don’t know if I can give a simple yes or no to “Was I being racist and sexist?” But I will say that I did, on that occasion, try to assert my power in the classroom. I wanted her to do something with a child that she didn’t want to do. And I felt like, you know, because I was the higher status professional, that my judgment should prevail. But actually, her judgment prevailed. Because, you know, I backed down.  

I was sad at the end of the year, and she was, too. We were both saddened by the fact that after working together, and having had for most of the year a mutually supportive professional relationship, that we would have a power struggle during the last few weeks of school that would wound us both so deeply. And that this power struggle would bring up issues of sexism and racism and class – you know, oppression, status, privilege.  

Gwendolyn and I have discussed this incident a number of times since the end of the school year. And Gwendolyn pointed out to me that she was only my equal because I allowed her to be. It was my privilege to extend that equality to her. But then, at the very end, when it didn’t suit my purpose in this power struggle, I yanked it away, or tried to. So she’s saying, “Well you didn’t really see me as an equal. You were patronizing me to a certain extent. You allowed me to be your equal. And yes, you always asked my opinion and you deferred to my judgment at times, and you treated me professionally. But when that

*(table continues)*
didn’t work for you anymore, during the last few weeks of school, during that
power struggle, then you pulled rank on me. And then you said, ‘We’re not
equal. I’m your superior. And you should have listened to me because I’m
superior to you.’” And she’s right. I mean, I do think that her interpretation of
what happened is valid, because, in that particular instance, I was more
cconcerned with my status as the teacher in that classroom than I was with the
fact that a difficult student was actively engaged in a productive learning
activity.

Thomas Duke’s Perceptions of Molly Brown

56. I really admire Molly. She’s truly a free thinker. I don’t think she cares what
anyone else thinks. She’s a very unique and adventurous individual.

57. Molly really cared about the kids and their families.

58. She was a strong advocate for the kids.

59. Molly never backed down from a fight – especially when she felt she was
right.

60. Molly was always talking about how she believes that hundreds of thousands
of dollars that were allocated for the AAADTP had been stolen. That the
services were never provided to the children or their families.

61. Molly always championed the “underdog.”

62. Molly is a crusader on the behalf of anyone that she feels has been abused.

Whether it be by a family member or a government system, or you know,

(table continues)
society at large. She has an innate sense of social justice and personal justice. And she does not know the meaning of the word “fear,” or the words “back down.” Molly’s a fighter. I don’t think she’s always real effective because she is so outspoken and frank and direct. She cares about justice, and she wanted to see those children get an education. She fought and fought for years to develop that ADTP. She fought for years against state systems and school systems. She fought so hard to get social services for those kids and their families. I mean, she is such an advocate. A crusader, a zealot, some would say a fanatic. Some would say that she’s paranoid and thinks that, you know, the state is out to get her or that, you know, this business interest is out to somehow harm the poor, or the dispossessed, or the marginalized, or those who have no voice. She believes that, you know, the people of Aloha ‘āina have been exposed to all kinds of toxic wastes and poisonous chemicals. And you know, because she’s so outspoken about these things, I think sometimes people think she’s crazy. But she’s not crazy. And it took me awhile to realize that. But she says what she believes. And you know what? Sometimes she’s right. A lot of times she’s right. And I believe that her primary interest is justice. And seeing that poor young people – abused young people, physically abused, sexually abused, hungry young people, young people that are substance abusers – she sees her role, her calling maybe, as advocating for these people. Fighting for these people. Seeing that these people have enough to eat. Have an environmentally safe place to live, you know. Have medical care. Have the

*(table continues)*
social services that she believes they're entitled to. The psychiatric services that she thinks they're entitled to and need.

Molly and I had some disagreements from time to time. But we never personalized them. She never felt I was trying to oppress her or marginalize her. She always felt that I respected her and supported her. And I always felt that she respected and supported me. Molly didn't feel I was sexist against her. And I didn't feel she was homophobic against me. And we were both *haole*, so there wasn't a race issue. And we saw each other as professional equals, so there wasn't a status issue. So Molly and I had a relationship based on equality and mutual respect.

I'm really grateful to Molly because I could always count on her for support.

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**Thomas Duke's Perceptions of Aliʻiola Kamehameha**

Aliʻiola was very proud of his Native Hawaiian ancestry. And he was very proud of his Aloha ʻĀina community. So, in that sense, he was an excellent role model for our Native Hawaiian youth.

I didn't trust Aliʻiola, and I felt that there was a lot of tension between us.

I felt like Aliʻiola didn't trust me. At least not for several months. Because I was an outsider. I wasn't from Aloha ʻĀina. I was white. And I was gay.

I felt that the kids were acting out a lot of Aliʻiola's prejudices.

Aliʻiola said all these horrible things about gay people. In front of the students. Like, "Oh, AIDS is God's punishment for homosexuality." I mean,
he was real up front about his prejudice against gay people. Even though he would say that it wasn’t a prejudice. He would say, “I’m not prejudiced, because gays really are immoral and unclean in the eyes of God. And it is a crime against nature and a sickness and perverse, you know, they’re perverts. And so it’s not me being prejudiced, it’s just me being realistic.”

Ali‘iloa did not respect me because I was gay. And Ali‘iloa was very vocal about his prejudices against gay people. And the prejudices that he expressed really hurt me. And I tried to make him see, I tried to make him understand. I said, “Ali‘iloa, you know, you’re saying that gay people are like rapists and murderers. And that we’re perverts. And that we’re sick and that we’re dangerous to children.” I said, “But what if somebody said horrible things about Hawaiian people to you? What if somebody said, ‘Oh, you know, Hawaiians are lazy. Hawaiians are stupid.’ You know, all these horrible stereotypes about Hawaiians. These racist, prejudiced statements. Wouldn’t that make you angry? Wouldn’t that hurt you?” But he just couldn’t comprehend what I was saying. To him, Hawaiians weren’t that way and anyone who said that was a racist. But gays were that way, so anybody who said it was just telling the truth. He just couldn’t understand, I think, that what he was saying was hurtful to me. Or, he thought he had a right to say it. He thought that I was so low, because I was gay, that I was so less than human, that I was so sick, or bad, or wrong, or evil, that it didn’t matter if I was hurt. That my feelings didn’t count. If I had feelings they were irrelevant. They

*(table continues)*
I almost drowned on a field trip to the beach. I was caught in a riptide, and I really did think I was going to die out there. I struggled to get back to the shore for maybe 20 or 30 minutes. And I wasn’t willing to ask for help – I wasn’t willing to signal, because Ali‘iloa was the lifeguard, and I felt like, “Well, I would rather drown. I’d rather die out here than have Ali‘iloa save me.” Because in my own mind he was such a homophobe. And I didn’t want to owe him anything. I was so bitter towards him for the anti-gay remarks that he had directed towards me. So I thought, “No, I’d rather just die.” And I was praying to God to help me stay calm. But then I thought, “No, I don’t want to die.” So I signaled for help. And then one of my students, Kuhio, saw me, and he started paddling towards me on his surfboard. And he thought I was playing. He was laughing. Because he thought I was playing a game called “Lifeguard.” Which is a game they play. And so he laughed and laughed. And he couldn’t hear me because the waves were roaring. So I mouthed to him, “Kuhio, I’m drowning.” And he laughed. And I said, “No, really, I’m drowning.” And then he had this real panicked look on his face. And I thought, “Oh God.” You know, I thought, “If he panics, then he’s going to be in danger, too. We’re both going to drown.” But then he didn’t panic. He was so scared. And I was so proud of him because he paddled over to me, and he said, “Oh, no, Mr. Duke, you’ve got to hold on to it like this.” And then he took my arms and showed me how to hold on to the surfboard. And then we

*(table continues)*
were both hanging on to it. And we were caught in the current, and we couldn’t get out. And he was really scared. But I was relieved, because I thought, “Well, at least we’re both on this surf board. So, you know, as long as we hold on to this surf board, we’re going to be okay.” And by this time Ali‘iloa was swimming out to help us. And after he reached us, it took the three of us maybe 20 minutes to kick our way out of the current, holding on to the surf board, and then to swim back to shore. So Ali‘iloa and Kuhio, they really did save my life.

72. So, of course, I have mixed feelings about Ali‘iloa. Because, on the one hand, he caused me a lot of grief. But then, on the other hand, he rescued me – he saved my life. And so, to hold a grudge against someone who saved my life – that would be really petty, wouldn’t it?

73. I recently saw Ali‘iloa. And he told me that he’s not prejudiced against gays anymore. That before, he had anger and hatred for gay people, and that he had used his religion to justify this anger and this hate. And he apologized to me. And he said he thought I was an excellent teacher. And that he feels it was a blessing from God that he got to work with me. And I believe he was being sincere.

74. Ali‘iloa seemed genuinely wounded when Gwendolyn said that she felt that he was prejudiced against African-American people. He told me, “You know Thomas, it really hurt me when Gwendolyn said that I was prejudiced against African Americans because I identify more with Black people than I do with

(table continues)
white people. Because I feel, well, Blacks were oppressed by the haole just like Hawaiians were oppressed by the haole.” So he identifies as an oppressed person and doesn’t see himself as an oppressor.

75. Ali‘iloa always said he loved those kids. And I believe that he did. And certainly, most of the young men in our program really looked up to Ali‘iloa – he was, like, their hero. He could have been a very powerful role model, and maybe, in some ways, he was. But if he had treated Molly and Gwendolyn and I with respect, you know, from the very beginning of the program, and if, early on, he had worked with us instead of against us – then I think we could of given those kids a truly excellent educational experience.

76. I don’t think that Ali‘iloa treated the two young women in our program with fairness or respect. I think he was very sexist. I think Gwendolyn and Molly were right about that. And he said things that he knew would upset the two young women. Like, you know, he would say things like, “Oh don’t get your panties all knotted up,” if they were upset about something. Or one of them had a brother that was in prison. And he would say, “Oh, you know, your brother’s getting fucked up the ass” or something like that. You know, knowing that it was going to set her off. That’s what it seemed like to me – that on a number of occasions, he intentionally provoked this young woman.

77. In some ways, I think Ali‘iloa was the scapegoat for all the things that were going wrong in the program.
Table D2

"Statements of Meaning" Generated Through Molly Brown's Participation in the In-depth Interview


1. In 1993, I was recruited by the State of Hawaii, Child and Adolescent Mental Health Services Division (CAMHSD), to develop and implement a program specifically for Aloha ‘Āina youth with emotional disabilities and challenging behaviors.

2. Kanani Pelekane, a local Hawaiian activist, recruited me. She said, “Molly, if you don’t take this job, our children won’t get anything. Because it’s there. The money’s there to develop this program. You’ve got to take this job.” And she also said, “You’re the only one I know that would be able to stand up and fight for these kids. And be able to take the pressure.” And she was right. I stayed there long enough to develop and implement this program. And I’m still here.

3. I was told that I would be under the direction of the Honolulu CAMHSD, and that I would not have to go through the County Division for anything. I was glad to hear it, because the County Division had a reputation of spending Aloha ‘Āina’s money and not giving Aloha ‘Āina any services or any assistance or any support, whatsoever.

(table continues)
4. I was hired to rewrite the ADTP that had been designed for Aloha ‘Āina youth in 1989, but had been defunct, due to the fact that they didn’t have the staff to fill any of the positions. Especially the social worker position, and the head of the ADTP, which is the position I was hired for.

5. Three months after I started to work for the Department of Health (DOH), I completed and submitted the proposal for the ADTP, complete with staffing, a mental health curriculum, and a behavior modification program.

6. My submission was made to DOH on March 3, 1994, and from that day to this day, I never got a response. I never got approval.

7. I never got anything from the DOH that was promised to implement this ADTP.

8. My entire first year was spent identifying students that needed an ADTP. And, by the end of that school year, I had identified 90 kids.

9. Most of the kids that I was identifying, I had been affiliated with for years prior to my work with the ADTP, because I had been recruited to the islands 10 years prior to that as a child protection worker.

10. In less than one year’s time, I had four different supervisors from the County Division.

11. In November, 1994, Dr. Carla King, who was in charge of the County CAMHSD, came to Aloha ‘Āina, confiscated all my records on these kids, and closed the doors on our program. She said, “There is no ADTP.”

12. This was devastating to everyone involved. I even had several kids in the 

(table continues)
room at the time, trying to get some sort of services, when Dr. King made this announcement.

13. I continued my fight to develop an ADTP program because that is what I was hired to do.

14. I was kind of a thorn in the side of the Department of Education (DOE) because I was a DOH employee on a DOE campus. During those years, I reported several inappropriate actions by teachers. Where they were swearing at kids. They would pinch the kids. They would call the kids names. My own employee, a DOH employee, even slapped one of these students while on a field trip. I also reported the janitors for smoking on campus when they weren’t supposed to.

15. I just kept writing letters to the Governor, the state legislature, the DOH, and the Department of Education (DOE), letting them know that nothing new was in place for these kids in Aloha ‘Āina.

16. The 90 kids that I had identified still did not get any mental health services because the DOE had some special ed. programs that they would put them in, and then say that that’s all they needed. The DOE claimed these students didn’t need any other type of assistance.

17. A lot of these kids were slipping through the cracks at this time, because there was nothing in place for them in terms of services.

18. There was this news reporter from Honolulu – Kealoaha Waiʻaleʻale. And her grandmother, I believe, was from Aloha ‘Āina. So, she took a special interest

(table continues)
in this community. And somebody put a bug in her ear about the ADTP program that didn’t exist. So, she came over to my little cubbyhole and wanted to do an interview. And she did, like, a special interest story on how the kids in Aloha ‘Āina were not getting any mental health services. This was 1995.

19. I told Kealoha [the television news reporter] that the State of Hawai‘i had allocated $289,000 each year from 1989 to 1994 to fund an ADTP for Aloha ‘Āina youth, and that no services had been provided. I said, on television, that I was going to go to the President of the United States, if necessary, to find out what happened to the monies that had been promised to the AAADTP.

20. This story was broadcast statewide. I have a copy of the tape. This story played for a solid week on Channel 9, in Honolulu, and everybody in the state was up in arms.

21. I was told that if I ever did anything like that again I would be fired.

22. One of the mental health social workers from Aloha ‘Āina went to a meeting in Honolulu where a doctor from the DOH actually stood up and gave a report about the AAADTP. I also have a minutes of that meeting. Where he told everyone at the meeting that the ADTP in Aloha ‘Āina was up and running, and that there was a new social worker. And this new social worker, who was me, was just doing wonderful things with these Aloha ‘Āina kids. And this was, of course, the biggest load of bull. Because there still was no program!

23. So, of course, when we did go on TV, this was also brought out. That there’s
been misrepresentation and misinformation given to the taxpayers and legislature who actually had allocated the money for the AAADTP.

24. I felt quite good about what I had done, however, because, at least, it brought it all out in the open. That someone was not telling the truth about what was going on at the ADTP in Aloha ‘Āina.

25. As soon as school started in September, 1995, the school principal presented me with my new location, which was a janitorial closet. And we were glad to get it, because it was, at least, a space for the kids.

26. By the end of 1995, we still had no program, but we did accomplish several things.

27. I had on-going groups where I was bringing in some local people that I was able to pay with some “flex funds” from the DOH.

28. We had some creative arts programs where we allowed the kids to do artwork.

29. We had some after-school programs where I hired some local people to take the kids to the beach and take them fishing. And we cooked the fish out there at the beach. I called it my life skills portion of the program.

30. I had a teen group. We called it “Teens Helping Teens.” Mainly, it was a self-esteem building group. There were about 12 very active students, all of which were Special Ed. students.

31. These youth could come in my room and talk about their problems and not feel bad about themselves.

32. They would come in, in the morning. One of the most controversial of all
these students was a transgendered youth, who had quit going to school because she had been harassed in school over, she was a boy wanting to be a girl. So, I had Dr. Larry Jones, from the County, who is a psychologist, come over and do psychological testing on her, to give her a diagnosis. And at that time, the transgendered youth diagnosis was like one of the first in the state. And this student had completely quit going to school.

33. I started the first group for these kids where I allowed them to be themselves. The grandmother did not want the youth to be māhū ["transvestite"]. The mother had died when she was two. And she lived with a grandparent who was not accepting of the fact that she wanted to be a girl. So I went to the grandmother and told the grandmother "I don’t care if she’s a girl or a boy. All I want her to do is come up and get her education." And I said, "If she wants me to call her, you know, whatever she wants me to call her. I’ll call her that and accept her as that because it’s not my decision to determine what gender she is. I just want to make sure she gets an education."

34. And this was the breakthrough for this student, as well as many others, because that year the principal of the high school, who was now Mrs. Ruth Ka'ahumanu, told me that I was going to have to quit promoting these transgendered youth, because I was going to have problems on my hands later on, because there were so many that wanted a separate bathroom. And I said, "Well you have to give them a separate bathroom because I have a paper to prove that this is the reason why she is making F’s and not attending school.

*(table continues)*
And under the law, you have to provide this child with an appropriate education. And if that means giving her a separate bathroom, then that’s what will have to happen.” And sure enough, it did happen, and now on that high school campus, the māhū do have a separate bathroom. I was allowing her to use the teachers’ restroom, because I knew the traumatic experiences that she had had by going to the boys’ bathroom, where she had been brutally beaten up.

35. This transgendered youth actually made history in Aloha ‘Āina because she was the first transgendered youth to graduate with her class, wearing the white graduation gown that the girls wore instead of the green gown designated for the boys. She is now attending a community college.

36. That year, 1997, I took 13 of these youth to the “County AIDS Dance-a-thon.” Those ADTP kids still hold the plaque for the “County AIDS Dance-a-thon,” as they were the kids who got the most pledges and raised the most money.

37. When I took those kids to the “County AIDS Dance-a-thon,” I took some parents with us, too, as chaperones. And for some of these kids, it was their first time to ever leave Aloha ‘Āina.

38. There was a DOE person at that time called Anne Samuels. She was very instrumental in helping us get a lot of the things that we did get through both the DOE and the DOH by writing letters and showing the need and giving statistics and things of that nature. However, we still, at this time, did not have what was really appropriate for these kids, which was a certified teacher.

(table continues)
Basically, I was a single social worker doing the job of seven people. Because there was no teacher, and there were no support staff. I was the only one. There was no one else there for those kids.

Finally, in 1997, the kids got a classroom. And we were so excited.

We also got a therapeutic aide, who was hired that year – Ni‘ihau Pelekane. He was a local from Aloha ‘Āina. He was an ex-University of Hawai‘i football player. And the students really liked him. He did a number of culturally appropriate activities with these youth.

The DOE also hired a substitute teacher – Mr. Larry Rivers. But he wasn't a certified Special Ed. teacher – and he wasn't qualified to work with those kids.

Mr. Rivers and Mr. Pelekane worked with the kids on academics in the classroom, and I provided mental health services in my office/janitor's closet.

But the administration at that high school kept sending new kids to spend all day, everyday, with me in my office/janitor's closet. These “new” kids were supposedly students who were “transitioning” into the ADTP.

Basically, what I was doing was babysitting a lot of oppositional/defiant kids.

By this time, in 1997, the high school had hired Mr. Thomas Duke to do a remedial reading program. And I met up with Mr. Duke, and I was like, “Oh God, I have all those kids in there. You got to get these kids involved in your reading program.” Which he did. But that was the only help that I know of that these “new” kids got that year.

These kids called that janitor's closet “the Prison.” And I was “the Warden,”

(table continues)
because there was nothing going on in there.

48. We did, by that time, have a computer that they destroyed. One of them threw the TV that we had gotten across the room. Everything in that room, that janitor's closet, was destroyed.

49. These students were in the 10th and 11th grades. And they couldn't read. And they were frustrated.

50. And they had received no mental health services, whatsoever. Nothing!

51. Often, I was alone in that janitor's closet with six or more oppositional/defiant kids that had no respect for anything.

52. And, twice, I was locked in that janitor's closet with those kids. No way to get out. There were no windows. And I was shoved. I was harassed. I was threatened on a daily basis.

53. I had been assaulted. My son had been threatened by one of the students that had pushed me, shoved me, slammed the door on my hand. One of those kids brought a gun to school. One of those kids had been arrested numerous times for harassment of teachers. He even hit a teacher. Also, my car had been vandalized, twice.

54. In October, 1997, I drove up to that campus, and I just couldn't take it anymore. I told my son, "Take me home. I'm not going to work until they give me a full staff of people that really knew how to work with these kids."

And you know, support from my DOH, you know, with these kids, because these were new kids transitioning into the program that had received nothing.

(table continues)
It was like we were starting from scratch, and they were only getting the reading program with Mr. Duke, and that was all they were getting. And the rest of the time they were in there with me, in that small janitor's closet.

55. So at this time, I refused to go to that campus. I said, "I will not go back until they bring on some support staff for me and, you know, give me the opportunity to get these new kids tested. And do everything that was supposed to be done with these kids."

56. I was physically ill due to the stress. So October, November, December and January I was out of that program. Completely out. But my four kids that had been involved in the ADTP before, I wasn't worried about them. I knew that they were going to graduate. And they did graduate. All four of them. However, their attendance did drop during that period of time. They would call me at home and say they weren't going to go to school if I didn't come back. And they refused to continue with Mr. Rivers because he didn't know what he was doing. But I encouraged them, "No, just stay there, stay there, stay there."

57. Well, sure enough, when I returned to school in January, they brought in a supervisor from the County that was designated for Aloha 'Āina. She was to assist in helping me develop the ADTP. This was a wonderful thing to me. I even dropped my lawsuit against the State of Hawai‘i - I already had major discrimination issues with them. I also had been assaulted and harassed and several things had happened to me during my tenure at the AAADTP.

*(table continues)*
After I returned to the campus in January of 1998, we began planning the new ADTP.

And the DOE built a special portable classroom for our new program, one with a time-out room inside it.

Finally, we were ready to begin!

Molly Brown’s Perceptions of the AAADTP: 1998-1999 Academic Year

The 1998-1999 school year. This was the ultimate for me. This was my dream come true for the adolescents of Aloha ‘Āina.

We finally had a certified teacher.

And eventually, we got an educational assistant (EA) who was qualified to work with ADTP youth.

The ADTP also had a recreational component, for which a recreational aide was hired. Of course, his title was “recreational therapist.”

Ali‘iloa did not have the credentials to be considered a therapist. He had not graduated from college. And he was not a certified mental health practitioner.

I tried to convince my supervisor, Julie Thompson, not to put the word “therapist” in his title, but she would not listen.

I told my supervisor that I thought it was going to cause problems, later on, because I noticed that Ali‘iloa had started trying to do some type of counseling, or whatever you want to call it, with some of these kids. I tried to discourage that, because I didn't want to get his role mixed up with that of the

(table continues)
new therapist that I thought would be coming on board. Of course, we didn’t get a therapist until mid-March, some seven months into the school year.

68. Early on, it was quite a chore getting the staff to work together as a team because we all came from different backgrounds.

69. We had to learn to work as a team. And how to have fun as a team. And how to work with groups. And how to accept each other as we were. It was a learning experience for all.

70. We went on field trips at least once a week. We took the kids to the beach. We went fishing and surfing. We took them to play golf. We went to the rainforest. And we went hiking in the Noélan Valley, up by the waterfalls. The kids had a lot of fun.

71. But the main aspect of the program was the academics. It was something that we had been fighting for, pulling for, hoping for, praying for.

72. And now that we had a solid academic program in place, I was determined that I was not going to let anything stand in the way of this teacher’s abilities to teach these kids and bring them to their highest potential, as I knew that he could.

73. And he did. It turns out these kids had an academic experience that I firmly believe they won’t ever have again. Because they won’t have that same team that I felt was most necessary at that time in their lives to bring them to this point.

74. We felt very good about what was going on.

(table continues)
September and October we found to be a little rough because we had a substitute EA, Joey de Jesus, who really wasn’t qualified, and who really didn’t understand what his role was there.

He was supposed to be helping Mr. Duke with academics, but it ended up he was more or less into what was going on with Ali‘iloa Kamehameha, and the recreational component of the program.

So for the first two months, we really kind of pushed, pushed, pushed for the academics more than anything else. And we were getting some pretty fair results, orientating the kids into actually doing school work on a daily basis. And giving them some good rewards and incentives.

In October, Gwendolyn Fairfax was hired as the EA. And she replaced Joey, which made the perfect mix of staff.

Both Gwendolyn and Thomas were very respectful of my authority, and of my position in that program. Unlike Ali‘iloa, of course, who was against me even telling him anything.

I think that the mutual respect that Thomas, Gwendolyn, and I had for each other is what made our team so successful.

To me, the key to our success was the fact that we did have a team, even though one of he team players, Ali‘iloa, became quite “sick.”

Whenever Ali‘iloa had the opportunity to be alone with the youth – on the basketball courts, for example, or during certain recreational activities – he did and said some very inappropriate things that caused friction between the

(table continues)
students and staff.

83. I believe, for example, that Aliʻiloa told those kids that we – Gwendolyn, Thomas, and myself – that we didn’t really care about what happened to them. That we were just there for a paycheck.

84. And so, when Aliʻiloa began to try to undermine some of the decisions we had made as a team, Gwendolyn, Thomas, and I stood firm on, “We do everything as a team.”

85. We would not allow any one team member to control what was going on with this group.

86. And so, it made our team, the bonding of our team, even stronger once Gwendolyn came on, because Aliʻiloa began to see that Gwendolyn, Thomas, and I were a stronger force than he was by himself.

87. I think that we were all under a lot of stress towards the end. The working relationships between Thomas and Gwendolyn, me and Thomas, me and Aliʻiloa, it all equals to a team.

88. And as a team I think we worked really good. Because Thomas, Gwendolyn, and myself – we overcame many of the obstacles that Aliʻiloa put in front of us. Because we had three against one.

89. And actually, it was more than three against one, because some of the independent service providers, who had been contacted out to provide specific services to individual students – they also offered us their support.

90. For example, Malcolm Powell, the anger management counselor, was a very

*(table continues)*
good team player, and he was very supportive of what we were doing. And he also recognized problems with Ali‘iloa.

91. And Lehua Keli‘iwaiwai‘ole, the family preservation therapist, was also working with one of our high-risk kids, and she had witnessed and heard some of the things that Ali‘iloa had done with the kids in our program. And she, too, expressed to me, and to other team members, that she recognized Ali‘iloa’s behavior as inappropriate, and that she felt that it was not the Hawaiian way, and that his attitudes were not in keeping with the *aloha* spirit.

92. I think her support, and the fact that she continued to show up even though she felt there were so many inappropriate things going on in our program helped our team hold it together even more.

93. All of the team members were under a lot of stress, due to what was going on in the program. And I think that all of the stress at that time stemmed from our controversial staff member, Ali‘iloa, who was causing havoc with the other team members.

94. My supervisor, Julie Thompson, acted like it was no big deal. All of the problems. All of the stress. But then she wasn’t there on a daily basis, and she didn’t witness the things that we witnessed.

95. My supervisor only came to the after daily after-school team meetings once every week or two, and by that time of the day, we were all willing to just forget all had happened, have our little meeting, go through the situation with what had happened with the kids, and just go home. Because by this time, it

*(table continues)*
had almost become intolerable for us all to be there. You know, we were practically counting the days to the end of the year.

96. The kids started regressing. And this is when me, Thomas, and Gwendolyn told Julie Thompson that if she didn’t bring on a therapist, we were all going to walk out. Because we needed that therapist to come in there, you know.

97. The students received no mental health services for the first seven months of the school year. But finally, in mid-March, we got a therapist. Julie Thompson, who was the supervisor, was going to try to use this therapist to calm down, or to assist, the staff, regarding the problems that we were encountering with Ali‘iloa.

98. Antonio Garcia was the therapist that they brought to the program on March 15, 1999. He was not really a good therapist to begin with. And his duty was to work with the kids, not the staff.

99. You know, I mean, I didn’t want to take time away from the kids to have the staff have “group therapy” with Antonio Garcia.

100. It was really kind of falling apart towards, you know, April and May, and I think we were counting the days to the end of the school year. Because it was getting to be, you know, quite unraveled towards the end, there.

101. Antonio had begun his therapy with the kids and their families, and these families weren’t really satisfied with what was going on. However, this was the portion of the program that they had not been getting, so the rest of us pushed for them to get their family therapy.

*(table continues)*
102. We made it through that school year and felt really, really good about how well the kids did.

103. We had one student who made the Principal’s List. We had three that made the Honor Roll. We had four that had gone from all F’s and all absenteeism, to “A’s” and “B’s.”

104. Even when we had the students consistently making the Honor Roll, there was not one DOE or DOH person that came in that classroom and congratulated those kids and praised those kids. And those kids just absolutely thrived on praise.

105. And one thing that I found Thomas, Gwendolyn, Ali‘iloa and myself doing so much of was praise, praise, praise. Positive reinforcement. Buying them things. Getting them things from Children’s Advocacy group. Getting them incentives that would really make them know that their hard work was being appreciated, and that we were so proud of them.

106. The boy that made the Principal’s List didn’t even go to the Awards Banquet because he felt so left out of the realm of the high school. He didn’t even go home and encourage his parents to attend.

107. I felt that he should have been recognized as someone with a learning disability, and with emotional disabilities, who had come so far, and had made the Principal’s List.

108. And I feel that probably that’s why this year, he could care less, and why he doesn’t even come to school. Because he was not even given the proper...
I don’t think that anyone besides the ADTP staff, and the parents, of course, did recognize these kids as doing so much better than they ever had in their life.

Nobody ever looked into the fact that we had four kids on the Honor Roll before they decided to shut the program down.

And now, there is no ADTP. There is nothing in place for these kids.

We only had one kid that failed school that year, and one that dropped out because he became addicted to ice [crystal methamphetamine]. The staff recommended a residential treatment facility for that student.

Overall, we had an exceptional year. We had a great program.

Even if I never see it again, I will always know that what I dreamed of, and what I researched and wrote, and then implemented for one year at the AAADTP, was the best year, ever, for all those kids.

Our team allowed these students to be who they really are.

We allowed their emotions to come out on a daily basis.

Nothing these kids said or did shocked us.

We all – Ali‘iloa, Gwendolyn, Thomas, and myself – treated them as we would our own children.

And I believe that was a major reason why the program was so successful.

And why the parents of these kids saw such drastic changes in their kids.

And why every single one of those parents now wants their child to have an (table continues)
ADTP. And, you know, is begging for it. And is reporting it to the Felix people that the DOE and DOH are out of compliance with the Felix consent decree. These parents want to know, “Where are the services for my kid?”

121. This is already the 3rd quarter, and still, there is no program in place for these kids.

122. And even though those kids’ IEP’s [Individual Education Programs] still read, “Adolescent Day Treatment Program,” there is none. And so, the DOH and the DOE are really very much out of compliance.

123. One of the really sad things that I see right now is that the kids that I identified in 1994, are now coming into the adult mental health office trying to get services as adults, and trying to get SSI benefits because they were diagnosed as having mental health issues, as well as academic issues way back in 1994, and they were never given the appropriate services. Therefore, they are now in need, and their own children are in need, of DOE and DOH services.

124. Abuse and neglect is a vicious cycle. And anytime you don’t help the person that is identified as needing help, what happens is the cycle is not broken. And so it feeds on down into their offspring, and then into their offspring. And so on, and so on.

125. I would say that out of the 90 kids that I identified in 1994 as needing ADTP services, 80 of them, you know, have kids of their own that are entering the system now. And you know, the ones that did get some help, they are the ones that are demanding that their kids get tested, and you know, get early

(table continues)
intervention, which is what it’s all about to begin with.

126. And so I think it is very sad that nobody recognized these kids’ needs before they came to high school.

127. I do believe that every single one of our ADTP students grew in every way during the 1998-1999 school year – socially, emotionally, academically.

128. These students now know within themselves how much they really did grow. And what we taught them, as a team, they will never forget.

129. And that’s why the parents and the kids in that program, they can’t, they won’t settle for less.

130. And that’s why it’s such a controversial thing now. Because all the people in all the high-up positions are questioning now, “Well, what happened? Why did they close down the ADTP? How did that happen?”

131. And now, of course, the principal that was there is gone. And you know, the new one, all she has to say is, “Well I can’t speak for Mrs. Ka‘ahumanu. I wasn’t here when it was closed down.”

132. So, you know, it’s just another way that DOE and DOH can get away with not giving the money or the tools or the recognition to the students and parents of Aloha ‘Āina.

133. And now that the standard has been set of quality education, the highest that they could get, the people here will not be able to accept less. And so those particular parents and those particular students that we touched will never allow their own children to not have a person that is properly credentialed,

(table continues)
properly educated, and so on. So this is our future. These students and their children.

134. So that's why I'm very optimistic. Because we gave a certain group of students who realize what it really means to have a good education and a good well-rounded program. And now they, and their parents, will refuse to accept anything less.

135. We empowered those families by providing them with a decent education and appropriate mental health services. And now, they know that they can be self-advocates.

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**Molly Brown's Perceptions of Herself**

136. I'm American Indian and Swede.

137. I identify myself as a White Southern Woman.

138. I've always been the rebel, so to speak. I was always for the underdog.

139. In Louisiana, I attended a historically Black university during the civil rights movement.

140. *I was the first Caucasian woman to ever attend George Washington Carver University, which was an all-Black university in Baton Rouge.*

141. The university that I graduated from is not predominantly Black. It was not even integrated until 1967.

142. But I went to an all-Black university in Louisiana to receive drug and alcohol rehabilitation training. I was certified as an alcohol and drug rehabilitation

*(table continues)*
440
counselor.

143. I worked in a predominantly Black agency, and in an all-Black neighborhood.

144. I moved to Aloha ʻĀina to work with the Hawaiian people.

145. Everyone on our ADTP team grew as a result of all that we went through together. As far as my own personal growth, I think it was like a leap. Because I got to see what a credentialed teacher could do with these kids. Which has given me, of course, the incentive to go back and not become stagnant on Aloha ʻĀina, like most people do when they just come here with a Bachelor’s degree. You know, now I’m even wanting to go for my Ph.D.

146. I am currently working towards my MSW. *

147. If I had not worked at the ADTP, I would have remained stagnant, because I would have said, “Well, all I need for this job is my Bachelor’s.”

148. It personally took me to another level of knowing that it is the people with the Ph.D.’s and the Masters and higher that are the ones that make decisions regarding programs such as the ADTP. And without that credential, you know, I may never get the chance again to put together a program like this.

149. To see people with no more education than I have, but who have the higher position, come in and say, “Yes or no.” Or be able to say “No you can’t have this.” Or, “Yes you can have this.” And knowing that you know what you’re doing, but you have no power. Because the people with the power are the people with Ph.D.’s. I mean, the clinical director is a psychiatrist. So you

* Note. Molly completed her MSW degree in 2002.

(table continues)
know, if I want to go that route, then I got to go higher and higher, in terms of my education.

150. With a Ph.D. or a Master’s degree, I can be a more effective advocate for high-risk youth and their families.

151. The only reason why I did not go for my Masters before now was because I was diligently working towards what happened at the ADTP in the 1998-1999 school year. Because if I had left those kids, they would have had nothing.

**Molly Brown’s Perceptions of Thomas Duke**

152. I thought that Thomas Duke was perfect for the ADTP. He had all the necessary skills. He had worked at ADTP’s in New York City. He had a Master’s degree in Special Education. And he knew how to handle oppositional/defiant students.

153. Thomas developed a curriculum based on Hawaiian studies. Everything he taught those kids – reading, writing, social studies, science – everything was related to the Hawaiian culture. And that’s why I believe it was such a successful year. Because he made the curriculum, and he gave the kids the well-rounded academic program that they desperately needed.

154. I thought that Thomas and I had an excellent working relationship. We understood each other’s roles. We supported each other’s roles. So my working relationship with Thomas was a mutual respect campaign that ended up giving the kids the most rewarding year that I believe any of them have ever

*(table continues)*
had. And maybe will ever have again.

155. I have been knowing most of these students for the past 10 years, which means they were in elementary school when I first knew most of them. And to see those kids that had come up to the high school and had immediately started making F’s and not coming to school. And every one of them being, you know, smart, with Oppositional Defiant Disorder as their main diagnosis. To see them be able to show everyone what their potential was, I give total credit to Thomas for that. For the academics.

156. Thomas Duke was able to bring out the highest potential in each and every one of them. We had one student who made the Principal’s List. And three that made the Honor Roll, consecutively, for three semesters.

157. I kept the students’ portfolios. So I can prove the quality and the quantity of the work that these kids did.

158. Sometimes, I go to meetings and I hear people say, “Oh, well, they’re just special ed. kids. They can’t do this or they can’t do that. You can just give them a grade and they’ll go on.” These kids and their parents will not even accept that, now. They don’t want anybody to just give them a grade after seeing the kind of work that they now know that they can do.

159. Not only did Thomas give our students the education that I had been saying they needed, he promoted the program in such a way that now the standards of what our students and their families will accept is much, much greater than ever before

*(table continues)*
160. I believe that is why, when the kids this year had no certified teacher, the very first thing that came out of their mouths was, you know, “We know what a certified teacher is about because Thomas Duke was certified and he knew what he was doing. These teachers are not certified, they don’t know how to work with us, and they’re not working with us. You know, they’re not giving us any education.”

161. These kids now know the difference between someone who is credentialed and qualified to work with them and someone who is just stuck in that room with them and who gets a paycheck to baby-sit them.

162. So now, when the people from the Felix consent decree come around, they get an earful from the parents and from the kids. And Thomas Duke’s name always comes up as being a major positive aspect of the ADTP.

163. Thomas Duke’s name has been brought up many, many times, even by one of the most defiant students, who actually had the police called on him two or three times for terroristic threatening. This student said, “I never thought I would say this, but I really miss Thomas Duke as my teacher. He really taught me a lot.”

164. And every student in that room, and every parent of those students, made similar statements. Even in the courtroom, Thomas Duke’s name was brought up as being the only certified special ed. teacher these kids have ever experienced.

165. Even to this day, when you talk to one of their parents, they will say, “Thomas (table continues)
Duke.” Mr. Duke is who allowed their kids to show their potential.

166. Even now, when I talk to the parents, I always say, “Oh, I heard from Thomas. He’s still in school.” And, you know, they always ask me, “Is he coming back?” And I always tell them, you know, “Could be, maybe, we don’t know. We have to see what the future holds. But for right now, we need to still fight for a credentialed person to be with those kids in our ADTP.”

167. Without Thomas being there, none of us would have been able to grow as much as we all did. And I’m speaking of staff as well as the youth. Because he brought to the program something that none of the students had ever had to deal with, and that was the realization that we are all equal, and we should all be treated equally as far as what we choose to be or do.

Molly Brown’s Perceptions of Gwendolyn Fairfax

168. When Gwendolyn Fairfax was hired as the EA for the ADTP, I was especially very pleased.

169. Gwendolyn was new to the school, and new to the program. She had never worked in an ADTP before. But she was very open and willing to learn.

170. Gwendolyn’s working relationship with me was very good because I felt that she respected me as a 30-year veteran social worker.

171. She worked very well with me because on a daily basis she would ask to get feedback from me on whether or not I felt that she had handled the situation appropriately with the student or not. I felt that was very respectful on her

(table continues)
part.

172. She had children of her own, and she sometimes asked me for advice about her own children, because she was a single parent, and so was I.

173. I believe that I helped Gwendolyn and her children be able to be more open to remaining in Aloha 'Āina, because it is very hard for newcomers, or outsiders, so to speak, to come to Aloha 'Āina and stay and be able to make it.

174. She made the perfect partner for our teacher because she listened. She was a quick learner. She saw what points the teacher was trying to make. And she would make sure that the kids got the point.

175. She respected Thomas because he had worked in the past in a program similar to ours in New York City, and he had worked with many high-risk adolescents.

176. I felt that Thomas and Gwendolyn had a very positive relationship.

177. For Gwendolyn, I felt that working at the ADTP was a real good learning experience, and she took full advantage of it.

178. I think Gwendolyn decided to continue her education after working with Thomas and myself. Because she understood how important the education aspect of it was, in that no matter how good you are with the kids, if you don’t have the credentials to work with them, you will not be able to get a job. Which, you know, prompted her, I believe, to continue her education. Which is what she is now doing.

179. I think that, for Gwendolyn, coming to work at the ADTP was really a turning point in her life.

*(table continues)*
At first, I thought that Ali‘iloa was great because the kids respected him and he was very respectful to me.

At first, I thought, "Wow, he’s the best thing that could have happened to us. Because he’s Hawaiian, and he’ll be able to convey to the rest of the Aloha ‘Āina community how good this program really can be for the Aloha ‘Āina youth when we have the appropriate people on staff.

I thought that he might get some of the local Hawaiian people to see that these kids had been neglected by the State of Hawai‘i.

I thought that Ali‘iloa might even be able to get some grant money for the program.

I also thought that Ali‘iloa was culturally appropriate for our program, because he was Hawaiian, and so were all the ADTP youth. So we needed that. We needed a Hawaiian man to work with the kids.

Thomas, Gwendolyn, and I – we wanted Ali‘iloa to teach the kids all the Hawaiian values that he wanted to. Whatever he wanted to teach them, we were willing, as a team, to support it, so long as it fit into the day as far as the kids getting their academics.

In other words, in the beginning, I thought that Ali‘iloa was the key to the success and continuation of the AAADTP.

But it didn’t turn out that way. Because Ali‘iloa believed that he was the only
team member culturally appropriate for this program. He thought that he was the only one that should be teaching these kids.

188. Ali‘iloa took on the role of the Hawaiian activist. He was trying to use these teenagers as the starting point for developing what he called the “Hawaiian way.”

189. Ali‘iloa thought he could take these ADTP kids and teach them the “Hawaiian way” without the help of the gay school teacher, the haole social worker, the Black American EA.

190. I believe that Ali‘iloa felt like, “Oh, I can’t let these haoles, and this Black person, and this gay person be who these kids respect.”

191. Things got really out of control with Ali‘iloa. He began to undermine things that the other team members were doing.

192. For example, one of the Oppositional/Defiant kids had been put on medication, and this kid was told that the only way that he would be allowed to remain on the campus was that he take his medication. Ali‘iloa took it upon himself to tell the boy and his family that it was not the “Hawaiian way” to put kids on medication. And that he didn’t feel that the student needed those meds. Ali‘iloa encouraged the boy not to take the medication.

193. When it was brought up at one of our staff meetings that Ali‘iloa had discouraged this student from taking his meds., Ali‘iloa totally denied that he had done anything inappropriate or wrong. And he kind of reverted back to, you know, that everything he was doing was to help these kids. It was almost (table continues)
like Ali‘iloa was trying to say that Thomas and Gwendolyn and I were not on the same level as he was, as far as being into helping the kids, because he was Hawaiian and we were not.

194. And when this was brought up to my supervisor, like many, many other things that happened, that, too, was never really discussed in any other way than, “Well, it’s done now.”

195. And so this student never did take his medications.

196. And he ended up failing the 7th grade for the third year in a row.

197. A residential facility was recommended for this youth.

198. This particular youth really got into the Hawaiian activist role that he had learned from Ali‘iloa Kamehameha. And to this day, to this moment, he is still in a residential treatment program. And he is still very prejudiced against anybody who is not Hawaiian.

199. It was like Ali‘iloa tried to brainwash these youth. And out of all the students we had, this youth is the one that grabbed it, and said, “This is what I want.” It was like becoming a gang member.

200. And if Gwendolyn and Thomas and I had not been there, as a team, Ali‘iloa would have gained more momentum with the rest of these kids than what he actually did. But because the rest of them actually had positive relationships with the other three team members, he was not able to get to them as easily.

201. From the very beginning, there was a power struggle between myself and Ali‘ilca.

(table continues)
Ali‘iloa would always blame me whenever we had a disagreement.

He began to talk about me to the parents.

He told one of the parents that I was lying on him in my records, in my mental health records, and trying to get him fired. And this was really something that was real inappropriate. Because some of the parents didn’t trust me in my position, and I had been there all this time for those kids. And it made some parents think that I really was against these kids getting what they needed.

Ali‘iloa also told some of the parents that, you know, I didn’t want him there because he was Hawaiian. He said I was prejudiced against Hawaiians. And that I was prejudiced against him teaching the “Hawaiian way.”

When Ali‘iloa and I would argue over how to handle certain situations involving the kids, he would use his, “That’s the Hawaiian way. You’re not Hawaiian, so you don’t know. You wouldn’t know how it would be to do this or to say this.” So I would always come back with, “You don’t have to be Hawaiian to be, you know, truthful. You know, there’s certain qualities that everyone needs to work on. Not just Hawaiian people.”

And so I would have to remind him that I had been there in Aloha ‘Āina for 10 years fighting for the Hawaiian people. So I wanted to make sure that he was aware that long before he even came to that program, I had been fighting for the Hawaiian people, you know, in every job that I had had.

I had been involved in quite a few Hawaiian cultural issues over the years, and I was very much for the Hawaiian people. So for Ali‘iloa to be turning that
around at this stage of the game was really kind of off, you know. And I don't think it had as much to do with me being a woman as it did with me being a haole woman.

209. Ali'i'iloa is very much a racist.

210. I heard Ali'i'iloa use racial slurs, like “nigger,” several times, in front of the kids.

211. Ali'i'iloa also used the term “nigger” in front of Malcolm Powell, the anger management counselor, who is Black. Malcolm questioned him about it. And Ali'i'iloa, in his own ignorance, I guess, he said that, you know, he just thought “that niggers were niggers.”

212. You know, in other words, he was trying to explain that he really wasn’t prejudiced. When in reality, the more he would talk, the more it would become obvious that he was prejudiced.

213. And then the kids began to use the word “nigger,” and that was not something that I had ever heard them do before. So I really felt that it was something that they had learned from Ali'i'iloa.

214. There were quite a lot of things that Ali'i'iloa did that were a put-down on women.

215. Ali'i'iloa sometimes used inappropriate and explicit language when talking to the two female students, such as “breasties.” He was talking about “titties.” And then, when I said that it was inappropriate for him to talk like that, he then said, “Oh, I'm sorry, 'breasties',” instead of you know, even the proper word

*(table continues)*
for breast. In other words, he was teaching the kids things that were inappropriate. You know, I mean there is no such word as “breasties.”

And then he would say inappropriate stuff in front of the girls. One of the girls had told me that he always was saying stuff that, you know, was inappropriate in front of her. For example, one day she said she didn’t want to come to school. Because her brother was in prison. And he said something to the effect of, “Oh, you want to go get butt-fucked in prison, like your brother?” And for this girl, for him to say something like this to this girl, who was already very sensitive to a lot of things that he did, she just went off the Richter scale on that. And she even threatened that she was going to get somebody to do him in.

Ali‘ioloa was also very prejudiced against gay people.

Ali‘ioloa and I were on our way home from one of our field trips, and a conversation came up about gay people. We had three or four students in the van, and I was actually getting a feel of how Ali‘ioloa was going to be with the kids. Because Ali‘ioloa had been fine as far as just taking the kids on field trips and having fun. I brought up the subject that I couldn’t wait until when school started because the kids could really get a good academic program with our new teacher, Thomas Duke. And one of the kids said, “Oh, I know him. He’s gay. He’s a gay guy. And I really like him.” And Ali‘ioloa Kamehameha, who was sitting in the seat next to me up in the front, said that he couldn’t believe that they were going to hire a gay guy to be the teacher in this program. And I
kind of did my eyes at him like, you know, “Let’s not talk about that right
now.” And I said something like, “Well it doesn’t matter whether he’s gay or
not gay. He’s a great teacher. And we’re going to have a really good
program.”

219. The youth who said he liked Mr. Duke had just got through talking about his
sister, who was a lesbian. And how it was really kind of interesting that
Ali‘iloa’s next statement was about how homosexuals shouldn’t be allowed in
the classroom. And I said, “Ali‘iloa, you really shouldn’t even say anything
like that. I said, “You better change your attitude about that. What if your
child had a gay teacher or a lesbian teacher?” And he said, “My child won’t
have a gay or a lesbian teacher because I wouldn’t allow them to teach her. I
wouldn’t allow her to go to school if she had a gay or lesbian teacher.” I was
quite shocked at his attitude about this, knowing that school was getting ready
to start. And that our teacher was known, already, as being a gay person.

220. And so I brought this to the attention of my supervisor, Julie Thompson. And I
said, you know, this was very inappropriate, and he was not to make these
kinds of remarks about gay people, ever again, in front of the kids. My
supervisor assured me that it would not happen again. She said she would talk
to him about it.

221. In the beginning, Ali‘iloa didn’t want to accept Thomas as the teacher in our
program because of the fact that Thomas is gay.

222. But shortly after school began, and Ali‘iloa saw what a good teacher Thomas

*(table continues)*
was, and saw what good Thomas was doing with these kids, as far as teaching,
I think he became more accepting of Thomas.

223. Ali‘iloa began to really see that he was wrong about Thomas. Because the
parents were bragging about their kids for their academics. We had the
portfolios. We had everything to show that Thomas had really done some
outstanding work with these kids. So Ali‘iloa could no longer belittle Thomas,
or take away from him. So, eventually, Ali‘iloa kind of accepted Thomas as
the teacher in the program.

224. As a matter of fact, he even admitted in a team meeting that, at first, he had
said some negative things about gay people to the kids, but he realized that he
was wrong to say those things. In Thomas’ case, and in Gwendolyn’s case as
well, Ali‘iloa admitted that he had been wrong in saying things or doing things
against them. But he never said that about me.

225. I had been reporting all of this inappropriate stuff that he was doing to my
supervisor. Thinking that she would handle it in a team situation where we
would come together and talk about the problems so that he could see that it
wasn’t just me, that it was the whole team that was getting disgusted with the
way he was handling things, and doing things with the kids.

226. Ali‘iloa became very emotional at the team meetings whenever we discussed
some problems that had come up. We asked him point-blank, “What is your
problem with Molly?” And he could not answer that. He said that he didn’t
have any problem with Gwendolyn or Thomas. Only with me. And it was a

(table continues)
personality problem. And then Gwendolyn said, “Well, no, because I think you’re prejudiced against me because you see me as African American.” And Thomas said, “I feel like you’re prejudiced against me because I’m gay.”

And his way of getting off the hot seat, so to speak, was to start crying. And so he just boo-hooed right there in the meeting for about 20 minutes. And we all just sat there, saying nothing, because we were waiting on the supervisor who was supposed to be handling this situation, and you know, trying to let her do what she had brought the meeting together in the first place for. Of course nothing was resolved because she allowed him to cry and then she told him he could leave. So he left without this situation being resolved and then it appeared that he was crying because he really wanted to work with me. But he just felt it was very hard. He was having a difficult time. His very words were, that he was finding it very hard to come to school every day and work with me. And so he never did say what it was about me that he found so difficult to work with because he started crying. And then after that it was never brought up again.

By the middle of the school year, Ali‘īloa had just about taken control of the program. He had started becoming paranoid about Thomas, Gwendolyn, and me – that we were plotting against him. That we were telling the kids not to listen to him. He believed that we were encouraging the kids not to go to PE, which is absolutely not true.

Sometimes, Thomas and I and Gwendolyn – we began to do the recreational

*(table continues)*
component of the program with the kids by ourselves, because Ali‘iloa started missing a lot of work.

230. And then on the morning of February 22nd, 1999, Ali‘iloa came to the classroom, and he told Thomas and Gwendolyn that he wasn’t going to come to work that day. That he was upset because his wife, who was a social worker at the state office, in town, had read my confidential files, and had copied my confidential files. And she had showed him where I was “telling lies” about him in my case records. He said that I was trying to get him fired. Which was absolutely not true at all.

231. And by the time I got to work, I was walking in the door, and he was walking out of the door. And I said, “Where are you going?” And that’s when he ended up threatening me with, “If anybody leaves this job, it’s going to be you.” And I didn’t know what he was talking about.

232. I followed him outside. And that is when Ali‘iloa actually threatened my life.

233. My supervisor, Julie Thompson, met with Thomas, Gwendolyn, and I. She asked us what we wanted her to do to resolve this situation. Did we want her to ask for Ali‘iloa’s resignation?

234. And Gwendolyn and I – we said, “Yes. We want him to resign. We want him out of the picture.” But Thomas, knowing that he had such an influence on the kids, said, you know, he was willing to give Ali‘iloa another chance to continue the school year. Because we only had a couple of months left. And so, then, as a team, we came together, and we said to Julie, “Okay, we can

(table continues)
work at it, but, you know, if anything more happens, we want you to fire him.”

235. To this day, I don’t think that Ali‘iloa really knows how serious the obstacles he kept putting before us were. And how we kept having to jump these hurdles just to be there on a daily basis, and to try to give these kids a decent education and the mental health services they deserved.
Table D3

"Statements of Meaning" Generated Through Ali'ioloa Kamehameha's Participation in the In-depth Interview

<table>
<thead>
<tr>
<th>Ali'ioloa Kamehameha's Perceptions Himself</th>
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<tr>
<td>1. My father is Hawaiian. And my mom is Greek and Italian. But I identify more with the Hawaiian culture because I was raised in that culture -- because I was raised in Aloha 'Āina. It was instilled very strongly in me. I'm very connected to the Hawaiian culture because of my family.</td>
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<tr>
<td>2. For me, the Hawaiian thing is a feeling. It's a living thing. You have to live it. A lot of people can speak the Hawaiian language, but they don't live it -- you know, the Hawaiian way.</td>
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<tr>
<td>3. For me, being Hawaiian basically starts off with love. Because the people believed in the love of the land, love of the ocean, love of the air, love of the birds, the fish. And people. And basically loving people and being kind. I'm more in touch with the Hawaiian culture that existed before the Tahitian invasion. When there wasn't that war-like mentality.</td>
</tr>
<tr>
<td>4. The story of how we, the Hawaiian people, lived before the Tahitian invasion feels good to me. Because people worked hand in hand. And there wasn't a king or a chief. It was mostly ran by councils. Your kahunas, [&quot;a person with specialized knowledge and/or skills&quot;] and people like your master craftsmen, your master fishermen, your master who knew the mountains -- those people</td>
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(table continues)
made the decisions for the betterment of all the people. So it was spiritual.

5. I like that feeling. I like how things were decided in a group. Instead of one person having the final say. And I believe that, to this day, that’s a good way to do it. Where you have the community making choices for the community.

6. Aloha ‘Āina is very important to me. And I feel the answer to helping Aloha ‘Āina is our kids. I am who I am today because of all the people that made contact in my life when I was growing up. But I’m still learning, you know. I still learn as I go. And I feel our children are the people that are going to be able to live the Hawaiian culture, and to, you know, pass it on one day. Same as how our parents passed it on to us.

7. Aloha ‘Āina is small. So I know, basically, everybody that lives here. I know all the kids. I know their parents. Right now the parents are around the same age as I am. So I grew up with the parents of the kids that I work with.

8. When I grew up, I wasn’t raised by just by Mom and Dad. I was raised by baseball coaches, basketball coaches, aunties, uncles, friends of family. Parents of friends. You know, I mean sleeping over at so many other people’s houses. I was raised by my community. As well as my family. And that’s part of the Aloha ‘Āina culture – I mean, you know, that’s the Hawaiian way. And that’s where I am today. And that’s what I want to continue doing, is helping kids because I want to make my community a better place. I want these Aloha ‘Āina kids to succeed. I want them to have dreams. I want them to believe that they can succeed. I want them to believe that they can do what (table continues)
they want to do.

9. The Hawaiian culture – the most important aspect of the Hawaiian culture – is God. And right after God, is family. Family. And the Hawaiians, like before they had Kū and all of the demigods – the Hawaiians believed in only one God. And this was before the Tahitian invasion. And this God – it was I‘o. And that one god – I‘o – that one God was a good God. And I‘o loved, you know, everything. Every living thing. So every living thing was important. You know, life was important. The life of the land, the life of the ocean, the life of the air, the animals, everything.

10. When I moved back home, I became a lot more spiritual. A lot more spiritual, compared to when I was in college. And it could be Aloha ‘Āina. Because Aloha ‘Āina is a very spiritual community. But I became very much closer to God. God. And I read the Bible. But I don’t believe everything I read in the Bible. I don’t believe everything I read, anywhere. I take what I read, and if it feels good, then I take it in.

11. I’ve grown so much in my life, after leaving Aloha ‘Āina and going out and meeting different people in the world. I mean, I met people from every culture you can think of. I mean, I met people from different countries besides the United States – because I was in the service – and in college, because I played basketball. And from what I’ve found, the more people you meet in different diverse cultures, and when you experience the different ways people live, you broaden your mind and you become more understanding. And the prejudices (table continues)
that you had, maybe, when you were growing up, get shot away.

12. I feel that my year at the AAADTP was very positive. Because I grew a lot as a person. I mean, my personal growth was tremendous.

Ali‘iloa Kamehameha’s Perceptions of the Aloha ‘Āina Adolescent Day Treatment Program (AAADTP) Youth

13. Love. I’m just going to comment on love, because love, I feel, can do a lot of things. Love has shown me that it can break a lot of boundaries, a lot of things that you thought you never could do. These kids that we work with, I feel that they hear the word “love,” but they never really understand what it means or feel it. And I think before we can even help them learn how to read, help them learn how to do math, learn how to behave in class – we must teach them love. They’re missing that, that part in their lives that most children get when they’re babies and growing up through adolescent times. Which is love. And security. And being told that you’re loved and feeling that you’re loved. And if we can get them to know what love is, and first of all love themselves and care about themselves – and then also love and care about other people – then they’ll have a better understanding. They’ll be able to listen and feel more comfortable when we’re trying to teach them something. Or trying to help them set goals or guide their ways. Because then the kids will really believe we care for and love them. Because these kids never did hug nobody. At first they were just, like, “Let me shake your hand,” and that’s it. And so that’s one thing that I

(table continues)
started off doing with the kids. Hugging them. Showing them love.

14. For me, it’s a great feeling. To know that the kid knows you care. And that the kid loves you and you love them. It doesn’t matter if you get love back, but to see a kid grow with that, and for him to be comfortable to hug a male person. Whereas, before, they probably never thought it was cool to hug a male person.

15. For the girls, I didn’t think it was appropriate to hug them in school or in class. But the boys, I wanted the boys to feel it. And I could see that the boys liked the hug. And they liked having this male role model. And they just responded well to it. They looked for that hug in the morning, and they looked for the hug when it was time to go. And so, basically, I guess, that’s who I am.

16. What it comes down to for me is – once these kids know that you love them and care for them, you can sit with them and joke around with them and laugh with them and things like that. Then you’re going to start building respect, you know, a relationship based on respect.

17. I mean, you have to earn respect. And this is something that I taught the kids, “You guys shouldn’t just expect respect. You don’t just get respect right off the bat, just because you think you deserve it.” For me, you have to earn respect. Whether you’re a kid or an adult. You have to earn it.

18. The Hawaiian cultural and spiritual part. That was part of basically everything that I did with the kids. Every time when we went to the fish pond, there was a spiritual part to that. When we went to the beach, there was a spiritual part to

(table continues)
that. And basically, what I would talk about is being pono ["righteous" and "in harmony"]). And I would talk about mana — the power that’s within the ‘āina ["land"].

19. One thing that I know that the kids are lacking is a spiritual life. And so I felt very good about giving them that spiritual uplifting. Because one thing that I did do was ask all the parents, you know, “How do you feel about me talking about God?” And all the parents, they believe in Jesus. The parents of the kids that we worked with. So they didn’t have a problem with me talking about it. And that was kind of nice, because I’m sure the kids didn’t really get a chance to talk about it, maybe, at home.

20. I would talk to the kids about, first, there’s all different types of spiritualities. First, you got all the different Christian beliefs. And then you got Muslim, you got Buddha, you got...Hindu. And on and on and on. But what I was trying to tell them is, you know, not one way is right. But to have that spirituality is important. To believe that there is something higher or something more powerful than you. That is important. Because there is something. Believe me.

21. A lot of the town kids did not have experience with Hawaiian culture. A lot of them never did go diving. They had never set up a kalua pig pit. They didn’t know how to throw net. Or how to fish. The cycle of the fish. When to fish. All those kinds of things.

22. I think that a lot of the kids identified more with MTV — as rappers, as

*(table continues)*
463
gangsters – than with their own culture – the Hawaiian culture. I mean, they wore their pants baggy. And they used the words that they use on rap. The music that they listen to, you know. And “bitch,” you know, “ho,” things like that. That was their vocabulary, you know. I would say they literally knew more about Tupac Shakur and those guys than their own culture.

23. So, every day I would talk to the kids about what Aloha ‘Āina means to us, as Hawaiians. “Since you boys are Hawaiian. And I’m Hawaiian. This is what Aloha ‘Āina means to us.” So I had the kids say a prayer. Before we did our work. Because I talked to the kids about, “We’re coming into a place that is very spiritual. This is where our ancestors left marks. And they were here. So we want to respect what we do here. We want to respect how we talk to each other. We want to respect where we put things.” And they could understand that. And they felt good about praying. You know, they felt, “Wow.”

24. Early on, when the program first started, the kids were missing a lot of school. And I said, “We got to get these kids to school.” So that’s when I started my thing of, “If you come the whole month and don’t miss more than three days of school, then you get to go on a surf day with me, and have breakfast at the resort.” And I feel like that started bringing the kids to school. Because they really wanted to do that. And they really started coming to school. And, basically, that’s when they started learning how to surf.

25. These kids – a lot of them get drunk and get high. And we know it’s not good for them. And we can tell them all the time, “No, no, you shouldn’t be doing

*(table continues)*
it. You can’t do it. It’s terrible for you.” But from what I found in my own life’s experience, people aren’t going to quit until they are ready to quit. And you can tell them all the information. All the things about it. But basically they’re going to come to a point in their lives when they hit bottom and they’re going to realize that this isn’t for them. These kids, you can tell them to quit. They can say, “Yeah, I want to quit. I’m going to quit.” But, I mean, you have to hit a bottom, I think, to really want to quit. So, I thought, “Well, if we can get these kids to not smoke a cigarette, not smoke a joint, and to not drink anything from 8 o’clock to 2 o’clock, when they’re with us, then we’ve accomplished something. We’ve accomplished a lot.” Because then, they’re awake. They’re not under the influence.

26. I can honestly say that when the kids were with us in class, or when we went up to the basketball courts, or whatever – the kids – they weren’t smoking anything, or drinking anything. From that time until 2 o’clock. Which was nice.

27. Basically what I would try and tell these kids is, “That’s not the time, it’s not the place. You’re going to make choices. You’re going to get in trouble. And if you make the choice to smoke or drink or get high at school, then you’re going to get in trouble. And if your parents are letting you smoke marijuana at home, there’s nothing we can do about that right now.” Which was the case for a lot of the kids. Because a lot of the kids are able to do that. They’re still able to drink with their parents and smoke with their parents.

(table continues)
28. Overall, I feel that the kids had a positive year at the AAADTP. I feel that the kids grew. And we lifted up their self-esteem. And we helped them to succeed. The only sad part is that the kids had something — something good — and now they’re right back to where they were before the program started. Now they’re back to being too comfortable with failing. Whereas before, in the program, they had some success, and they felt good about themselves, because, you know, they had actually accomplished something.

29. And it’s really upsetting to me, because now the Department of Education (DOE) and the Department of Health (DOH) aren’t doing anything for these kids. There is literally nothing here for them. So the kids have to be shipped off to Honolulu or somewhere in order to get a program. And that’s not right. We should be able to take care of our kids right here in Aloha ‘Āina. Because Aloha ‘Āina is a very spiritual and healthy community — I mean, the Hawaiian people who live here — we still have a strong connection to our Hawaiian culture.

30. So I’m going to finish my degree. And I’m going to start writing letters. Because I want it to be out in the open that the Aloha ‘Āina people are not getting the services that they should be getting from the DOE and the DOH. I want the whole State of Hawai‘i to know that this state does not care what happens to these Aloha ‘Āina kids. Nobody cares. And it’s obvious.

31. I feel that the State of Hawai‘i doesn’t want Hawaiians to succeed. I feel that the State doesn’t want to see Hawaiians climb the ladder. I mean, why are the

*(table continues)*
Hawaiians the highest percentage of people in prison? There’s a reason why we’re the highest percentage. It’s because we’ve been oppressed. From the day the land got taken away, we have been on the bottom of the totem pole.

And if we don’t reach these kids now, they’re all going to end up in prison.

And then the State will have to build more prisons, and you know, lock up more Hawaiians.

32. A lot of people don’t respect the Hawaiian culture because it’s been eaten away for so long. I mean, it’s been covered up with so much other stuff. Like, you know, we Hawaiians weren’t even allowed to speak the Hawaiian language. And then we weren’t even supposed to have a Hawaiian name. I mean, we had to change our names to some kind of American or Caucasian name. But now, we have this Hawaiian renaissance – I mean, the culture is coming back – and we Hawaiians are starting to take back what is rightfully ours. Basically the land, you know – which was taken away so many years ago.

33. And by instilling a knowledge of the Hawaiian culture, and a love of the Hawaiian culture, and pride in the Hawaiian culture – by instilling the culture in these Aloha ʻĀina kids – I mean, then they’ll be more in touch with who they are and who their ancestors were. And there’s all types of ways of doing it. Through hula, through chants. Through school. Through kupuna, you know, through the older people telling their stories and living their stories – and, you know, sharing their wisdom and their knowledge of the culture with

*(table continues)*
the kids. So that these kids have a strong sense of identity and are, you know, proud of who they are and proud of where they came from.

34. Aloha ‘Āina is my home. This is my community. And it is my responsibility as a person in the community to make my home a better place. And I feel like working with these AAADTP kids is the best way for me to give back to the community. Because these kids – they are our future. You know, the future of Aloha ‘Āina is these kids.

Ali‘iloa Kamehameha’s Perceptions of the AAADTP Team

35. The kids showed me a lot more respect than they did the other staff. And the other three staff – they weren’t getting the same results from the kids that I did. I mean – most of the time – if I asked the kids to do something, they would do it.

36. And the other three staff, they thought I was coercing the kids into not respecting them – that I was, like, telling the kids, you know, “Don’t listen to them.” But that never happened. Because I wouldn’t do that. That’s just not me.

37. There were times when the staff would argue about something in front of the kids. And that probably did jeopardize some of the things we were trying to accomplish. But I never talked about the other staff in front of the kids.

38. Most of my stress from working in this program – it was mainly from the other staff. Because the kids, they never caused me stress.

(table continues)
39. I felt that Thomas and Molly had a good relationship. And that Thomas' relationship with Gwendolyn was good. And Molly and Gwendolyn – they had a good relationship, too. And then I was the guy sitting on the outside. And being attacked. That's what I felt – that it was three against one, and that I was the one being attacked.

40. I felt I was the lonely guy. I was the only guy that was. I was doing one thing, and the other three felt that I was working against them.

41. I guess you could say that, from the beginning, I honestly thought, “Hey, I know what's best for these kids.” Because I'm Hawaiian. And I'm from Aloha 'Āina. And so I know what these kids need. And so, sometimes, I was like, “This kids needs to do this,” or “This kid needs to do that.” And maybe the team didn't feel like that was right.

42. I also thought that the other three team members – because they weren't from Aloha 'Āina – they didn't grow up here – well, maybe they didn't understand the kids. And sometimes that was true. And sometimes it wasn't. Sometimes I was probably out of place. But I feel that I grew as the year went on.

43. So, it was a learning experience for me. I learned to, you know, come and consult with the team. And ask, you know, “What do you think we should do? Do you think this would be good or this would be okay?” And that's when I think we started to feel more like a team. But in the beginning, that's when I felt I was the outsider. But then towards the second half of the year, I felt like I was starting to become, you know, a part of the team.

*(table continues)*
44. I think that the AAADTP was a real positive experience for the kids. Even with all the tension and the problems with the different team members. Because the kids – their self-esteem was lifted. They had a broader education on different diverse cultures – Hawaiian, Black, white, gay – you know. And we gave them structure. And rules. And we challenged them. We helped them set goals. We gave them something to work for.

45. The DOE and the DOH, they didn’t renew our funding. And so, now, the kids don’t have a program. The DOE and the DOH – they basically said, “Let’s save some money.” You know? That’s the way I look at it. The state’s trying to save money. And at the cost of kids ending up in prison. Because these kids will end up in prison if there is no intervention now. Because, I mean, they got a little dose of goodness when we – our team – were there. I mean, even though it wasn’t that great, it was consistent. We were people that cared about the kids. And we were, you know, trying to work through things.

46. But now, the kids aren’t even going to school. There’s nothing at school for them. They don’t have PE. They don’t do any kind of exercise. They don’t go out on field trips. There’s just nothing for them. Whenever I see the kids, they all go “Oh, Ali‘i‘oia, I wish you and Thomas was still there. I wish Thomas was the teacher. And I wish you was there.”

47. Overall, I thought the program was great. It could have been better. But, I mean, it was something the kids never did have before. You know, a group of people who cared about them, and who were there for them everyday. But (table continues)
now, the kids don't have that anymore.

Ali‘ioloa Kamehameha's Perceptions of Thomas Duke

48. I enjoyed working with Thomas. It was a great experience.

49. I loved the way Thomas did his work. I like how, everyday, he had the kids writing. Writing and looking at words. Because you have to think about what level they’re at – most of them. I mean, they’re literally at the elementary level.

50. It was nice, what Thomas did, because he put the kids in a situation where they had to sit down and do something. And it wasn’t that hard, but it wasn’t that easy. Because it took time to write, you know, it took time. So for these kids, at this level – they could do the work, but it was tough.

51. My relationship with Thomas – that’s probably my biggest growth in a lot of my life. Because of the anger and, well I guess you can even say hate, that I had for homosexuals. I was blessed that it happened -. Because in my life, I could never understand it. And to me, homosexuality – I always felt it was wrong. It was sick. You know? I mean these are the thoughts I had before working with Thomas at the AAADTP.

52. I’m at a point in my life where, you know, everybody does things differently. And I don’t need to understand or know why a person is the way they are now. What I need to do is love every human being. And be kind to every human being. And respect every human being. That’s just what I need to do.

(table continues)
Because that’s who I am. That’s who I want to be. I don’t want to live with having to hate. So, I really believe it was a blessing – working with Thomas. Because, for me there was definitely hate. And I try to eliminate any type of hate from my life. I don’t even like to use the word “hate,” anymore.

53. For the first couple of months, I wasn’t sure about Thomas’ sexuality. I mean, our sexuality – it wasn’t like something that we talked about all the time, you know, in front of the kids. And I never asked him, like, “Thomas, are you gay?” But, I mean, I probably assumed he was.

54. And the kids would always go, you know, “Well, Ali‘iloa, what you think? What you think? Is Thomas gay?” And I’d say, “Well, I don’t know. He’s never told me. Why don’t you go ask?” So I mean, I would tell them “Go ask. If you really want to know, go ask.”

55. And so, at group, one of the kids did ask Thomas if he was gay. And Thomas said, “Yes.” And this is when I started giving my opinion, and then Thomas gave his opinion. And then it kind of was out in the open. And then my prejudices came out. Basically saying, you know, “Adam and Eve. Not Adam and Steve.” And you know, I said a lot of other horrible things. Because that’s the type of person I was at the time.

56. I said, at the time, that I was against homosexuality because I was a Christian. But I didn’t really read the Bible back then. So I got that basically from family, from my Dad, from my cousins, being around cousins that feel the same way. My family, you know. Cause my Kamehameha family, we don’t

(table continues)
have any māhū - we don’t have any gays. So I mean, I wasn’t around it. And it wasn’t a big part of my life. And it was pretty much looked down upon in the Kamehameha family. So, I mean, it’s not because of what was in the scriptures. It was basically just from the people I associated with – friends and my family. And that’s where I got those beliefs about gays.

57. I really was an angry person and a hateful person toward homosexuality. But because of that day, I am now a totally different person. I don’t have that anger and that hate overpowering my heart and my body.

58. I like to think, “What would Jesus do? What would Jesus do?” Would Jesus shun somebody and put down somebody and condemn somebody? No. Jesus basically walked around and talked to everybody and loved everybody. No matter what they were. A prostitute or, whatever, you know, a criminal, a murderer – whatever. He basically loved everybody and talked to everybody and just shared his feelings. And he never did condemn anybody. And that’s the way I want to go about life.

59. The kids were blessed to experience that – you know, to hear that discussion between Thomas and I – and to have Thomas for their teacher. That was a big lesson in their lives at an early age. I never got to experience something like that when I was 14, 15 years old. And so I grew up with all this anger – I grew up hating gays.

60. Some of the kids, maybe, did understand, you know – before our discussion. About the gay thing. Because they have it in their family. Like Kealoha, “Oh

*(table continues)*
I know that, you know, I don’t care.” But some of the boys, like Lono – he was uncomfortable. Or Kaipo – he has it in his family, but he was sort of uncomfortable with it.

61. And so, that was one of the things I tried to teach them. We would be just sitting around and talking, and I would be like, “Hey, Thomas is a good guy. He’s a great teacher.” You know?

62. And the kids respected Thomas. They expressed that to me – that, you know, by the time we got towards the end of the year, they respected him as their teacher.

Ali‘iloa Kamehameha’s Perceptions of Gwendolyn Fairfax

63. I thought Gwendolyn was great. I thought Gwendolyn was real good with the kids.

64. And basically, I didn’t have any problems with Gwendolyn – until that time when she thought I was prejudiced towards her. Or, when she thought I was, like, sabotaging the program.

65. She thought that I was encouraging the kids to be prejudiced. And to be negative. But that never happened. It never would happen. I basically try to tell the kids, “You know what? You’re going to be dealing with all different kinds of people in the world. And you’re going to have to learn to work with all different types of people.”

66. The kids in Aloha ‘Āina aren’t exposed to Blacks. But these kids watch MTV.

((table continues))
And on MTV the Blacks call the Blacks, “Nigger. What’s up nigger? Yeah, you my nigger. What’s up nigger, nigger?” So, I mean, to them, “nigger” doesn’t really have a negative connotation. But I think they realized it had a negative connotation when they watched *Roots* in class.

67. I really don’t believe that these boys are prejudiced towards Blacks. Because you know what? They relate more to the Blacks because of the music they listen to. Because a lot of them don’t listen to Hawaiian music. A lot of them don’t listen to rock and roll. They all listen to rap music. And to reggae. That’s their favorite.

68. I mean, I never, never heard the kids go, “Hey, you fucking nigger,” to Gwendolyn. One time, maybe, I heard Keli‘i say it. Keli‘i did say it out loud, once, when I was sitting there. I’m not saying that I don’t believe it happened. I’m just saying that they didn’t talk that way to Gwendolyn when I was around. And I never encouraged them to talk that way.

69. So, I was definitely shocked when Gwendolyn said that she felt I was prejudiced towards her. Because I’ve never been prejudiced towards Blacks. Never.

70. I mean, I totally understand what the Blacks went through. Because I was educated in school about Blacks and what they went through. Through the slavery and all that type of stuff. And when I was a kid, I saw *Roots*. I watched the whole series when it came out on TV. And I must have been nine years old, or something like that. And I have felt close to the Blacks from that

*(table continues)*
day on. If anything, I became more prejudiced of whites after watching *Roots.*
And I identify more with Blacks than with whites.

71. In college, all of my roommates were Blacks. Because I was an athlete.
Because of basketball. So I got placed with basketball players. And then in
the army – Blacks everywhere. Hispanics. Everything. I mean, I didn't have
any prejudice against color.

72. I was discriminated against, myself, when I was in the army. Because I was
stationed in Texas. And the people there just assumed I was Mexican or
Puerto Rican or something like that – you know, Hispanic. And I feel like the
people in Texas were prejudiced towards me.

73. And, you know, when I was seven years old, my family moved back to Aloha
‘Āina from the mainland. And, I mean, my mom is *haole* [“Caucasian”], and
so I was the fairest of my cousins. And the kids in Aloha ‘Āina, they grow up
hearing, you know, “Oh, the whites came, and took our land and, you know - .”
So, I mean, there was just this negative feeling towards whites. And so, the
kids in school, the ones that looked white – they were the ones that got
harassed and got beat up everyday. For me, I had my cousins. But even with
my cousins, I had to work through those prejudices. Because my cousins were
going through their own little battle of, “Oh, wow. Now this whole time I was
condemning whites. And here my cousin moves here from the mainland, and
his mom is *haole*, and -,” and, you know, stuff like that. And so, I know what
it means to be discriminated against. And I know prejudice.

*(table continues)*
74. And so, I talked to the kids about how I was discriminated against when we first moved back to Aloha ‘Āina. And so they knew what I meant, when I said “Caucasian.” I mean, first I told them what haole means. It’s a person with no spirit. And that’s because the Hawaiians felt that when the white people came over and destroyed the land and took over, and you know, misused the land—they called them haole, because they felt that these people didn’t have spirit. So I mean, I talked to the kids about that.

75. So, when Gwendolyn said that she thought I was prejudiced—well, I guess that put a barrier between Gwendolyn and me. But I hope she understands that I was never prejudiced towards Blacks. I hope she knows that isn’t true.

Ali‘ioloa Kamehameha’s Perceptions of Molly Brown

76. My relationship with Molly—I don’t know what it was. I have no idea what it was. Maybe she felt that she had been with those kids from the beginning—when there was nothing. And then I came in, and the kids showed me so much respect and love and they responded whenever I did something. Maybe that made her feel bad. Maybe she was jealous. Maybe a little. Maybe not that much. I don’t know.

77. I felt that a lot of times Molly would come into the classroom and make things worse, rather than calm down the situation or, you know, help the kids to settle down.

78. She talked too much. And I told her that, too. In one of our meetings. I said, (table continues)
“Molly, you talk too much. You agitate the kids more than you comfort the kids.” And she probably took it very, very hard that I said that. But that was just my feeling. That was just me being honest. And that’s when she and I began to have our little differences.

79. To me, Molly is a kind person with the kids. But to this day, I cannot get a grip on her. Because this program was shut down because of a lot of lies that Molly told.

80. The only way that this program would have got shut down, is because of what was said by the care coordinator of all the kids that were in this program. And I mean, I would hear from parents that “Molly is your worst critic.” Or, “I don’t know how you guys are going to get anything done when your care coordinator doesn’t have anything good to say about you?” And that’s why I’m still having problems with Molly. Because she’ll come up to me and say, “Oh, yeah, we want the kids in your program. Ali‘ioloa, you are doing so good. Da da da da da.” And then, right after, we’ll hear from somebody else, like “Oh, Molly was just up here saying that you guys are going to get shut down. You guys are going to be out of here.” And, basically, that’s why we got shut down. Not because we didn’t have a therapist. Because we had a therapist. And she knew we had a therapist. And we had a program. We had vans. We had workers. We had plans. And everything. We got shut down because the state did not fund us anymore. Because they heard from somebody “This program’s no good. They don’t have a therapist. The parents don’t want their

(table continues)
kids in the program. And the kids don’t want to be in the program.”

And some of the parents would say, “Well, Molly’s saying that our kid doesn’t belong in this program.” And then I’m going, “Well, what program does your kid belong in? Somewhere off in Honolulu or something?” Because for me, that’s the way it looked – like Molly just wanted to send every kid away from Aloha ‘Āina. Get them in a residential program. Get them out of here.

Instead of trying to build programs in Aloha ‘Āina. Because the parents don’t want the kids to leave their family - and to me, that’s what Molly seemed to want. To send the kids here, send them there, just send them away. But I think we should be able to take care of Aloha ‘Āina kids on Aloha ‘Āina. So, to this day, I’m still confused about Molly. But I don’t hate Molly.

Molly kept trying to sabotage me – you know, to make me look as bad as she possibly could.

Molly was writing stuff in her files – in her notes – about “Ali‘iloa was in a rage,” you know, “Ali‘iloa was out of control. He was a ‘raging bull.’” And that was a very, very intense. Because, I didn’t have any problems with her until then, basically. No major problems. When I heard that she was writing stuff about me in her files, and trying to make me look bad – she was trying to kind of paint a picture of me as not being a good person to be around the kids. Then, you know, I told her, “I’ll be working with the kids long after you’ll be working with the kids. This is my home. I care about these kids. I love these kids. And I want to see these kids succeed. And just because I raise my voice
does not mean I’m in a rage. I’m raising my voice because I want to get attention.” And, so then, after that, I really didn’t want to work with Molly. I couldn’t stand working with Molly.

84. Another example is, Molly told Kuhio’s mom that “Ali’iloa lied. He wrote out a billing for hours when Kuhio wasn’t even there.” She went to his mom and told her that, “Well, Kuhio wasn’t there. I don’t know why you got billed for that.” And then she told Kuhio, “Don’t worry, Kuhio. Liars get what’s coming to them.” And she was talking about me. She told Kuhio that. So I called Kuhio’s mom and said, “I want you to know that what Molly said is totally false. I have no reason to bill for hours that I didn’t work. I’m not getting the money, you know? The money’s not coming in my pocket. I don’t have any reason to make a Child & Family Service company that has already got more than enough money, more money, extra money. I’m not trying to rip off kids or parents or the state. And I can prove it to you. I can show you the attendance records.” So Kuhio’s mom was surprised – she was totally shocked. Because what Molly told her about me – it’s not true. It’s totally not true.

85. So now, there is like zero trust between Molly and I. Because I’ve just had too many examples of where she’s said one thing and done another. For me, it’s just mind-boggling.
Table D4

"Statements of Meaning" Generated Through Gwendolyn Fairfax's Participation in the In-depth Interview


1. When I started work at the AAADTP, the first thing I did was to observe the classroom. And I thought, "What a bleak and hopeless place this is."

2. My gut reaction said, "You're raising kids here." And instinctively, from having two kids of my own, I knew that kids need certain things, right? And certain things will make them flower and come alive. So, what do kids need? They need food, shelter, clothing, warmth. And fun.

3. Every mother wants to see her kid happy and thriving. So that's what I was shooting for with these ADTP kids.

4. I approached my work at the AAADTP as a mother. As a parent. Instinctively, you know. Because that's all I knew. That, and common sense. And how to treat people fairly.

5. The classroom felt so gray to me. And I felt this urgency to bring more warmth into that room. Because I believed that these kids had the potential, the capacity, to be happy. So I felt this real urgency to make that happen. Like planting seeds and watching them grow.

6. Early on, I was like, "Let me get to know these people – the staff. Let me

(table continues)
figure out who's who, what's what. Who can I trust? Who can't I trust? Who
should I say what to? Who can't I say this to? What's the philosophy here?" I
worked very hard to understand each personality in the room.

7. Thomas and Molly seemed to have a good working relationship. They
respected each other. And supported each other. They were very professional
with each other. But it became clear to me, early on, that Ali'i'iloa had
problems with both Molly and Thomas. Big problems.

8. I thought to myself, "This is not a happy working unit here."

9. I didn't know who the problem was with, though. Was the problem with
Molly? This woman who talked too much. And who was from Louisiana.
And who didn't know how to back off when needed. Or was the problem with
Ali'i'iloa? My impression of him was that he was a person who ran around the
room interpreting all of the children's experiences for them.

10. Ali'i'iloa seemed like he was trying to protect the kids. But who was he trying
to protect them from? This gay, *haole* school teacher? Or this middle-aged
woman from Louisiana? I didn't know. But I knew that he was trying to
protect. And so I could respect that. You know, I thought, "This is cool. This
is great. At least he is looking out for their best interest. At least somebody is.
Because this is a miserable situation."

11. So, initially, I remember feeling very confused. Because one day Molly would
come in, and I would think, "She's a little off. She needs to tone it down. She
needs to back off." And then the next day, it was like, "Why did Ali'i'iloa just
do that? Did he actually do that? That was so inappropriate.” And then I would look to Thomas and go, “Thomas, do something!” But Thomas didn’t do anything. It was very frustrating.

12. And so these negative interactions among the staff – this hostility – just went back and forth, day after day. And I remember realizing, “This guy Ali‘iloa is not a very healthy person, mentally and emotionally. And I feel sorry for him. But in the meantime, the battle we’re fighting here is not with him. You know, the battle is for the kids. And I’m going to have to side with Thomas and Molly.” I didn’t have a choice. Because Ali‘iloa said things that were so inappropriate to the children.

13. I finally came to the conclusion that Ali‘iloa was definitely in the wrong place.

14. Early on, I felt so powerless – powerless to change what was going on in that room.

15. I remember thinking, “Well, this is how I perceive the world.” You know, my world. And so if I feel like I can’t do something, is that because of Ali‘iloa going “Oh, nigger?” Or is that because I’m so accustomed to telling myself, “I can’t do something.” Or, “I don’t have the right.” So my whole thought was “Get busy, get active.” You know, “Insert, interject your stuff.” And pretty soon, I was able to do that. And I was okay with where I was going most of the time. And so, eventually, I think I took back my power.

16. I think I played the role of the mediator in many situations throughout the school year. Because we needed a mediator. And because I had the skills to

*(table continues)*
do it.

17. Because of my diversity, because I acknowledge my own diversity, you know? My cultural diversity. So I'm able to go, "I understand what it is to be singled out. You know, I understand what it is to be hated. I understand, you know, favoritism. And so I understand that this guy is feeling this. And that guy is feeling that. And I, for one, don't need to engage. But I can help this guy speak a language so that this guy over here will understand better."

18. Racism was a big part of my experience at the AAADTP.

19. When I first started work at the AAADTP, the message I got was, "These kids need somebody who's Hawaiian. And you're not local. And that's going to cause difficulty for you, because the kids are going to trash you out like they trash out everybody else. I think, at the time, I was just happy to get a job, so I didn't have a chance to take myself into this defensive sort of stance. And I have always felt like, you know, "I'm Japanese." And so, if people had a problem with my brownness, then it would be their problem. And I would have to help them work through it.

20. So, going into the program, I knew that these kids were brown, like I'm brown. And so in the big world where I came from, the mainland, people would consider those kids as brown, also.

21. I think the kids didn't make a big issue out of my skin color. I feel as though it was more a certain staff member who needed to express his dislike or his discomfort with my brown skin. And he didn't know how to do that other than

*(table continues)*
falling back on the old racist sort of ways. Like, you know, first attacking, then exploring, and then finally learning to trust.

22. Midway through the school year, the racial stuff really started to escalate. And some of the kids were, you know, “Nigger this, nigger that.” And I said something like, “Well, you know, it doesn’t hurt me personally to have you call me a ‘nigger,’ so much as I really feel sad for all the injustices that have been done against Black people. I really hurt for them when I hear you all use that word.” And I think I also said, “For all of the Hawaiian people. For all of the Filipinos. For all of the American Indians.” I think I told them, “For all the brown-skinned people.” And then things calmed down quite a bit.

23. It was such a stressful year. So many times, I couldn’t sleep at night. I was just a wreck.

24. It was stressful for everyone – for all of the staff.

25. Molly had a heart attack – right there in the classroom – after one of the students threatened her life.

26. The student, Kaipo, came to school. And he was high – he was on one of his binges. And Molly was the type that said, “I don’t care what your problem is. Sit down, now, and get busy.” And Kaipo, he got up in her face, and he said, “You’re going to die bitch.”

27. Molly was flushed – she was sweaty. It was frightening to see her in that state. And I had her sit down. I checked her pulse. It was racing. You know, like 120 beats per minute. It was just unbelievable. I could see her pulse through (table continues)
her shirt. I could see it in her neck. It was really frightening. So I just tried to calm her down. Because the kids were in the classroom, too. And I didn’t want to bring any attention to her. Because that would have made her panic even more.

28. I insisted she go to the doctor’s office. And when Molly got to the doctor’s office, she passed out on the floor. They couldn’t find a pulse. And the ambulance came, and picked her up from the doctor’s office. And so, she went to the hospital and they got her stabilized and she went home that night. But they told her at the hospital that she was a goner for sure if she hadn’t gone in – if they hadn’t given her the medicine to restart her heart.

29. And you know that it was after that, that Kaipo stopped going to school. Because he realized – he felt that he was the cause of Molly’s near death experience.

30. And so, it was a hard year for everyone.

31. I tried to be fair with Ali‘iloa. I mean, I even went to his house. Even though I didn’t feel as though I was welcome there because of the color of my skin. But I went anyway. And I showed them, “That’s bullshit.” You know.

32. But I never did feel that I could trust Ali‘iloa. He didn’t want to play by the rules. He wanted to make the rules up as he went along. And he was inconsistent. And he intentionally provoked some of the kids – mainly one of the female students.

33. And then, of course, we had Julie Thompson, Molly and Ali‘iloa’s supervisor

(*table continues*)
from the Department of Health (DOH), who only added to the chaos.

34. Julie Thompson allowed Ali‘iloa to continue behaving in this inappropriate manner, which undermined everything we tried to get the kids to realize about life.

35. I think Julie Thompson knew exactly what was going on in that room. But she needed to present the problems at the AAADTP as a fight or struggle between Molly and Ali‘iloa – so that the focus was not on her. Because she was totally inadequate. And really, I don’t think she cared.

36. Julie Thompson made promises, but she never kept them. She said she would help us, but she never did.

37. There was a time when I truly despised that woman. I hated her attitude, which was, “I don’t care.” And she didn’t have the strength or the courage to make things right. Or to, you know, see it through. She knew these kids. She had worked with these kids, and still she didn’t stand up for them.

38. It was so frustrating and so pathetic to see the way in which these kids were mismanaged up at the high school. And the only way I think that one can have a voice is if they have a degree, you know. A degree means that they would have some power – the power to make positive changes. You know, it was because of my experience at the AAADTP, and my anger, that I said, “I’m going back to school and I’m going to get a degree. And I’m going to teach. And you know, do a better job.”

39. But there were good days, also. There were days when the staff – all four of us
– when we were just really proud parents.

40. Thomas’ educational philosophy seemed to be “Here are the books, here’s the paper, here’s the pencil. Now open your book to this page and let’s get started.” And that much, we, the staff, we knew and we gave and we provided. We gave the kids that structure. And that was the most important thing. That was the thing that we all, as a staff, gravitated toward – honed in on.

41. Because the staff knew that if the kids could accomplish it – writing the paper, doing the math – then that would give them a quick step-up. You know, immediately they would feel some sort of confidence. Their level of self-esteem would rise. Even though they’d all go home and they’d get blasted – and all the terrible things that happened to them when they got home – or maybe they wouldn’t go home at all. Some of them stayed out all night, right? And got high.

42. But once they came to that class, they knew that there was an expectation for them to sit down, to open that book, to get that paper, and get your folder, you know, and get busy. And there was an assignment and they needed to accomplish that. If they wanted a grade. And they caught on really fast. I mean that was like their glory.

43. That was so empowering for all those kids. Because they were so emotionally disturbed. They were so pained, and they had very little self-esteem. And so by telling them “Yeah, you’re educable. Besides everything else that’s happened in your life, yes, you do have a brain. And, yes, it does work.” And (table continues)
by giving them just that much, they had an experience that they’ll never forget.

44. Our year together at AAADTP was so intense. It was an incredible time, and I’m glad we went through it. It was like giving birth.

45. Sometimes people will say, “So have you worked with kids like this before? Youth in trouble? Or have you ever worked in an ADTP?” And I’ll say, “Yeah, I worked at the AAADTP.” And they’ll go, “Oh.” And I feel like screaming to them, “No! You don’t understand! I worked at the AAADTP! I worked at the ADTP in Aloha ‘Āina! [laughter].

46. And I would do it all again. Only this time I would have a teaching credential in Special Education. And I would insist that Ali‘iloa abide by the rules – that he not bring his personal stuff, you know, this racism, the sexism – the homophobia – that he not bring that stuff into the classroom.

Gwendolyn Fairfax’s Perceptions of Herself

47. My mother is Japanese. And my father was African American and Cherokee Indian.

48. I think of myself, first of all, as a spiritual being. Above all else, I am a spiritual being.

49. I think of myself as a Buddhist because I was brought up Buddhist.

50. I identify strongly with the Japanese culture because my mother raised us, and my mother is from Japan. My father died when I was five. So I really didn’t have a lot of exposure to my African American or Cherokee Indian cultural
I grew up in a middle-class community in northern California, across the bay from San Francisco. There was a lot of diversity in that area, and I think that is why my mom wanted us there.

Japanese was my mother’s first language. She spoke Japanese to us in the house. And she spoke Japanese to her friends. So I grew up with the Japanese language and the Japanese culture.

I feel Japanese in my blood. But externally – my skin is brown. And I’m tall. And my hair is kinky or thick – it’s wiry. So I have to be Black – because that is how most people in this country see me – because my skin is brown.

But then other people – they see my brown skin, my hair, my facial features – and they say, “Well, what is she?” Because, you know, there are many people here in Hawai‘i who are of mixed ancestry, like me. And they recognize that I am a mixture – that I am multicultural.

I understand what it is to be hated. And I understand what it is to be marginalized. I understand these things because of the color of my skin.

I have to recognize the prejudice in other people. And that makes me realize that I am very much Black. And I have to live the Black experience.

Being Buddhist saved me from that oppression – from internalizing those racist beliefs, from internalizing that hatred.

Can you imagine where I’d be now if I had internalized those racist beliefs? If I had listened to those hateful words? What if I had just stayed a “nigger”? I’d

(table continues)
be back in Oakland someplace.

Gwendolyn Fairfax’s Perceptions of Molly Brown

59. My first impression of Molly was, “My God!” Who is this? Who is this Harley Mama?”

60. And you know, I tried to think about how many times I’ve met a character like her before in my life? Never. You know? So I had no place to come from in relating to her. I had no experience that said, “Oh, I know who you remind me of.”

61. I had to figure out if I could trust her.

62. She was so over-the-top. You know, larger than life. And she dressed like this gypsy woman.

63. But pretty soon, I saw first-hand how these Aloha ‘Āina people respected her. And trusted her. Because she had gotten them their welfare, their aid, their assistance. She had gotten them clothes and their kids Christmas presents.

64. She was like Superwoman.

65. Molly would give you the clothes off her back. And that was the bottom line about that woman.

66. Molly always stood up for those kids and their families. And she was always encouraging them to fight for their rights.

67. I was really happy when I finally got to the point where I could trust her.

68. Molly was an inspiration to me. She taught me, through example, how to work

(table continues)
with troubled youth. And that’s what I am doing now. And I believe that a lot of my current successes in working with these youth have to do with Molly. And how she taught through example.

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**Gwendolyn Fairfax’s Perceptions of Ali’iloa Kamehameha**

69. I think, initially, Ali‘iloa disliked, or was uncomfortable with, my brown skin. And that was hard for me to understand because Ali‘iloa is part-Hawaiian and part-haole.

70. Ali‘iloa had been in the military. He had lived on the mainland. Maybe he had seen Black people being treated poorly. Or he had witnessed racism first-hand, and he chose, through his own fear, to side with the unfairness. Because it kept him safe. So I couldn’t, you know, I couldn’t hate him for his lack of intelligence.

71. I have difficulty with people who are of mixed ancestry, and who live in a brown community, needing to point out someone else’s brownness.

72. I tried to understand Ali‘iloa, and I tried to show him that I’m many things, and not just my brown skin. And that I can be trusted.

73. I feel that Ali‘iloa was more comfortable not trusting me. So he tried to marginalize me.

74. And so I tried to convey to him, “You know what, you’re right. My skin is brown. My experience is Japanese. I’m open minded. I’m flexible. I’m willing to work hard for the cause.”

*(table continues)*
75. But Ali‘iloa was unable to accept me. And that’s why we had to go back and forth so many times. I think we went back and forth, one on one, and then it was “Well, I'm going to go one more with you, and I'm taking the kids this time. And I'm going to use the kids. And I'm gonna show them how to marginalize you.”

76. And so we had to go through that whole thing of “Nigger this, nigger that.” Over and over and over again. But I thought I handled it pretty well, though. I thought I did.

77. Ali‘iloa’s racism, his discomfort with by brown skin – it had a negative impact on the program.

78. Ali‘iloa didn’t like the color of Thomas’ skin, either. Or the color of Molly’s skin. And he didn’t like Thomas’ sexual orientation.

79. He didn’t like the fact that Thomas was educated, and that, in that sense, Thomas had power. And he didn’t like Molly and her power.

80. I think that Ali‘iloa had a certain amount of respect for Thomas just because Thomas is of the male gender.

81. I think that Ali‘iloa also appreciated the fact that Thomas tried to use Hawaiian studies as a way to reach the kids, but he couldn’t truly give Thomas total respect, or the credit that he deserved. Because Ali‘iloa needed to dislike Thomas. Because Thomas is gay.

82. Ali‘iloa claimed to be very religious. And he felt the need to preach the gospel, and condemn Thomas, in front of the kids.

*(table continues)*
It would be an understatement to describe Ali‘iloa’s relationship with Molly as difficult. There was this open hostility, this hatred, almost, between them.

So maybe if it were just me that Ali‘iloa was having problems with – me and my brownness – I would have taken it personally.

But Ali‘iloa had difficulties with Molly and Thomas, as well. And this made me feel as though Molly and Thomas and I were on one side. And that Ali‘iloa was going to have to cross that bridge, in order to work with us.

To me, the worst part about it is that he dragged the kids through his stuff. His anger. His frustrations. His own fears. And his own shortcomings. And he didn’t have the professional knowledge to say, “Oh, this is my stuff, and I need to keep this in check.”

Because each of these children had attachment issues, bonding issues, sexual molestation issues, alcohol and drug issues. And it wasn’t a problem for Ali‘iloa to use that to instigate, or to create dissention, in order to continue his discomfort with “a nigger,” with “a gay,” with a “haole bitch,” yeah? Molly’s other name.

Gwendolyn Fairfax’s Perceptions of Thomas Duke

I had a lot of respect for Thomas. Because he was able to create. And he was able to nurture, support, and develop that room into a place where kids could come and be challenged academically.

Thomas and I were always able to talk. And he bounced a lot of ideas off me,

(table continues)
and I did the same with him. So that was great.

90. There was only one negative interaction between us, really. And that was with, maybe, three weeks left in the school year.

91. I was working, one-to-one, with a student – Keli‘i. We were working on math.

92. And Thomas asked us to, you know, wrap it up. Because we were going on a field trip. But there was still, like, 10 minutes left, before we needed to leave. So I said, “No. We still have 10 minutes left. I want to continue working with Keli‘i.” And so I did.

93. But later that day, Thomas pulled rank on me. He said something like, “Your role here is to support me.” And I was like, “No. My role here is to advocate for these kids!”

94. And that’s when I really lost it. The steam blew from my head. That’s when I closed the door. That’s when I said, “You didn’t really say that did you?” To myself. I just remember feeling like, “Oh, shit.” You know, all of my worst fears had come true.

95. I thought that I was being marginalized – that I was now this brown servant woman to this white male school teacher.

96. It was like, Thomas wanted me to serve him, serve him, unconditionally. That’s what I felt. And I felt like, “Man, after all we’ve been through, you’re going to marginalize me now?”

97. I had supported Thomas. I had defended him. I had listened to him. And then, in the final curtain, here I was being expected to serve him

(table continues)
unconditionally. To throw out everything I had worked so hard for.

The only reason why I had been so favorable toward Thomas was because it was justified. Because he had toed the line. He tried the get the kids into therapy. We had all these kids who were low self-esteem and who didn’t know the alphabet well enough to even make it through life. And he showed them that, “Yeah, you can write a 500-word paper here. And you can do fractions.” So Thomas showed them all of that, and I supported him because he said to those kids, “You did this.” You know. And then I couldn’t support Thomas because he went back on his word, so to speak – with Keli‘i. And I felt like he still wanted me to support him.

You know, it was like I was then supposed to call what we had all done in those past months, all the hell that we had gone through, an exception. You know, now there was an exception someplace. And I was supposed to show this kid inconsistency now, you know. And I just felt like, “Wait a minute. I’m pissed.” I was so, so hurt and angry.

It was like, now, I really had no opinion – that my opinion didn’t matter – and that, even after all this time, any power that I gained or earned could be taken away in one felled swoop by Thomas Duke. The white male gay - with the wounded ego. Which was a terrible combination.

I think that’s what was so disappointing to me. After playing fair with Thomas, and supporting him, and fighting for his rights – that none of that meant anything. Because I treated Thomas as a whole person. Whereas

(table continues)
everyone else, except for Molly, said that he was unacceptable. You know, the kids latched onto that at every chance they had. You know, if they were upset about something that happened outside, they brought it up into the classroom.

And once I got through the “nigger” stuff with them, Thomas was still the target. Because he was gay. So I think I responded to Thomas as a whole person. Not his gender. Not his color. You know, just as Thomas who is educated and capable of providing academics for these kids who desperately need it.

I think that those same old stereotypes about race and gender contributed to this situation. I mean, how do people see Black people? Okay, well, they’re subservient to everything that goes on. And how did Thomas see me as a woman? Well, I was supposed to serve him unconditionally. And how did I see Thomas as a gay man? Probably someone who’s very sensitive, very fragile at times, as the kids had constantly challenged him because of his sexuality. And, you know, at some point with three weeks left to go – well, I think Thomas was just ready to leave. And it’s because of all the bashing that he had taken in the class. Not just from the kids, but also from Ali‘iloa. So I didn’t see him as, you know, this gay white male. I just saw him as Thomas who was tired and who didn’t want to deal with it anymore.

So, after this incident, and with three weeks left in the school year, Thomas and I didn’t have much to say to each other. I could have salvaged the situation – I mean, I feel like, in retrospect, I could have gone to him and said, (table continues)
“You know, Thomas, let’s go for a walk and clear this up.” And we could have been able to do that. But, you know, the situation was so intense. And I couldn’t soothe Thomas’ ego. I couldn’t soothe his hurt because my focus was this little boy who was in greater need than this grown man. And that’s how I justified my actions.

104. If this had been a personal battle for me, then I would have felt like, “Oh, God. I’m taking this personal. And this is not a good thing.” But, for me, this was about a student – you know, “What is best for Keli‘i?” And so, I felt that what I did was valid.

105. What’s really bad about that whole thing is the thought that this is what happens. That this is exactly how people treat each other and see each other. “No, you don’t have an identity. Your identity is given to you because of me and I can take it back at any time. So don’t upset me.” The truth is that people will say, “Oh yeah, we’ve worked together for 20 years.” But they’ve never had the opportunity to really know each other. And the person in power doesn’t have to really get to know the other person. Or doesn’t have to share the power or develop anything beyond, you know, the service that’s provided.
APPENDIX E

Researcher/Participant’s Notebook

Table E1 delineates “statements of meaning” gleaned from my researcher/participant’s notebook. My researcher/participant’s notebook functioned as a journal in which I wrote down my thoughts, feelings, opinions, and beliefs about a number of topics related to the conduct and construction of Project Ho’oponopono, including, but not limited to: (a) the colonization of the Native Hawaiian people, and the impact of this colonization on the AAADTP team members, the AAADTP students, and the families of these students; (b) my perceptions and experiences of the AAADTP, including personal growth/transformations; (c) my personal and professional experiences with homophobia/heterosexism; and (d) my worldview (i.e., my understandings about the nature of reality), the impact of my worldview on my experiences at the AAADTP, and the impact of my experiences at the AAADTP on my worldview. Table E1 provides the reader with a naturalistic first-person descriptions of my perceptions, experiences, and beliefs about these topics.
Thomas Duke's Thoughts on American Colonialism in Hawai'i and its Impact on the Aloha 'Āina Adolescent Day Treatment Program (AAADTP)

1. American colonialism in Hawai'i has robbed the Native Hawaiian people of their ancestral lands, their Native language, their traditional culture, and their right to self-determination. Many Native Hawaiian people in Aloha 'Āina are, therefore, distrustful of state institutions, including publicly funded educational institutions such as Aloha 'Āina High School, because they perceive these institutions to be "agents of colonialism."

2. American colonialism in Hawai'i has contributed to many of the social problems experienced by the AAADTP students and their families - problems such as poverty, addiction to drugs and alcohol, homelessness, illiteracy, unemployment, domestic violence, and incarceration in the prisons. And, of course, these social problems have contributed to the AAADTP students' emotional disabilities and challenging behaviors, and to their lack of school success.

3. I think the AAADTP students and their families didn't really trust the non-Hawaiian staff members at the AAADTP, at least not initially. And I think that American colonialism in Hawai'i significantly contributed to this lack of

(Table continues)
trust. Because these families really had been “shafted” by the education and
care systems. I mean, these kids had received nothing, or next to nothing, in
terms of special education and related services.

4. I believe that American colonialism in Hawai‘i also contributed to a lack of
trust among the AAADTP team members. Because Ali‘iloa, who is Native Hawaiian, seemed to feel the need to “protect” the Native Hawaiian AAADTP students from the “foreign” staff members – Gwendolyn, Molly, and myself. I think that Ali‘iloa eventually came to believe that Gwendolyn, Molly, and I cared about the kids. But he did say, on a number of occasions, that we did not really understand the AAADTP kids, and that we did not know how to relate to them, because we were not Native Hawaiian and we were not from Aloha ‘Āina.

Thomas Duke’s Perceptions of His Experiences at the AAADTP

5. I consider myself to be an ecofeminist/ecoequalist; that is to say, I believe that all living organisms are interrelated and interconnected on the biological, ecological, social, and spiritual levels. Furthermore, I believe that social oppression (e.g., colonialism) inevitably leads to environmental degradation/destruction. My experiences at the AAADTP and in the Aloha ‘Āina community strongly reinforced my ecofeminist/ecoequalist worldview. Because I lived and worked with indigenous people who had been dispossessed of their ancestral lands, and I saw, first-hand, how both the land

*(table continues)*
and the people of Aloha ‘Āina had been degraded and damaged by colonialism.

6. I developed a deep respect for the Native Hawaiian people’s love of the ‘āina ("land"). And I came to believe that traditional Hawaiian concepts/values such as aloha ‘āina ("to love the land") and malama ‘āina ("to care for the land") must replace the values associated with utilitarianism -- values such as materialism and greed -- if we human beings are to avoid cataclysmic earth changes, and to survive and thrive as a species.

7. Working at the AAADTP reinforced my "live and let live" philosophy. I think that I now truly value diversity, rather than simply accepting or tolerating diversity. I now see diversity as a strength, and as an asset.

8. Working at the AAADTP helped me learn to stand up for myself as a gay person. I believe that I am much stronger today -- I am much more willing to "fight for my rights," and much less willing to accept assaults upon my dignity as a human being -- because of my intense experiences with homophobia/heterosexism at the AAADTP.

9. My experiences at the AAADTP and in the Aloha ‘Āina community deepened my commitment to human rights and social justice.

10. The best things about working at the AAADTP and living in the Aloha ‘Āina community were: (a) developing meaningful personal/professional relationships with the other three team members; and (b) learning about the Native Hawaiian culture.
11. The worst thing about working at the AAADTP was the intense homophobia that I encountered. It was truly frightening to experience that kind of hatred.

12. The most gratifying thing about working at the AAADTP was the knowledge that I was appreciated and valued by my AAADTP students and their families.

13. I think that the four of us - Ali‘iloa, Molly, Gwendolyn, and myself – would have been the “perfect team,” if we could have established trust from the very beginning – and if we would have modeled genuine respect for diversity and for each other for the AAADTP youth.

14. Gay people in America are second-class citizens. We must pay taxes, but we are not allowed to serve in the armed forces and we are not allowed to marry. Some 26 states have criminalized homosexuality. And the Supreme Court of the United States of America has ruled that it is, indeed, constitutional to criminalize homosexual behavior. Gay people in this country can go to prison for engaging in consensual sexual behavior in the privacy of our own bedrooms!

15. To be a gay person in America is to live in constant fear of physical assault and verbal humiliation. I, myself, was savagely beaten by three men one evening on a busy street in Houston, Texas. As they beat me, they called me “faggot.”

16. When I lived in New York City, a stranger on the subway called me a “faggot,” and then spit in my face.

*(table continues)*
17. When I was in high school, another high school student spit in my face, simply because he thought I might be gay. I did not even know this student. I had never even spoken to him before. I was so humiliated by this assault that I did not report it to the school administration. I was afraid that they, too, might suspect I was gay.

18. I told my family that I was gay when I was 19. It was one of the hardest things I ever had to do because I love my parents and I wanted them to be proud of me. I thought they would be disappointed in me. And I was right. My mom told me that I was “sick,” and in need of a psychiatrist, and my dad told me that I would “catch that disease” (i.e., AIDS). Fortunately, I was able to work things out with my parents. They love me and they now accept my sexual orientation. And I am certain that they are now proud of me.

19. I have endured a great deal of prejudice as a public school teacher. My students have called me every imaginable filthy and degrading name. This is to be expected, I suppose, given the intense level of hatred that exists for gay people in contemporary American society. Several “colleagues” (i.e., so called “professionals”), however, have also directed homophobic remarks toward me, and have encouraged students to “act out” against me because of my sexual orientation.

20. At Aloha ‘Āina High School, I was verbally assaulted on a daily basis. And on several occasions, I was physically assaulted, as well.

21. Ali‘iloa told my AAADTP students that I should not be allowed to be their

*(table continues)*
teacher, and that he would never allow his own daughters to attend school if they had a gay or lesbian teacher.

22. Ali‘iloa made numerous homophobic remarks in front of the AAADTP students. He said, for example, that “AIDS is God’s punishment against homosexuals,” and that “homosexuality is the same as rape, incest, and murder.” He made these remarks in the context of a “group therapy” session; he was, after all, the AAADTP recreational “therapist.”

23. It was very important to me that my AAADTP students learn to love and accept themselves. Their self-esteem was so low, and they felt so ashamed of who they were. And so I tried to stand up for myself, as a gay person and as a human being. Because I wanted to model self-love and self-acceptance for my students. It was also important to my own self-esteem, and my own sense of dignity, that I not allow Ali‘iloa’s remarks to go unchallenged.

24. I am committed to the ideal of dignity, social justice, and human rights for all people, including gay people. And, at this point in my life, I believe that I might best participate in the struggle for social justice and human rights through my role as an openly gay educator who is proud of his sexual orientation and who models self-love and self-acceptance for his students. I actively encourage my students to view all forms of prejudice and oppression, including homophobia, racism, sexism, ablism, and colonialism as equally abhorrent.

25. I truly believe that gay people will one day achieve equality in American
society, and that the American people will one day equate homophobia with racism, anti-semitism, sexism, and other forms of oppression based on prejudice. Until that day comes, I believe we gay people must struggle to educate the American public so that they might come to conceptualize “gay rights” (i.e., equal rights for gay people) as synonymous with “human rights” and “civil rights.”

26. I believe in an all-powerful, all-loving, and all-compassionate God. I believe that God loves each and every one of us, and that there is nothing that any one of us could possibly do or say that would diminish God’s infinite and eternal love for each of us. I believe that God is incapable of anything but love, and we will all, someday, exist eternally with God, and with each other, in a state of perfect happiness and joy and peace. I believe in reincarnation. But, eventually, I believe we will all go to Heaven; that is, we will all achieve what the Hindus call moksha, “God-realization,” or “salvation”; we will all, someday, live eternally in the Presence of God. And so, I conceptualize Heaven as all-inclusive; everyone will go to Heaven, because God loves everyone. God excludes no one because God is all-compassionate, all-loving. And so, for me, to practice compassion is to practice “inclusion,” in the broadest sense of the word. And for me, that means “no one is excluded”; “no one is left behind”; “everyone belongs.”

(table continues)
27. I think that my spiritual/philosophical orientation helped me keep an “open mind,” and accept philosophical, ideological, and personality differences among the other team members. I really do believe that I brought a “live and let live” attitude and an ethic of inclusiveness to the program.

28. I think that my spiritual/philosophical beliefs helped me “play fair” with Ali’iloa, even after he had attacked me, verbally, as a gay person, on a number of occasions. True, I was often very angry with him, and I did not trust him, but I always tried to treat him with courtesy and respect. And eventually (after several months), he began to reciprocate, and he treated me with courtesy and respect, as well.

29. At one point, Ali’iloa’s supervisor asked Molly, Gwendolyn, and I if we wanted her to ask for Ali’iloa’s resignation. Molly and Gwendolyn said, “Yes. Absolutely. Fire him.” But I said, “No. Let’s give him another chance.” Because I felt that, at that point, it was better for the kids, and certainly better for him, if he continued with the program. And so, my belief that “no one should be left out,” and “we are all in this together,” (i.e., my sense of compassion and empathy) prevailed over my personal feelings of anger, hurt, bitterness, resentment, distrust, and fear.

30. Although our personalities were very different, Molly, Gwendolyn, and I all shared this “live and let live” philosophy, and so, we were often in agreement about what was in the best interest of the program.

31. I think that Ali’iloa eventually came to appreciate this attitude of “live and let

*(table continues)*
live.” But I know that on many occasions he definitely felt like the “odd-man-out” on our AAADTP team. He and I discussed this several times. And after things “calmed down” between he and I, later in the school year, I did try to reach out to him, so that he would not feel so isolated in what had developed into a “three against one” situation – that is, Gwendolyn, Molly, and myself against Ali’iloa.

32. Essentially, my spiritual/philosophical beliefs have informed my core value system. I believe that “everyone is entitled to a sense of belonging,” “we are all in this together,” and “no one should be left out.” I think that my experiences as a gay person have also profoundly contributed to these core values. And so, my spiritual/philosophical beliefs (i.e., my worldview), and my personal experiences have taught me to value what I refer to as an ethic of inclusiveness. And this ethic of inclusiveness has deeply informed my work as a special educator and team member at the AAADTP.
APPENDIX F

Essay/Journal Writing Activities

Tables F1-F3 delineate the “statements of meaning” generated through Molly Brown, Ali‘Iloa Kamehameha, and Gwendolyn Fairfax’s participation in the essay/journal writing activities. The purpose of these essay/journal writing activities was to encourage each participant to further explore and articulate issues and themes that emerged through his or her participation in the in-depth interviews. Each team member’s participation in these activities generated data about: (a) his or her personal and professional experiences with racism, sexism, and/or homophobia/heterosexism; (b) his or her thoughts, feelings, opinions, and beliefs that the colonization of the Native Hawaiian people, and the impact of this colonization on the AAADTP team members, the AAADTP students, and the families of these students; (c) his or her worldview (i.e., his or her understandings about the nature of reality), the impact of this worldview on his or her experiences at the AAADTP, and the impact of his or her experiences at the AAADTP on his or her worldview; and (d) reflections of his or her experiences at the AAADTP, including personal growth/transformations.

Molly Brown and Ali‘Iloa Kamehameha produced naturalistic first-person narratives in response to their “essay” questions. Tables F1 and F2, therefore, provide the reader with naturalistic first-person descriptions of Molly and Ali‘Iloa’s perceptions, experiences, and beliefs. Gwendolyn Fairfax responded to her “essay” questions by writing a haunting, poetic, and metaphorical story in the style of magical realism. Gwendolyn’s story chronicles her year at AAADTP while reflecting, both stylistically
and substantially, a worldview deeply informed by Buddhism, animism, and an
ecofeminist sensibility. Table F3, therefore, provides the reader with metaphorical and
surreal descriptions of Gwendolyn’s perceptions, experiences, and beliefs that reflect her
constructions of knowledge and understanding about the 1998-1999 academic year at the
AAADTP.
Table F1

"Statements of Meaning" Generated Through Analysis of Molly Brown’s Participation in the Essay/Journal Writing Activities


1. The best thing about working in the ADTP was to be able to see the youth that we served actually showing what their potential was. It was so awesome to be able to be a witness to their metamorphosis. Not only to witness it, but, also, to be a part of it.

2. After so many years of waiting, (five, to be exact), for me to be able to be part of such an extraordinary experience, my dream come true, so to speak, to see the youth work and thrive to their fullest potential was the greatest thing of all about the AAADTP.

3. I believe that you get what you give and our team gave those youth our best, and in return, we were able to get a glimpse of their inner self, and, to me, that was their best.

4. Our team “practiced what we preached,” and how wonderful it is today to see those youth because they know that we were sincere in our work with them, and it is obvious that they are grateful.

5. I must say that being able to watch a great teacher at work was like being able to watch a great artist paint an award winning portrait. I actually looked

(table continues)
forward to going to work daily as I didn’t want to miss anything, which is how those youth felt also because they did not miss school either. It was such an awesome experience to watch those youth go from the lowest of low, to the highest of high, from nothing to something really grand. We had three who made the honor roll, and two that made the Principal’s List twice, and all of them went from much absenteeism to no absenteeism, and all went from “F’s” and “D’s” to “A’s” and “B’s”. I was so impressed with the teacher’s ability to go in that room daily, with all the discord looming over him, and do the exceptional job that he did teaching those youth. Of course, I have to say, that our team, as a whole, was just the right balance and expertise to make it work perfectly.

6. I feel we all grew from our experience, and I feel that I especially grew because never again was I able to accept the mediocre teachers that are assigned to special ed. classrooms. I had worked with the best, and from that time on, I had demanded and advocated for certified special ed. teachers for all our Aloha ‘Āina youth. Once you have had the best, it’s hard to accept less.

7. I grew in many ways. I learned the real meaning of teaching tolerance, of accepting unconditionally, and I learned that my perseverance paid off!

8. Working with people who are “different” has been my life’s work, and I enjoy being able to accept people as they are unconditionally. Another reason I feel the AAADTP was so successful was because we all had to learn how to

*(table continues)*
cope with people who did not always have the insight to see that what they
were doing was not “right on”. As a team, we were able to overcome all
obstacles and found our rewards to be great in terms of what we
accomplished during the year.

9. Our team learned to cope with all kinds of diversity, shame, discord,
ignorance, abuse, neglect, and most of all, we learned that we could all be on
the same team and enjoy!

10. Working in the AAADTP that year reinforced my ever belief that one can
achieve anything they want to, and that all things are possible for those who
want it and are willing to go for it, which is basically my philosophy of life,
as I believe that we are all created equal and that it is up to us to choose which
way we want to live our life.

11. All of the youth and the families still compliment the staff of the ADTP and
the program that year. There has not been before or since anything quite so
profound for Aloha ‘Āina youth! It was a wonderful and awe inspiring
experience for all involved, staff and youth!

12. The worst thing about working the ADTP was to see all the youth go down,
down, down, each year after the State wrongfully closed down that program.
Those youth who had finally got a chance to show their potential got shot
down again. Some of them have not yet recovered. That hurts me more than
anything.

13. If ever we could do it again, I would want to keep the format the same. A few

(table continues)
changes of "titles" and job descriptions under the mental health component, but other than that, I would not want to change a thing. A real wonder would be to have the same staff, after these years have passed and we all have grown. There is no doubt that we would probably be recognized locally, and even nationally, for our work with these youth.

Molly Brown’s Thoughts on American Colonialism in Hawai‘i and its Impact on the AAADTP

14. I believe that the Native Hawaiians have been devastated by the colonization by the U.S. government. Throughout history, the U.S. government has been unfair, discriminatory, and inhumane to certain segments of our society, and the Hawaiians are no exception.

15. Personally, the Hawaiians’ loss of their land and culture hurts me because, through the Hawaiians, I have had the opportunity to re-live the loss of my own Native American culture, land, language, and sovereignty. It angers me to see the destruction of a culture in this day and time, yet, I am not in the least surprised at how the U.S. government’s deception plays a role in the devastation of the Hawaiian culture.

16. Professionally, the “Hawaiian cause” has hurt me because I refuse to “give up” on my original reason for being in Hawaii, which is to “help” the Hawaiians. This has caused me grief because I have been discriminated against and not allowed to do what I came to this state to do, and that was to

*(table continues)*
help the Hawaiian people. I took an oath to do the best that I could do, and I have not been allowed to do that. I have stuck to my goals and objectives, which was to "make a difference" in the lives of those I serve. And I have literally had to fight for everything that I have gotten for the people, which is very little. And the one thing that I fought for was the AAADTP, and the closing of that program was the most horrific act of abuse by the state that I have seen so far because I have had to watch those eight Hawaiian youth that went to the top, go to the bottom, simply because they had the best, and now they have nothing!

Any kind of suppression/oppression has long lasting effects on any culture and, most definitely, the lack of trust the youth in the AAADTP had for staff could be directly related to their lack of trust in general to anyone who was not native to their lands. This is something that has been instilled in them from birth as their parents saw no changes in their lifetime, so they do not expect any real changes to occur, and therefore, they teach their children that no one can be trusted. A good example of this would be the Hawaiian who was a staff/team member of the AAADTP. Just about every day, I would have to remind Ali‘iloa that he had to work as a team member, and he had to set aside his negative feelings about haoles, gays, blacks, and every other culture in the world, because he kept allowing his own ignorance to get in the way of what we were doing. I feel he thought that we (haole, gay, and black) were a threat to him because the youth were so interested in what we had to (table continues)
say and what we were about.

18. I feel that the youth and the staff were influenced greatly by the colonialism that had come before us, but our desire to “undo” the wrongs that had occurred in these youth’s young lives, both socially and academically, made us strong and united, more so than we even knew, until it was all over. When I look back on that year, I have nothing but good thoughts as I know that those youth, as well as the staff, learned so much from each other. We all know deep down in our souls that we did what we set out to do and did a good job at that!

Molly Brown’s Thoughts on Her Religion/Spirituality, Worldview, and the AAADTP

19. My spiritual beliefs and religious background have influenced my worldview in a remarkable way, to say the least.

20. At a very young age, I began to question the belief systems of my church, the Baptists. I would go to Sunday School and debate the Bible with the teacher when he/she would explain what he/she “thought” the scriptures meant. If I did not agree with his/her interpretations, I would express my own, sometimes getting the teacher very upset and disturbed by my feelings. I would always defend my feelings or beliefs by saying my Mama told me that I had the right to think and feel for myself and no one should judge another for how he/she feels inside.

21. My philosophy is that we are all created equal and that we all have the same (table continues)
rights, and it's totally up to us to decide what we will do with our lives.

22. Of course, my belief in reincarnation, and my firm belief that our spirits live forever, takes me outside the realm of the church. I guess that is why I have no real preference as to what church I attend, as I can praise the Lord wherever I am and do not feel that I have to be inside a building to do so.

23. I feel that my spiritual beliefs had a strong impact on the AAADTP youth because I did not try to impose any religious teachings or beliefs on them at all.

24. I always allowed the AAADTP youth to say and think whatever they believed, and I would express my views in a nonjudgmental way.

25. My strong belief in the spiritual, supernatural world really enhanced my relationship with a few of the youth in the AAADTP, as I was very interested in their stories of their spiritual experiences and could relate to their stories.

One youth in particular, who had been plagued by nightmares about being taken by the “night marchers,” was quite relieved when I explained that instead of thinking of the “dream” as a nightmare, she might think of it as a positive aspiration, because only the “special people” were allowed to see the night marchers, and only the “special people” were “chosen,” because they were the leaders and were expected to carry out Hawaiian beliefs and values.

I think that I allowed her to feel good about why she might be a “chosen one,” and this opened her up to the strong possibility that she really might be “special,” if for no other reason than to tell the stories of the “night marchers”

*(table continues)*
to others, thereby contributing to her culture in a positive way.

26. Another aspect of my beliefs was to teach forgiveness; "forgive and forget" was the key to "getting over" things, and if one could "practice" forgiveness, he/she could get over anything. Over the years I spent with some of the youth of the AAADTP, I stressed this many times, and again, I feel that their acceptance of me was due to this attitude that I carried with me at all times.

27. My spiritual belief to love all people as I love myself was discussed several times with some of the youth, and I feel that they appreciated this relationship with me, as I am sincere in my beliefs and I think they felt it and felt good about "liking" me and being around me.

28. As far as the other team members of the AAADTP, I feel certain that they all felt my sincere love for them and though there was discord and discomfort for some, none could deny that I held no grudges and that forgiveness was a constant with me.

29. Taking one day at a time and using the "Serenity Prayer" as my basic philosophy, I believe that my relationships with the other team members was greatly influenced by my beliefs, and we all grew to appreciate and respect each other's views and philosophies.

Molly Brown's Personal and Professional Experiences with Racism

30. Yes, oh yes, I have experienced prejudice because of my race.

31. I was raised in the deep South by a single parent who always taught us that

*(table continues)*
we were "special," and no matter where we were, we were never to forget that we were not below anyone nor were we above anyone, and that skin color really was not an issue because the important thing is what is in your heart.

32. I lived that philosophy and questioned my mother so many times as to why Black people were treated so “different.” Why were Black people not allowed to eat in the front part of our restaurant like the white people? Her explanation was always the same: “It’s the law and we have to abide by the law, no matter what we feel.”

33. I can remember thinking that maybe I would be the one to change the law to make all people equal and free as God had intended us to be. Several times as a youth, I got in trouble at school for voicing my opinion and became familiar with the term “nigger lover.” I would always defend myself by saying to those who chose to call me a name such as “nigger lover,” “Yes, I am a nigger lover, because I love all people, so what? Don’t you believe in the Bible?” Or, “Don’t you know Jesus loves all the little children, red and yellow, black and white?”

34. It was not until I had graduated from college, married, and got my first job that I really saw and felt prejudice.

35. I took a job as a counselor in a federally funded alcohol and drug rehab program in an all-Black, grassroots organization, located in a Black neighborhood, with an all-Black staff. I was the only white person there in the beginning. This was the early 70s and the Black/white issues were raging.

*(table continues)*
Because I took this job, my ex-husband left me, and I was constantly harassed by him and his friends for working with and for Blacks.

I understood why the whites reacted as they did toward me, but I was quite shocked that the Blacks were also very prejudiced, and had begun to "stab me in the back," so to speak, simply because I was white. I moved up the ladder quickly as I was the most qualified staff and this angered others because they felt their all-Black organization was being "taken over" by "whities." It seems that as long as I was making the same salary as others, it was okay, but as soon as I became supervisor, things changed and feelings of insecurities came out loud and clear. I stuck it out because I knew that I was doing the "right thing," and the organization needed to know that they, too, had to change in order to make our program work for all, not just the Blacks.

I endured ugly remarks and looks from both Blacks and whites, especially when I hired a tall, dark, and handsome Black man as a counselor. He was my best friend, and with him I was able to go places and do things in this Black community that I would not have been able to do without him. We went everywhere together.

It was during this time that I first felt prejudice within my own family. Besides my ex-husband, one of my brothers absolutely refused to visit me or allow his children or wife to visit with me because, in his words, "I was running with a nigger." This hurt. My ex's words and thoughts did not bother me at all as I felt he was just ignorant and because he had been raised

(table continues)
differently. I could blow off his statements. But when my brother showed his prejudice, I was really taken aback. I felt very betrayed as I knew he had been raised the same as me and felt that his prejudices were unfounded.

Many of his friends were Black and he was always an advocate for Blacks that would get in trouble in other towns, because he was sheriff in our small town and would always go to bat for "our" Blacks.

39. I went to other members of my family with my "hurt." They, too, were not very consoling as they felt that I was putting my life in danger by being seen with this Black man all over town during this very controversial era in Baton Rouge, Louisiana.

40. People urged me to quit this job, and I was even offered several state jobs during that time, but again, I felt that my being there was crucial to the development of what was to be the future of our community. So, I stayed with the program and was on the frontline of many battles. We accomplished many of our goals, and the program thrived. It was the beginning of many future programs to come. It opened the eyes, ears, and hearts of even the most prejudiced people, and to this day, many of the current and ongoing programs in Baton Rouge stem from that original program.

41. My experiences of prejudice in Hawai‘i were nothing compared to my experiences in Louisiana, so I was really able to handle the Hawaiians’ prejudices very easily. I was more concerned for my two children, but they, too, were able to handle it without much problem because I had raised them

(table continues)
the same way my Mama had raised me, and I would always remind them that people who are prejudiced are just ignorant.

42. In my work, I found the prejudices to be more about jealousy than color. It is obvious to me that when someone of another race makes more money than the Native person, it is that issue that bothers them most. The Hawaiians feel that the haole is here because we "stole" from them and "took" from them, so they do not want us here to also take the best jobs and make the most money. It is natural for them to feel that way as that is what they have been brainwashed to feel.

43. I was shown much disrespect and prejudice in my employment with the Department of Health (DOH) by a co-worker, but again, I feel that she was ignorant and had been able to "get away" with that kind of behavior for a very long time. So when I came, she did her best to get me to quit or leave the position so that a Hawaiian person could be in that position. Again, I persevered, and because of it, I was able to see the fruition of the seeds I had planted from day one with the AAADTP youth. I was her supervisor then, and she would not accept it, and I am her supervisor again, and she must accept it or leave her position. Recently, she confided in me that she appreciates me as her supervisor because I know all that she has been through with the state! I have forgiven her for all that she did (e.g., she slandered me; she called me derogatory names, etc.), and all the lies she has told about me, but I have not forgotten. So, I am cautious, but fair, to say the least, as far as

*(table continues)*
44. In the ADTP, there was only one employee who was racist, and because we had such a diverse staff (in every way), we, as a team, were able to control this person’s racism and prejudices. Although some of the things Ali’iloa said and did were hurtful and hateful, we all became better because of his ignorance. Even he has since “seen the light,” and admitted that he was “wrong” in some of the things he did to try to undermine the rest of the staff.

45. Being the “Mother Hen” of this group, I was constantly talking to Ali’iloa about his inability to adjust to our “team.” I really could not blame him as he was told he did not have to listen to me as I was not his supervisor, even though I was the head of the program. Our supervisor, Julie Thompson, allowed this person to do and say the things he did, and she was ultimately the person who closed down the program. If she had listened to me and the other staff, things may have been very different, not only for staff but also for the AAADTP youth. I really believe that Julie acted as an enabler for Ali’iloa instead of being honest with him and letting him know he needed to change his actions, or else!

46. Yes, I believe that Ali’iloa’s racist attitudes did influence and impact our teams’ ability to give quality education and related services, but for the better! We were all so aware that it was dangerous for the youth to be influenced by racist ideas, so we worked extra hard to keep the youth focused on the right track. It worked, and the youth, for the first time in their lives,
were able to see what quality services were about, both educationally and emotionally. This adversity turned out to be a strong point for us as we just refused to allow the youth to *not* get the best of what we had to offer.

47. Since the program closed, I have seen Ali’iloa go through many changes, and recently he let me know, (in his own way), that he was sorry for the way he had treated me and the other staff during his time with us. Like I said already, we all grew from the experiences and, for sure, the youth of that program learned more about what is real and what is not, in that one year, than ever before in their lives.

Molly Brown’s Personal and Professional Experiences with Sexism

48. I have experienced prejudiced based on my gender.

49. Any kind of prejudice makes one feel bad, hurt, disappointed, and sometimes disillusioned; however, prejudice against me, because I am a woman, makes me feel mad.

50. I first encountered prejudice based on my gender when I was in the 8th grade and wanted to take a shop course instead of a home economics course. I was laughed right out of the room when I told my home room teacher that I wanted to take shop because I wanted to learn how to work on cars. He was very sure that the principal would not allow it since I was a girl and girls were supposed to take home economics. I refused to accept his reason for not allowing me to schedule shop and went to the principal myself. Though he

*(table continues)*
listened to my plea intently, he, too, was sure that the school board would not allow me, a girl, to take shop. It was my dear, sweet Mother who took the case to the school board and won on the basis of discrimination. Of course, by the time the case came up for review the school year was almost over and I had taken band instead and did not want to even be bothered. But, of course, that case was a first for my high school and the challenge opened the doors for the future of girls being able to take classes that had previously been male-dominated.

51. After high school and while in college, I challenged ads in the paper with job descriptions that would say "male only" or "for men only," even if I had no interest whatsoever in the job. I would apply just so I could let them know that they could not discriminate.

52. I quit a job once because the owner of the business would come in and stand in front of my desk and unzip his pants. I would not look up when he would do that. He would walk around singing church songs and would also make lewd remarks to the other secretary who would laugh at him and call him "a dirty ol' man." Several times I saw him slap her on the behind as she would pass by him.

53. One day my boss made a fatal mistake. He came up behind me and crossed his arms around me, touching my breast. I had a pencil in my hand and I stabbed his hand with the pencil. I told him to call his wife right then and have her cut my paycheck for a full week (it was only Monday and we did not

*(table continues)*
get paid until Fridays). He was so upset, saying it was only a joke, and that he should fire me instead of me demanding anything. I picked up the phone and called his wife. She did not ask any questions and brought the check right over. I walked home that day because my husband had the car. He was “supposed” to be searching for jobs. It was about 10 miles from where I lived, and I was surprised to see the car there as I had called to see if my husband could pick me up. I found him sleeping on the couch in front of the TV. My husband was very upset when I told him what happened. Not upset about what the old man had done, but upset that I had quit my job as I was the only working at the time! I left him that night!

54. I feel the sexist attitude of Ali‘iloa brought the rest of the AAADTP staff closer together as we were all fighting for the same cause, and we were not about to allow one person take away the progress that we had made with these very hard to reach, neglected youth. Even Ali‘iloa “saw the light,” and has since apologized to staff that he had targeted his sexist activities toward.

55. Had we allowed Ali‘iloa to get the best of us, we would not have been successful, but because we fought his sexist attitudes openly and honestly, we beat him. And this proved to be the best way to handle our ongoing situation. Because we did overcome, and the youth benefited tremendously because they learned that you can handle adversity in a variety of ways, especially non-violent ways, and this was a great lesson for all of them to learn.

56. In a way, one might even say that Ali‘iloa’s “games” backfired on him

(table continues)
because all the youth, even the most difficult ones, learned to cope and, therefore, learned to use the knowledge that we were providing on a daily basis.

57. As far as the youth who made derogatory remarks and used vulgar language to describe girls or women, I feel that this is all that they knew because that is what they had heard at home. They really did not know the significance of it until we, as a team, addressed it with the openness and honesty that we were teaching them on a daily basis. We were able to witness the changes in this type of behavior and these youth became more aware that these behaviors were wrong. It was actually to our team's advantage that we were under constant ridicule by some, because as the youth grew to know us, they grew to trust us, and eventually grew to respect what we were doing. And to this day when I see one of those youth, they are always happy to see me, and they always ask about the other staff.
Table F2


Ali‘iloa Kamehameha’s Thoughts on American Colonialism in Hawai‘i and Its Impact on the Aloha ‘Āina Adolescent Day Treatment Program (AAADTP)

1. The United States government colonized the Native Hawaiian people. I mean, the U.S. government came over here to the Native Hawaiian people. The U.S. said, “These are our rules. We’re not playing by your rules. And we’re going to take the land. And we’re going to take your culture. We’re going to take your language away.” And that’s what they did. I mean, they said, “Sorry.” It’s like they stole your van and never returned it. And then they admitted it, and just said “Sorry, but we’re keeping the van.” So it hurts a little bit.

2. I’ve been able to move through a lot of the anger and hurt. But I do believe that when Americans go to different places, we need to respect the other people’s cultures, and we need to understand that we are guests in their homes. And that is what the United States did not do when they came to Hawai‘i. They brought their set of rules and said that these are the rules that we Hawaiians are going to have to play by. And therefore, we’ve lost a lot of our culture and our language and our identity. So that’s how I feel about the colonization of Hawai‘i by the United States government.

(table continues)
3. One thing that I want to say is that I don’t feel that we, the Hawaiian people, have lost our culture. I was lucky to grow up on Aloha ‘Āina where the Hawaiian culture is still rich. The Hawaiian language is being brought back. And the land is still rich. The land is something that we really need to get back because that’s something we don’t have yet. And it’s really hard for our Hawaiian people to move on without the land, because we’re connected to the land. So the land, I feel, needs to be returned. And the return of the lands will bring back our connection with our land and our identity.

4. I believe that to a certain extent, American colonialism in Hawai‘i contributed to the emotional disabilities and challenging behaviors of the AAADTP students. Because their identity and their way of life has been altered. And their present identity, it’s not really who they are. But at the same time, you cannot just say, “That’s the way it is and that’s the way it’s gonna always be,” because we do have the choice to make it right again and to do what is right. We have to find our identity as Native Hawaiian people.

5. So, as far as the loss of culture, language, and sovereignty affecting the AAADTP youth, well, there’s been a lot of that. I mean, for me a lot. I mean, we can go all the way back when the colonization first began. I mean, the U.S. government disrupted a whole way of life. The kids today, their identity, a lot of it is lost. But there’s also a lot of other variables that have impacted these kids - for example, drugs. Because we do have Native Hawaiian people who are still in touch with their culture and are still

*(table continues)*
functioning okay in today's society. But then you have these youth who, from generation to generation, have grown up in an environment of physical abuse, drugs, alcoholism, economic depression, and dependence upon the United States government for welfare, food stamps, and all of this. So their self-esteem is shot. Their identity is gone. So I feel that it's a shame, basically. And it's affected them a lot. But then also, at the same time, I need to express to these youth that they cannot blame all of their problems on what's happened in the past because they have to live in the now. I want them to know that they can influence what happens to them in the future. Its what they do and how they go through life, and the decisions and choices they make, these things are going to help them grow and become someone they are proud to be.

Ali'iiloa Kamehameha's Thoughts on the Aloha 'Āina Community, Native Hawaiian Identity, and Native Hawaiian Youth

6. To me, being a Native Hawaiian means a lot. It's a lot of who I am. My family is Native Hawaiian. I was raised in a Native Hawaiian culture in Aloha 'Āina. These are my ancestors. I was raised and taught that family is very important. I identify with the Native Hawaiian culture much more than I do my other ethnicities, such as Italian, Greek, German and Portuguese because my family raised me in Aloha 'Āina with the Native Hawaiian culture.

(table continues)
Being a native of Aloha 'Āina is very important to me. It’s a lot of who I am. There’s a story that I could tell about my friends who I brought from the military when I first moved back home. And I brought them to Aloha 'Āina. And they could not believe or even comprehend the place where I live. They thought it was just so beautiful. And the majority of my friends that I do bring to Aloha 'Āina express their feelings of how special this place is. And those are just confirmations of what I already know about how special Aloha 'Āina is. Because of the special culture. It’s a community that is rich in culture, rich in love, rich in the love for the land, the love for the ocean.

Aloha 'Āina means quite a bit to me, because it’s a lot of who I am. I was raised there. My Dad is a native of Aloha 'Āina. Aloha 'Āina is where Dad’s family is, all his brothers and sisters, all my cousins, who I’m very close to, and the community which is a very tight community. So that’s what being a native of Aloha 'Āina means to me. To me it’s very important because it’s a lot of who I am.

For me as a Native Hawaiian man and a native of Aloha 'Āina, to work with Native Hawaiian youth with emotional disabilities and challenging behaviors was very easy. I found that it’s a gift that I’ve gotten from God. I do not find it a struggle or hard to do. I love youth. I love humans. Youth in general - and especially Native Hawaiian youth because they are the majority of the kids that are in the system with emotional disabilities and challenging behaviors. And it’s really sad because it’s not their fault. They were kids (table continues)
that I felt were dealt a bunch of shitty cards. They were dealt a bunch of shitty cards and it’s up to me to try and see if I can give them some good cards. They need some cards to help them get through life. And the cards that they had at that time were just not good cards. So it was very important to me, working with these kids. They became like my own kids. Literally, my heart went into these kids. And I loved the kids that I worked with.

These kids, I felt, had lost touch with their identity, their culture. They didn’t know who they were. They watch a lot of MTV. They watch a lot of movies. You know, so their Native Hawaiian identity is distorted. So it was very rewarding to try and share the Hawaiian culture with these kids, which is embedded in their body, in their blood, in their soul, but they just needed to open it up, needed to unlock it. And so I loved it. I loved working with the Native Hawaiian youth with these so-called disabilities or behaviors that the state labels them as having. For me, they are just youth that were dealt some shitty cards. And we need to try and give them some good cards to deal with.

Ali‘iloa Kamehameha’s Thoughts on Christianity, Traditional Hawaiian Spirituality, and the AAADTP

In describing how my spiritual beliefs and religious background have influenced my worldview and philosophy of life, I guess you could say this is where I’m at now, because I don’t know how I’m going to feel about things tomorrow. I don’t know who’s going to come across in my life. And I might (table continues)
have some kind of spiritual awakening. So I’m going to tell you how I feel at the moment, right now. Because life is such that I will not be the same person as I was five minutes ago. Or a week ago. Or a year ago. Because I try to live in the moment. And as far as my spiritual beliefs and religious background, I’m a person that has followed the life of Jesus Christ. I’ve heard about a lot of different religious beliefs and backgrounds, but this is the one that I was raised in, and it’s how I basically go along with my beliefs. Because I like the way that Jesus led his life by not judging, first of all. By love, compassion, forgiveness, many different aspects of it. And therefore that’s who I go by in my spiritual beliefs. And at the same time, I intertwine different beliefs. Different religions have good things in them. And therefore, I don’t disregard other good things from other different religions because my spirit, my heart, tells me if it’s pono, which means, “Is it good or is it right?” And therefore, I don’t disregard other people’s beliefs. I do go by what I believe, because that’s what works for me in my life. And I cannot force that on anybody else. Because all I can do is work on what’s good for me in my life and what works for me and makes me a better person and prepares me for what I believe is the next life after I leave this life.

For me, to combine traditional Hawaiian spiritual beliefs and practices with Christianity is simple. Jesus Christ was a person who loved and loves. And Jesus Christ is a person who cared about all living things. He did not disregard anything as being not important. Therefore, that is so similar to the

(table continues)
Hawaiian spiritual beliefs about the love for the land, the love for the ocean, the love for family. It’s not hard to combine Christianity and Hawaiian spiritual beliefs. It’s like any other religion. Some things are not pono. I don’t believe in sacrificing people, which was among the traditions of the Hawaiians at a certain time. And this is basically when the Tahitians came. These are their beliefs. Because the Hawaiian beliefs before the Tahitians came were much different, and there are a lot of different theories on those beliefs. But as far as combining traditional Hawaiian spirituality and Christianity, like I said, I take the good in all things and I put it in my heart and I see how it feels. And if my heart tells me it feels good, I go with that feeling. Because I think Akua, or God, it tells me in my nāʻao, or in my belly, if it’s right or wrong.

13. So far as my spiritual beliefs impacting my relationships with the Native Hawaiian students enrolled in AAADTP, it’s the same as anywhere I go in the world. I try to be a kind person, a loving person. A person who listens. An understanding person. An open person. A person who doesn’t judge. And so for me, it works in every aspect of my life, not just in the AAADTP. And it wasn’t hard for me, because that’s how I live my life every day. And the kids, they just respond to that.

14. My spiritual beliefs, again, for me, I felt helped my relationships with the other members of the AAADTP. If I didn’t have these spiritual beliefs, it probably wouldn’t have gone as successfully as it did. We probably wouldn’t
have helped the kids as much as we did. It's because of knowing that not all of us are the same. I am a different person than the other people that were in the program, the other team members. And what I learned is that it's okay for them to be who they are. And it's okay for me to be who I am. And, therefore, what I've learned through following Jesus Christ is that I'm not here to judge. I'm here to love, be kind, compassionate, forgiving. So that's my job. So I'm learning even more today. That's the way that I want to live life. Because it's much more, more peaceful, I guess you could say. And so my spiritual beliefs totally helped my relationship with the other team members at the AAADTP.

Ali'i Kamehameha's Personal and Professional Experiences with Racism

15. I experienced prejudice based on my race or ethnicity, totally, when I moved back to Aloha 'Āina. Before, when I was a child, I would come to Aloha 'Āina and spend the summers with my cousins. I was still young. But I moved back home to Aloha 'Āina when I was seven years old, and I ended up going to the Aloha 'Āina elementary school. And because of living on the mainland, my skin was a lot lighter than what it is now. I mean, it was more white. So what I experienced was that a lot of the kids, they didn't like what they call haole and therefore I was in a lot of situations where I had to get in fights. And I was called haole. I was called that even by my cousins. My cousins had a hard time dealing with it, too, because they loved me, but at the

*(table continues)*
same time, they were seeing how the rest of their friends, their peers, were looking down at me. And so they had a hard time looking at haoles. So it was a real battle between even me and my cousins, at least in the beginning.

16. When I was in the army, I was stationed in Texas. And people thought I was was Puerto Rican or Mexican. And I was subject to a lot of “wetback” innuendoes or put downs when I was in a bar or places like that. Like cowboy bars with the redneck people, or redneck people in Texas in general.

17. How did I feel about being discriminated against because of the color of my skin? Not good. It hurt. I was angry. I wanted to rebel, to stand up, to fight. And in both situations, in Texas and in Aloha ‘Āina, I ended up in fights. So it wasn’t a good feeling. It’s not pono. It’s not right.

18. So those are the experiences that I had with prejudice based on my race or ethnicity. I was subject to prejudice when I first moved home to Aloha ‘Āina because I was white. And then when I joined the military, and I was in Texas, because I was brown. So it’s really kind of weird. And what I’ve learned is it’s not good. So I try to keep prejudice out of my life because it’s not a healthy thing.

Ali‘iloa Kamehameha’s Perceptions of the AAADTP

19. First, the best thing about working at the AAADTP was seeing the kids, these youth who didn’t come to school at all the year before, they started coming to school. And they started learning. They had an action-packed day. Their

(table continues)
day was filled with different activities, different thoughts, different emotions, and ways to deal with emotions. That was the best thing, seeing the growth of the youth in the program. Seeing them make the honor roll. Honor roll youth. And their attendance to school went drastically up. So that was the best thing.

20. I guess the worst thing I could say about the AAADTP was that it was on a campus where the administration doesn’t understand what these kids really need. All kids don’t learn the same. All kids don’t learn by sitting in a classroom, with 20 kids in a row, you know – chalkboard, read book, etc. And these AAADTP kids learn differently. And that was probably the worst part about the AAADTP. I wish we could have worked with the kids off campus, at a location more suited to the learning style of the AAADTP youth. Because I believe that environment is kind of important.

21. I know that the other members thought that I was sabotaging their relationships with the kids by telling the kids not to trust the staff and to trust only me. And that is a personal issue for each member to look at. Because I never tried to do that. It’s just probably a feeling that the other team members got because of seeing me being able to relate to the kids and the kids responding to me when I asked them to do something. The other team members probably wanted some of that, too. That’s what I felt.

22. I feel that you have to earn trust. It’s not just given. No matter what your color, your race, your religion, your beliefs. And the kids did have respect for

*(table continues)*
the other team members, because they earned the kids’ trust. It was easier for me, though. Because I’m from Aloha ‘Āina. The kids respected me already. They knew who I was. They knew I was a basketball star. They knew my family. So for me, it wasn’t hard to build respect. So the other team members might have had a little harder time gaining trust. Because trust takes time. And you have to gain trust. And then you earn trust. And I think some of our team members did do that. And I was very proud and happy to have worked with a team that truly did care about the youth. And that’s where the trust came. And basically, that’s why there was the lack of trust in the beginning. Because the other members might have not have really understood the way of life on Aloha ‘Āina.

23. I had a hard time trusting Molly. Because she wrote in the Department of Health (DOH) files about what type of person I was. And she portrayed me to be a pretty evil and dangerous person. She implied that I shouldn’t be around the kids. And that I was more of a problem than an answer to the program. So because of that, I had a hard time trusting her. She was from Louisiana. And we just didn’t connect. But because of my spiritual beliefs and the person that I am, I was able to forgive and move on for the betterment of the youth. Because the reason I was in there, it wasn’t about me. It was about the kids. And the growth that we could give them. And how we could enlighten them and build their self-esteem and identity.

24. I would say working with a gay person was very educational. It was probably (table continues)
one of the most educational and enlightening experiences of my life. Because I’ve lived a lot of my life with a lot of hate and anger towards gay people. Because I would always picture the physical act, and for me, according to my spiritual beliefs, the physical act, what the gay person does, the sexual act, is not right. But I’m not here to judge. Because that is not my job. My job is to love, be kind, compassionate. And so my attitude changed a lot. Because by working with Thomas, I found that he was a great person, and a good teacher. He really cared about the youth. He cared about their culture, which you don’t find very often in teachers. He felt that the Hawaiian culture was very important. And what happened then, was, an enlightenment – “I don’t need to know what this person does in the bedroom, or whatever. I know that the person that I see every day who comes to work is a person that is there to do his job. And is a person who cares about life, cares about people, cares about these kids, their culture, and wants to share.” And so, I would say that the biggest change in my worldview has been my feelings about the gay issue. I don’t have that hate anymore. So my heart is a lot lighter. And it feels good. And I give Thomas credit for that.

25. Thomas was a creative teacher. He did a lot of “hands on” work with the kids. He made the kids want to learn to read.

26. So, as far as working with people that I perceive as different than myself, well, today I believe that it’s good to be different. Because we’re all different. And “different” is something that you don’t know. Or you’re not

*(table continues)*
used to. And you might learn something. And so what I believe is that we need to respect each other’s differences. And that doesn’t mean that you have to change who you are or what you’re all about. It just means that other people are different. And that we’re not here to judge.

27. The AAADTP did help me to grow. For me, it was an awesome experience to work with such a diverse team. And it was an awesome experience to work with these youth. And to be kind. It’s not hard for me to do that, to grow as a person, especially on Aloha ʻĀina. Because it’s about people on Aloha ʻĀina. It’s about learning to trust and to love. And be like one big ohana [“family”]. So I grow as a person every day. And I hope I continue to grow.

28. If I could go back and do it all over again, I wouldn’t change a thing. Because today I’m very happy with who I am. And I would not be who I am today if it weren’t for all the things that happened to me in the past, the good and the bad. We learn from the bad. We learn from the good. And so, I would not change anything that happened at the AAADTP.
Table F3

"Statements of Meaning" Generated Through Analysis of Gwendolyn Fairfax's Participation in the Essay/Journal Writing Activities

1. Aloha 'Āina is sacred beyond words. It whispers kindness and joy to those who can listen and hear. It communicates protection to those who have protected others. Her lushness exudes the heaven of fertility. Her shores beckon me to swim out to see her blue, turquoise, green, brown, and opaque wonders.

2. Aloha 'Āina has taught me a lot about who I am as a spiritual being. As a spiritual being, I relish the adventure of understanding who I am. I want to understand my purpose in life. I am a natural at prayer and compassion, but sometimes I wonder "Is this all that there is?"

3. I have worked with children for many years. Children are the key to my understanding of life. With children, I am forced to give of myself. The requirement is 100% devotion. Nothing less will do. How, I wonder, does raising children fit into the "real" world - the world of going to work, developing fanciful hobbies, and traveling? Perhaps it doesn't, and perhaps, as a people and as a species, we humans have strayed far from the true meaning of life. I sometimes wonder to myself, "How did I raise such whole and capable beings (my own two children) in the midst of such chaos and turmoil?"
4. The world we live in is a vicious world, so full of personal gain, hate, and evil. As a young child, I lost so much of myself. I was at the mercy of others who knew only how to express their inner darkness. I suffered, but somehow, I understood something deeper than the world of hell. As each day passed I was given the chance to sleep from within, never aging, preserving my life force, not spending it on the shrill of pain and destruction.

5. So many young people come from the womb of hell. Affixed to the walls of nourishment, upside down, withdrawn and backward, they emerge. Cold and alone, their energy cannot fuse with this world, so they lapse into a cycle of disbelief. Some children have been here before, and for many, it is not to be their last time.

6. Many of the Aloha 'Āina Adolescent Day Treatment Program (AAADTP) students were children who seemed to have the bad luck of cycling in and out, one lifetime after another. I wondered how was this possible since they were only children? (I was so naïve). How was it possible that these young people could be so lost and forgetful of a distant voice and time? How was it that they could not know of the light, the Treasure Tower, God, or the energy and dignity of human life, which would bind them to the four virtues: eternity, happiness, true self, and purity.

7. Their eyes were dark, blank and deep, so full of questions that had no

*(table continues)*
answer, so full of sadness and despair. Their actions and gestures were without meaning and direction. I asked myself so many times, “Were these children ever truly loved?” I envision them entering this world all covered in their birthing. Were people not happy for their presence? And where was the light, the energy, or had they, as spiritual entities, decided early on to express only one aspect of all that is present? Did they not know of happiness? Did they know of it, but chose, instead, to deviate from the holy ground?

Submerged in a pool of empty darkness, and sustained by an environment of poison, these children were bound by the law of cause and effect, by their karmas, to their previous sufferings, and to the difficulties of birth. We, the teachers, were bound by our karmas to the AAADTP. We offered the children compassion and honesty. We planted the seeds of hope, sincerity, compassion, and understanding. And sometimes, the children dared to look, to stare in awe, to feel the breath of joy, or to accept the touch of kindness. But they dared to experience these gifts for only a short, fleeting moment, and then, once again, we teachers were the “cunts”, “bitches”, “niggers”, and “fags.” We were, they believed, the pushers of poison.

We were the betrayers, the outsiders, the parents who these children never had. It felt as if we were pulling out the stitches to purple gaping wounds, so jagged and deep. The children refused to trust us, or to

(table continues)
understand that, in time, these wounds would heal. Crazed with fear, these children chose death, for they did not dare trust us - the foreign shadowy "colonizers" of their minds.

11. Like Adam and Eve, the children ate the apple and lost their minds and teeth. They smiled back at us from a cavern of darkness, as the trade winds blew through their hollow souls.

12. As I think back, it was a good thing to have been sleeping from within. The children's hell frightened me so. Their distortions of life and lifelessness were indistinct and unclear. No one seemed to know the difference between hell and heaven. It was that way for so many people in Aloha 'Āina. So, I cried away the filth that cradled my sleeping inner soul. Droplets of red stained tears fell. But we teachers were all so consumed by the insurmountable task before us that, at times, we could not see one another and our tear stained faces.

13. The children climbed, the clung, and they crawled in my mind and at my feet. They slept in my dreams, only to awaken at dawn, with their toothless smiles, sucking at my breasts with their swollen lips. Red hair, streaking and bunching, crowned their robotic frightful smiles.

14. I opened my box of hope. I prayed to my box of hope. I sat motionless in front of my box of hope looking for an answer. (I still ask was it real?) I chanted for calm and nothing more. I knew not to ask the universe for happiness. It would not come at this time. And I knew in my soul that

(table continues)
my spiritual thirst would eventually take me beyond the school on the hill.

15. When I sought truth, cupping my hands around my mouth, calling, yelling for it from the wind blown slopes and silent shores, my fears would subside and the calm that I prayed for would come creeping and envelope my exposed prickly frayed surfaces.

16. Like a mist of ocean spray, I emerged from the thrashing waves, revived and eager to ask the same questions once more, hoping for an answer that would not come. I was blind to the children’s world of green lush valleys and blue oceans. And I was exposed for the first time to the eradication and demise of a race. I had come from a world of freeways and white people; yet I knew to trust what I could not see or comprehend. Multi-faceted images of truth seeped through the now translucent layers of my shell-like surface. I was brown like them.

17. Bathed in salt water, this sting of truth awakened me to the courage and compassion I had cultivated while sleeping in the arms of the Buddha. The shell that protected the sleeping angel had vanished and the battle to protect these children from endless suffering had begun.

18. As a Buddhist, I conceive of all people as equal. We are all equal because each of us suffer. The Buddha taught that there are four universal sufferings: the suffering of birth, the suffering of sickness, the suffering of old age, and the suffering of death. But as an awakened (table continues)
Buddhist, I came to realize that not all people are the same, and that our differences lie in the desires that each of us crave. The more pure our desires, the less we must suffer, lifetime after lifetime.

19. As human beings, we each have a race and a gender, and we each love to enjoy the good things in life. But we must know the difference between right and wrong. And we must be capable of critically examining our own actions.

20. Indigenous peoples seem to have lived on this planet since the very beginning of time. And they have lived in harmony with their natural environments. They cherished life and they cherished God. But the colonizers came from all directions, conquering and destroying. Colonization disrupted the stability and organization of the Hawaiian people, robbing them of their lands and their culture. And with the loss of their lands and the demise of their culture, the Hawaiian people have been subjected to a lost and uncertain existence. Like ghosts and spirits, the people wander aimlessly.

21. This aspect of human nature hurts me more than anything. How is it that past and present leaders cannot see the impact of the destruction of a people and their culture? Where are we if we have no past to guide us into the future? Already so many indigenous groups have been lost, along with their languages and cultures.

22. We, the colonizers, have forgotten life without the mask of luxury and its
counterpart - deep despair. Colonization stripped away the beauty of a people, the tan skin, the bright eyes, and the sleek physique.

Colonization all but destroyed a proud people who once lived in harmony with Mother Earth. How is this possible?

23. The colonizers learned to devalue life. In Hawai‘i, the trees began to fall, one by one. The non-native beasts ran wild, and the land changed its face forever. Mother Earth turned Her face, hiding in shame, for the colonizers She had once loved as Her own children now took from Her all that was sacred: gone were the keepers of Her soul, gone were the lovers of the land. Her people and their language fell silent. The meaning of an entire people’s existence was left to rot over a bottle of alcohol and a few shiny coins.

24. How could the Hawaiian people not know of the colonizer’s hostile intentions? Why did they not recognize the unwelcomed enemy before he penetrated below the surface of their blue-ocean-and-rich-taro-field existence. And now, they suffer. Generations later, they pay the price of colonization with the well-being of their children. The land is no longer theirs’, even though their ancestors remain buried beneath the red soil.

25. The philosophy of the great colonizer is a philosophy of selfishness and arrogance. Like a child without parents, the great colonizer refused to share and respect others. The children of Aloha ‘Āina, like the colonizers that came before them, did not see the worthiness of sharing and chose to

*(table continues)*
disrespect others for the immediate gratification of power. The AAADTP youth truly are the children of Mr. and Mrs. Colony.

26. How do I describe our year together at the AAADTP? Well, no one died, and we as a staff did our best not to verbally assault one another. In our minds and our spirits, we had a difficult time letting go of our own frames of reference. Instead we fought to hold on to our own issues, blaming one another for the collectively painful experience we endured. Unified on the periphery, we consciously and subconsciously agreed on the need for a general purpose. Our team evolved from not knowing each other to knowing only enough of each other to make a firm judgment call.

27. As the children pushed and pulled at every exposed fragment of injustice, we also pushed and pulled at each other, hiding behind our own traumas, denying each other the luxury of truths, and resting upon one another for a respite of safety, sanity, and calm.

28. Every so often, attempts to split and divide were used by the kids and a certain staff member. I became the “nigger,” and the other team members were no longer worthy of unquestionable trust and loyalty. Their leadership was questioned, challenged.

29. The one staff member who remained outside the circle connived to bring the children back under his power. His undermining became too intense and the children gave into his false promises of love, help, and reassurance. Those on the outside continually tugged deep into the eye (table continues)
sockets of our children, convincing them not to see the foul stench of
power through the lenses of brainwashing, bribery, and dangerous lies.

I was distraught with a pain so deep beneath me that their ugly words
could not touch me as they had intended. Instead I silently mourned the
loss of those from so long ago who lived and died as “niggers.” These
“niggers,” my ancestors, were the Africans and slaves who hung from
trees, as families wailed in tears of disbelief, for their loved ones who
knew no justice. Again I asked, how could these children not know their
own people and their own struggles? I sat motionless, speechless, and
drained of love for them. These children were not to blame for their
appearance in the world: stained, broken, smelly, and dirty.

Some of the children went to jail, and others slowly died before our eyes.
Some stayed intoxicated and numb, and others vented their rage and
anger, wishing death for themselves and for those of us who stood defiant
in the pathway of death’s messenger. The children were like wild
creatures spewing high volts of thunderous energy, crashing and defying
the laws of gravity, inertia, and momentum. We waited for the fury to
end, then salvaged what we could. We promised the children that our
door would be open again tomorrow for those who needed a sanctuary.

Nothing came to us from the outside world. No help, no hope. Our
worries and abusers were ours alone to deal with. There were no
inquiries as to the well being of the situation and people involved.

(table continues)
Administrators and supervisors waddled within shouting distance, as if to say, “I am here, you see, I do care. Now keep them quiet and out of sight, please.” They tried to appease us as we cried out in rage and shame. We asked, “How can this go on? We need your help!” But we never received help, only platitudes that reminded us of our insignificance. The AAADTP was a thorn in their side as they denied us funding and a safe place to heal the wounded children. They hoped that the children would kill us, one by one, throw us in the bushes, one by one, and dance on our decaying corpses, one by one. These administrators and supervisors wanted us to disappear like the money had disappeared.

As time went on we managed to open the empty hearts of our children. Filling them with trinkets not big enough to stop the pustules from erupting again. The comforting we provided seemed to last for only a moment, but did sometimes seem to install new thoughts and visions to compete with the burdensome complexities of wounded generations before them.

Our arrival upon the scene was like that of missionaries that no one trusted or wanted. Those who had come before, and left shortly thereafter, had already poisoned the children’s minds and left them emotionally fragile. No one wanted these misfits and throw-aways, except us, and no one, not even us (the AAADTP staff) were allowed to

(table continues)
have them. Parents mistrusted our actions and words, projecting their anger at the system on the "nigger," the "fag," the "bitch," and the "savior - the interpreter of all things Hawaiian." These parents came screaming to their children's aid for the first time in a long time. The kids must have grown inches in self-esteem as their parents showed love and concern for their offspring.

35. The children allowed us to laugh and play with them. They witnessed us work and fight for what we thought was right. We did this in their house. Some gave us permission to preach and others only laughed their toothless smiles as they flew out the door, captured by darkness once more, cackling and rebounding off the doorframe and walls.

36. They, in turn, freed us from the false illusions of being ugly, black, gay, desperate, and guilty of sin. They, the children, held up a mirror for us to witness our historical actions in paradise. They, in essence, gave us the chance to run away from the lies and illusions if we wanted to do so, leaving them to stand alone in the reflection. We gave them wings so they could fly. Some agreed to try and others refused for fear of never coming back. As they flew high in the sky, they laughed like infants in love with life for the first time. Yelling down to us, "Push me higher!" And we did. Over and over again, we walked with them, holding them, protecting from the misery and confusion as best we could. We were four staff members trying to work miracles.

(table continues)
Our team was told that there would be no program next fall. And I knew for myself that I could not do it again. My sadness was all consuming as I desperately looked for an escape.

The children were only children and nothing more. They did not know about life's deepest questions or thoughts. They pretended to grasp its essence, but failed miserably at their attempts. They wanted only to exist and to not have the shame of a culture and a generation thrown at their feet.

We knew them as capable children with tremendous potential, and the community knew their mothers and fathers as "druggies" and abusers. We knew them as artists and poets, and others knew them as troubled youth. We knew them as talented vocalists, but others only heard their irate threats. We wanted them to excel, but so many others wanted them as the scapegoat, someone to blame when things went wrong.

We never did get to show them how to make choices, nor did they get the opportunity to practice being happy and content. It was over far too soon and the safety net was giving out. Our hands had gone to sleep long ago and our beating heart was no longer audible.

We left the building that housed the unknown. There was no one left there to say, well, "goodbye" to. We organized books and supplies for the umpteenith and final time, but our true purpose was to find our lost hopes in the red dust that sifted under our feet and lay fresh with

*(table continues)*
fingerprints on the windowsill.

42. The silence was still fresh as it blew in with the summer breeze. Where had everyone gone? Should I cry now for those who did not trust us enough to let us help them? I can hear their silent footsteps, once more, as they ran through the door, like pre-adolescents looking for a prize or toy hidden away someplace.

43. The children craved truth and honesty. They wanted someone to show them a glimmer of hope without a beating, without abuse. Our team showed them how people communicate with one another, the protocol and the procedure. We showed them respect for differences. We showed them multiculturalism, and when they asked us questions that started with a "why," we encouraged them to ask for more.

44. Molly Brown was a wonderful mentor and friend. A spirit so wild and free, she encouraged me to believe in the world around me. Not just once, but forever and always. She believed, so I wanted to believe. If she said it could be done I was there to follow. Ali‘ioloa was a wounded hunter disillusioned by the will of God. He, in turn, wounded others as he gasped for air. I know that he, too, has changed. Thomas, our fearless leader and saint, his journey filled with understanding, sadness, and love. His focus and beliefs will help us all to understand one another better in the future. And myself, mother of two, learning to live without cravings and desires, for they only set the Buddha’s child back in her search for

*(table continues)*
peace, mercy, and calm.

45. Some people, like myself, are blessed, and others are without blessing. I am strengthened by the notion that I am unique in my own eyes and what others think is impervious to where I will go in the future. It is experiences like this that make us human and committed to a greater reality.

46. This research project has turned into far more than I could have imagined. I have given my feelings and stored sensations and images, a place to live on paper. It was a very profound opportunity to have taken part in AAADTP. My hope is that, as a nation and a people, we might some day make it to a place where we can begin to implement genuine multiculturalism in education and in society.
APPENDIX G

Clusters of Meaning

As previously noted, I constructed 20 tables that delineate "statements of meaning" generated through each team member's participation in the following data generation activities: (a) the "Who Am I" activity (Cushner, 1999); (b) the "Culture Learning Process" activity (Cushner, 1998); (c) the "YaYa Box" activity (Janesick, 1998); (d) the in-depth interviews; and (e) journal/essay writing activities. Each table delineates "statements of meaning" gleaned from one of 20 corresponding data sources (i.e., "artifacts"). Each artifact was produced by an individual team member through his or her participation in one of five data generations activities. These 20 tables are included as appendices to the Project Ho'oponopono report.

I synthesized these 20 tables and developed four sets of "clusters of meaning" (i.e., one set per team member). I visually represented these "clusters of meaning" by constructing four additional tables (i.e., one table per team member). Each table comprised of thematic groupings of nonrepetitive, nonoverlapping significant statements.

Thomas Duke and His Experience at the AAADTP

Table G1 represents those "clusters of meaning" that describe my perceptions of myself and my experiences at the AAADTP. These clusters of meaning include: (a) my perceptions of myself; (b) my thoughts on American colonialism in Hawai‘i and its impact on the AAADTP; (c) my personal and professional experiences with homophobia/heterosexism; (d) my perceptions of Ali‘i loa Kamehameha; (e) my
perceptions of Gwendolyn Fairfax; (f) my perceptions of Molly Brown; and (g) my perceptions of collaborative processes and outcomes at the AAADTP.
Table G1

"Clusters of Meaning" Generated Through Thomas Duke's Participation in "Project Ho'oponopono"

<table>
<thead>
<tr>
<th>Thomas Duke’s Perceptions of Himself</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Race/Ethnicity/Nationality</td>
</tr>
<tr>
<td>- I am of Euro-American ancestry.</td>
</tr>
<tr>
<td>- I was adopted as an infant. I do not...feel a strong connection with, or take a strong interest in, my ethnic “roots” (i.e., the ethnocultural histories/traditions of my biological parents).</td>
</tr>
<tr>
<td>- I usually describe my ethnicity as “Euro-American” (i.e., “White”). However, I almost always identify myself as a “gay white male.” I think I identify myself this way because as a “White” man in America, I experience privilege, but as a gay man in America, I experience oppression. To be a “gay white male” in America is to experience both privilege and oppression, simultaneously.</td>
</tr>
<tr>
<td>• Sex/Gender</td>
</tr>
<tr>
<td>- I am “biologically” and “psychologically” a male (i.e., I identify with my “anatomical” gender...).</td>
</tr>
<tr>
<td>- Some of my social behaviors are considered “masculine” in American society, but many of my social behaviors are considered “feminine.”</td>
</tr>
<tr>
<td>- I am very comfortable with both my “masculine” and “feminine” social behaviors; however, this was not always the case.</td>
</tr>
</tbody>
</table>

*(table continues)*
• For much of my life, I was made to feel ashamed of my “feminine” behaviors.

• For many years, I was terrified that people would assume I was gay because of my “feminine” behaviors (and people did frequently make that assumption).

• I was terrified because I feared I would be persecuted, discriminated against, and/or subjected to violence (and, in fact, I have encountered discrimination, and I have been subjected to violence).

• For years, I tried to “pass as straight,” by trying to engage in more masculine behaviors.

• My efforts to be more “masculine” were almost always efforts in futility. I couldn’t “pass as straight,” no matter how hard I tried.

• These days, I find it easier to just be myself (i.e., a “biological” and “psychological” male who engages in both “masculine” and “feminine” behaviors).

• Sexuality

• I am very happy and proud to be gay.

• I am proud to be gay because I had to struggle so hard to love and accept myself.

• There are times that I feel angry and bitter toward the “heterosexual power structure” in American society. Straight people have all the power, and they abuse this power by passing laws that discriminate against and oppress gay people.

(table continues)
• I try to keep a positive attitude. After all, most of my friends are straight, as are my parents.

• Religion/Spirituality/Philosophy/Worldview
  • I believe in God.
  • I believe God loves each person unconditionally.
  • I conceptualize Heaven as all-inclusive; everyone will go to Heaven, because God loves everyone. God excludes no one.
  • I have a deep respect for the Buddhist ideals of kindness, compassion, and nonviolence.
  • I believe in reincarnation.
  • I believe that the purpose of life is to experience happiness and joy, and to share this happiness and joy with others.
  • I try not to judge others.
  • I consider myself to be an ecofeminist/ecoequalist; that is to say, I believe that all living organisms are interrelated and interconnected on the biological, ecological, social, and spiritual levels. Furthermore, I believe that social oppression (e.g., colonialism) inevitably leads to environmental degradation/destruction.
  • I developed a deep respect for the Native Hawaiian people’s love of the ‘āina (“land”). And I came to believe that traditional Hawaiian concepts/values such as aloha ‘āina (“to love the land”) and malama ‘āina (“to care for the land”)

*(table continues)*
must replace the values associated with utilitarianism – values such as materialism and greed – if we human beings are to avoid cataclysmic earth changes, and to survive and thrive as a species.

• I think that my spiritual/philosophical orientation helped me keep an “open mind,” and accept philosophical, ideological, and personality differences among the other team members. I really do believe that I brought a “live and let live” attitude and an “ethic of inclusiveness” to the program.

• Essentially, my spiritual/philosophical beliefs have informed my core value system. I believe that “everyone is entitled to a sense of belonging,” “we are all in this together,” and “no one should be left out.” I think that my experiences as a gay person have also profoundly contributed to these core values. And so, my spiritual/philosophical beliefs (i.e., my worldview) and my personal experiences have taught me to value what I refer to as an “ethic of inclusiveness.” And this “ethic of inclusiveness” has deeply informed my work as a special educator and team member at the AAADTP.

• Social Status/Social Class

• I am from a working-class (“blue-collar”) family in rural/suburban South Texas.

• My parents have what I consider to be “middle-class,” Euro-American values.

• My parents have a very strong work ethic.

• Both my parents…value education. They encouraged me to go to college from the time that I was a very young child.

(table continues)
I am the first member of my family to earn a graduate degree.

I pursued a Ph.D., in part, because I knew my parents would be proud of me.

My mother grew up very poor.

My mom's childhood home had no electricity or indoor plumbing.

There was not always enough food to eat, and sometimes, as a child, my mother went hungry.

I am extremely proud of my family's "working-class" background and strong work ethic.

My...family climbed out of rural poverty, in large part, because of their high regard for education, and because educational opportunities were available to them.

Health

I try very hard to maintain a healthy lifestyle.

Having experienced "lapses" in my physical and mental health in the past, I now consider good health to be my greatest asset, and I spare no expense to maintain my physical and emotional well-being.

I thank God for each day that I am free of physical pain and/or mental anguish.

Ability/Disability

I usually don't perceive my students with "behavior disorders" as that different from myself, except that I have better impulse control, and I am less likely to "act out" in an aggressive or self-destructive manner.

(table continues)
The "boundaries" between "mental health/mental illness" are fluid and easily blurred.

I have experienced prolonged periods of depression and intense anxiety.

I have many abilities.

I am...intelligent.

I am...creative.

I am a gifted artist.

I am a gifted teacher.

I am perceptive and empathic.

I am a nurturer.

I am able to inspire others.

I am, essentially, an optimist.

I have an extremely strong work ethic.

I have good interpersonal skills.

Geographic/Regional Identity

I was born and raised in South Texas

I currently live and work in Hawai‘i.

I lived in New York City for seven years.

I hope to live and work in South and Southeast Asia.

Language

(table continues)
- I only speak American English.
- I am learning to speak Bahasa Indonesia, the national language of Indonesia.

- Age
  - I am 36 years old.
  - Age is unimportant to me.

- Relationships with Family/Significant Others
  - I am a son.
  - I am a brother.
  - I am a lover/I am a husband.
  - I am a friend.

Thomas Duke's Thoughts on American Colonialism in Hawai‘i and its Impact on the Aloha ‘Āina Adolescent Day Treatment Program (AAADTP)

- American colonialism in Hawai‘i has robbed the Native Hawaiian people of their ancestral lands, their Native language, their traditional culture, and their right to self-determination.
- American colonialism in Hawai‘i has contributed to many of the social problems experienced by the AAADTP students and their families – problems such as poverty, addiction to drugs and alcohol, homelessness, illiteracy, unemployment, domestic violence, and incarceration in the prisons.
- I think the AAADTP students and their families didn’t really trust the non-Hawaiian

(table continues)
staff members at the AAADTP...these families really had been “shafted” by the
education and care systems...[and] these kids had received nothing...in terms of
special education and related services.

- American colonialism in Hawai‘i...contributed to a lack of trust among the
AAADTP team members. Ali‘i‘loa, who is Native Hawaiian, seemed to feel the need
to “protect” the Native Hawaiian AAADTP students from the “foreign” staff
members.

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Thomas Duke’s Personal and Professional Experiences with Homophobia/Heterosexism

- Gay people in America are second-class citizens. We are not allowed to serve in the
armed forces and we are not allowed to marry. Some...states have criminalized
homosexuality. And the Supreme Court of the United States of America has ruled
that it is, indeed, constitutional to criminalize homosexual behavior. Gay people in
this country can go to prison for engaging in consensual sexual behavior in the
privacy of our own bedrooms!

- To be a gay person in America is to live in constant fear of physical assault and
verbal humiliation. I...was savagely beaten by three men one evening on a busy
street in Houston, Texas. As they beat me, they called me “faggot.” When I lived in
New York City, a stranger on the subway called me a “faggot,” and then spit in my
face.

- When I was in high school, another high school student spit in my face simply
because he thought I might be gay. I did not even know this student. I had never

(table continues)
even spoken to him before. I was so humiliated by this assault that I did not report it to the school administration. I was afraid that they, too, might suspect I was gay.

- I have endured a great deal of prejudice as a public school teacher. My students have called me every imaginable filthy and degrading name. Several "colleagues" (i.e., so called "professionals")...have also directed homophobic remarks toward me, and have encouraged students to "act out" against me because of my sexual orientation.

- At Aloha 'Āina High School, I was verbally assaulted on a daily basis. And on several occasions, I was physically assaulted, as well.

- Ali'iloa told my AAADTP students that I should not be allowed to be their teacher, and that he would never allow his own daughters to attend school if they had a gay or lesbian teacher.

- Ali'iloa made numerous homophobic remarks in front of the AAADTP students. He said, for example, that "AIDS is God's punishment against homosexuals," and that "homosexuality is the same as rape, incest, and murder."

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Thomas Duke's Perceptions of Ali'iolo Kamehameha

- Ali'iolo was very proud of his Native Hawaiian ancestry. And he was very proud of his Aloha 'Āina community. So, in that sense, he was an excellent role model for our Native Hawaiian youth.

- I didn't trust Ali'iolo, and I felt that there was a lot of tension between us.

- I felt like Ali'iolo didn't trust me. At least not for several months. Because I was an

*(table continues)*
outsider. I wasn’t from Aloha ‘Āina. I was white. And I was gay.

• I felt that the kids were acting out a lot of Ali‘iloa’s prejudices.

• Ali‘iloa said all these horrible things about gay people. In front of the students. Like, “Oh, AIDS is God’s punishment for homosexuality.” He was real up front about his prejudice against gay people.

• Ali‘iloa did not respect me because I was gay.

• I almost drowned on a field trip to the beach...[and] Ali‘iloa and Kuhio, they really did save my life.

• I have mixed feelings about Ali‘iloa. Because, on the one hand, he caused me a lot of grief. But then, on the other hand, he rescued me. And so, to hold a grudge against someone who saved my life – that would be really petty, wouldn’t it?

• I recently saw Ali‘iloa. And he told me that he’s not prejudiced against gays anymore. That before, he had anger and hatred for gay people, and that he had used his religion to justify this anger and this hate. And he apologized to me. And he said he thought I was an excellent teacher. And that he feels it was a blessing from God that he got to work with me. And I believe he was being sincere.

• Ali‘iloa seemed genuinely wounded when Gwendolyn said that she felt that he was prejudiced against African-American people. He told me, “You know Thomas, it really hurt me when Gwendolyn said that I was prejudiced against African Americans because I identify more with Black people than I do with white people. Because I feel...Blacks were oppressed by the haole just like Hawaiians were

(table continues)
oppressed by the *haole.*" So he identifies as an oppressed person and doesn’t see himself as an oppressor.

- Ali‘iloa always said he loved those kids. And I believe that he did. And certainly, most of the young men in our program really looked up to Ali‘iloa – he was...their hero. He could have been a very powerful role model, and maybe, in some ways, he was. But if he had treated Molly and Gwendolyn and I with respect...from the very beginning of the program, and if, early on, he had worked *with* us instead of against us – then I think we could of given those kids a truly excellent educational experience.

- In some ways, I think Ali‘iloa was the scapegoat for all the things that were going wrong in the program.

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**Thomas Duke’s Perceptions of Gwendolyn Fairfax**

- Gwendolyn and I shared similar educational philosophies. We both believed in progressive, humanistic education – in a values-based education – for the kids. Teach “live and let live.” Teach tolerance. Teach acceptance. Teach... appreciation and respect for diversity.

- Gwendolyn always tried to be fair. And she always did what she thought was right. So, in that sense, Gwendolyn is a very ethical person.

- I really admire Gwendolyn. I feel that she is compassionate and has an innate sense of social justice. She genuinely cared about these kids because she saw them as neglected and abused, not only by their families, but also by a socially unjust

*(table continues)*
system -- a hierarchical, patriarchal, racist, sexist system.

- Gwendolyn was really patient with the kids, because she wanted them to learn.
- Gwendolyn wanted the kids to be happy and to feel good about themselves.
- Gwendolyn was convinced that Ali‘iloa was prejudiced against her...she was convinced he was racist and she was very convinced he was sexist.
- Gwendolyn and I really did have a pretty equal relationship for most of the year. She and I never did have a situation where either she didn’t defer to my wishes or I didn’t defer to her’s. We never had a power struggle until the final three weeks of school. But then, we finally did have a power struggle where I thought one thing should be done, and she thought another thing should be done. And she interpreted this power struggle through the lens of race, class, and gender. Particularly race and gender. She thought my behavior was racist and sexist.

Thomas Duke’s Perceptions of Molly Brown

- I really admire Molly. She’s truly a free thinker. I don’t think she cares what anyone else thinks. She’s a very unique and adventurous individual.
- Molly really cared about the kids and their families.
- She was a strong advocate for the kids.
- Molly never backed down from a fight – especially when she felt she was right.
- Molly was always talking about how she believes that hundreds of thousands of dollars that were allocated for the AAADTP had been stolen. That the services were never provided to the children or their families.
• Molly always championed the "underdog."

• Molly is a crusader on the behalf of anyone that she feels has been abused. She has an innate sense of social justice. And she does not know the meaning of the word "fear," or the words "back down." Molly's a fighter...she wanted to see those children get an education. She fought...for years to develop that ADTP...to get social services for those kids and their families.

• Molly and I had some disagreements from time to time. But we never personalized them. She always felt that I respected her and supported her. And I always felt that she respected and supported me. Molly didn't feel I was sexist against her. And I didn't feel she was homophobic against me. And we were both haole, so there wasn't a race issue. And we saw each other as professional equals, so there wasn't a status issue. So Molly and I had a relationship based on equality and mutual respect.

• I'm really grateful to Molly because I could always count on her for support.

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Collaborative Processes and Outcomes at the AAADTP

• We would have staff meetings every day, but nobody really felt free to speak at the staff meetings. There was like this undercurrent of anger and tension. And it was hell. It was just complete hell. I mean, at that time, I wasn’t sleeping. And I was just stressed out. And I was thinking, "Oh my God. What did I get myself into?"

• It was obvious to me, from the very beginning, that there were problems – and lots of tension – between Ali‘iloa and Molly.

(table continues)
I was trying to stay out of it. I didn’t want to side with Molly or Ali‘iloa. I felt like Ali‘iloa would often try to pull me in. And I would try to stay neutral.

I think that Gwendolyn was very much like me in that she didn’t want to get involved in this power struggle between Ali‘iloa and Molly.

I don’t think Ali‘iloa trusted Molly and I, because we were haole. And because we were outsiders. We weren’t from Aloha ‘Āina. And I don’t think he thought, initially, that we cared about these Hawaiian kids.

I felt a lot of tension between Ali‘iloa and myself. And I thought it was probably because I was gay...it was obvious that Ali‘iloa didn’t have a lot to say to me...he wouldn’t smile at me or return my smile. It was pretty obvious that he was uncomfortable with me working there.

By the end of the first 10 weeks, we had developed and implemented a behavior modification system. And we had a routine going. So at least the kids knew what the routine was.

The curriculum was centered around traditional Hawaiian culture. Because all of the kids were Naïve Hawaiian. And they were doing school work. They actually did a lot of work. For example, they were writing 500-word papers every day about...Hawaiian plants, Hawaiian animals, Hawaiian marine life, traditional Hawaiian culture, that sort of thing. And every Thursday we would do on a field trip. And sometimes we would go surfing. And sometimes we would go work in the taro patch. And sometimes we would go up to the rainforest and...pull non-native weeds that were...endangering the native plants. I said pull weeds, but it
was more like we had machetes and we were chopping these huge vines that were strangling the native flora. And we would go work in the fishponds. So the recreational activities were thematically linked to the academic activities. So I think that aspect of the program was real successful.

- The daily staff meetings had become more intense. Before, there had been this tension and unspoken anger. But by the this time, Molly and Ali’iloa were verbalizing their anger toward each other – and their distrust of each other – at the meetings.

- Gwendolyn began verbalizing to Molly and I that she felt that Ali‘iloa was racist against Blacks. That he was identifying her as African American. That he was teaching the children to be prejudiced against her. That she was being disrespected because she was a woman. That he was sexist. And that he was encouraging the students to disrespect her because she was an African American woman.

- And Molly was voicing to Gwendolyn and I that she felt that Ali‘iloa was very sexist and very much against her because she was a haole, because she was white and from the mainland. And that he was encouraging the students to disrespect her. To not listen to her.

- Molly and Gwendolyn were both saying they felt very marginalized by Ali‘iloa because of the way the students were treating them.

- I wasn’t sure what was going on. I wasn’t sure if he was telling the students to do these things or not. I kind of thought he wasn’t. But I felt that many of the students really respected him because he was from Aloha ‘Āina. They looked up to

(table continues)
him. They felt he was one of them. He was a role model for them, so he had a lot of power in the program. And it was obvious to the kids that he didn’t have respect for Molly, or for me, or for Gwendolyn. And so, I think, the kids sort of followed his lead in disrespecting the other team members.

- Molly and Gwendolyn and I were united. We supported each other no matter what. Particularly in front of the students. And it became Ali’iloa against Molly and Gwendolyn and I. Ali’iloa fighting with Molly. And Gwendolyn and I supporting Molly.

- Often, if Molly would question a student’s behavior, and sometimes even if Gwendolyn and I would question a student’s behavior...Ali’iloa would defend the student in front of all the other students. So there was all this fighting going on in front of the students. And so, of course, the students would do a lot of splitting of staff.

- I feel like Ali’iloa was working against the other team members, rather than with us. If Ali’iloa had been part of the team, if he had been working with us, instead of against us, I feel the kids would have been a lot more compliant. And they would have benefited more from the program.

- There was so much fighting. The kids were fighting each other. The kids were fighting the staff. Constantly pitting one staff against another...it really did turn into Ali’iloa versus the other three staff members. And the kids knew it. And the kids were, like, real into keeping the fighting going.

- Sometime after the winter break...Gwendolyn and Molly and I had a very volatile
and explosive meeting with Ali‘iloa and his supervisor in which we said, “We think you’re prejudiced against Blacks. We think you’re prejudiced against gays. We think you’re sexist. We think you’re sabotaging the program. We think that you’re teaching the kids to be prejudiced and teaching them to hate.”

- After this very intense and emotional meeting, Ali‘iloa started making a real effort to say and do all the right things in front of the other team members.

- But Gwendolyn was convinced that Ali‘iloa was prejudiced against Blacks. And Molly was convinced he was prejudiced against haole. I would say, “Well, he’s saying all the right things, now. He’s making a real effort.” And they said “Yes, when he’s in the classroom he is. But we believe that when he’s doing the recreational programs, and we’re not there, that he’s teaching them prejudice. And telling them not to listen to us.” So I didn’t know what to believe. Because I did feel like there was a lot of paranoia going on at that time. I felt some of it was Ali‘iloa’s and some of it was ours.

- We were frustrated. Molly and Gwendolyn and I – we were supporting each other emotionally. But...we felt so marginalized. And we felt abused. And Ali‘iloa must have felt isolated. And he was certainly not getting any support from us. I think we were sort of blaming him for everything that went wrong in the program.

- In retrospect, I can honestly say that each of us – Molly, Gwendolyn, Ali‘iloa, and myself – each of us really cared about the kids. And each of us, I believe, really wanted the program to succeed. But our collaborative efforts had been poisoned by a lack of trust among team members. And by fear. And by racism and sexism and

*(table continues)*
homophobia. And by 100 years of colonialism in Hawai‘i.

• Each one of us has experienced oppression. Gwendolyn has experienced racism and the oppression of African American people. And Gwendolyn and Molly have experienced sexism and the oppression of women. And I have experienced homophobia and the oppression of gay people. And Ali’i cano has experienced colonialism and the oppression of Native Hawaiian people. And, of course, Gwendolyn and Molly were convinced that Ali’i cano was racist and sexist. And Gwendolyn believes that on at least one occasion I treated her in a way that was both racist and sexist. And I am convinced that Ali’i cano was homophobic. And Ali’i cano, I think he felt the need to protect these Native Hawaiian students from these outsiders, these colonizers, these “agents of the state” – I think that’s how he saw Gwendolyn and Molly and I – at least early on.

• And I think that later in the school year, Ali’i cano really did make an effort to try to work with the team – and to develop better relationships with Molly and Gwendolyn and I. But the damage had already been done, and we never were able to establish a working relationship characterized by trust and mutual respect. And so, we never were able to form a cohesive team. And the program suffered as a result.

• I think things might have been quite different if our team had received more support from the Department of Health (DOH) and the Department of Education (DOE). I mean, if the kids had received the appropriate mental health services. And if Ali’i cano had received adequate training from the DOH. And if the DOH
supervisor had assumed a leadership role. I mean, certainly, this supervisor was aware of the many interpersonal problems that we were having.

• I think that each of us – Molly, Gwendolyn, Ali‘iloa, and myself, we really did try our best. We tried to do what we thought was right. But sometimes, we had very different ideas about what it meant to “do the right thing.”

• Working at the AAADTP reinforced my “live and let live” philosophy. I think that I now truly value diversity, rather than simply accepting or tolerating diversity. I now see diversity as a strength, and as an asset.

• Working at the AAADTP helped me learn to stand up for myself as a gay person. I believe that I am much stronger today – I am much more willing to “fight for my rights,” and much less willing to accept assaults upon my dignity as a human being – because of my intense experiences with homophobia/heterosexism at the AAADTP.

• My experiences at the AAADTP and in the Aloha ‘Āina community deepened my commitment to human rights and social justice.

• The best things about working at the AAADTP and living in the Aloha ‘Āina community were: (a) developing meaningful personal/professional relationships with the other three team members; and (b) learning about the Native Hawaiian culture.

• The most gratifying thing about working at the AAADTP was the knowledge that I was appreciated and valued by my AAADTP students and their families.

*(table continues)*
I think that the four of us - Ali‘iloa, Molly, Gwendolyn, and myself – would have been the “perfect team” if we could have established trust from the very beginning – and if we would have modeled genuine respect for diversity and for each other for the AAADTP youth.
Molly Brown and Her Experience at the AAADTP

Table G2 represents those “clusters of meaning” that describe Molly Brown and her experiences at the AAADTP. These clusters of meaning include: (a) Molly Brown’s perceptions of herself; (b) Molly Brown’s thoughts on American colonialism in Hawai‘i and its impact on the AAADTP; (c) Molly Brown’s personal and professional experiences with racism; (d) Molly Brown’s personal and professional experiences with sexism; (e) Molly Brown’s perceptions of Ali‘iloa Kamehameha; (f) Molly Brown’s perceptions of Thomas Duke; (g) Molly Brown’s perceptions of Gwendolyn Fairfax; and (h) Molly Brown’s perceptions of collaborative processes and outcomes at the AAADTP.
Table G2

"Clusters of Meaning" Generated Through Analysis of Molly Brown's Participation in “Project Ho'oponopono”

<table>
<thead>
<tr>
<th>Molly Brown’s Perceptions of Herself</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Race/Ethnicity/Nationality</strong></td>
</tr>
<tr>
<td>I am a Swede/American Indian mix.</td>
</tr>
<tr>
<td>I am a minority in the Aloha ‘Āina community.</td>
</tr>
<tr>
<td>Here in Aloha ‘Āina, people think I am haole because I look “white.”</td>
</tr>
<tr>
<td>Here in Aloha ‘Āina, I have been used, misused, abused, neglected, discriminated against, and professionally hurt because of my race (because people think I am “white”).</td>
</tr>
<tr>
<td>I grew up around prejudiced people.</td>
</tr>
<tr>
<td>I survived the Black/White era in the deep south, and I have always believed in and fought for equal rights and opportunities for all, based on self-worth, not who you are or where you came from.</td>
</tr>
<tr>
<td>My ethnicity was not discussed much. We knew little of our grandparents’ history.</td>
</tr>
<tr>
<td>Ethnicity has great significance for me.</td>
</tr>
<tr>
<td>I would love to go to Sweden and find my ancestors.</td>
</tr>
<tr>
<td>I would love to be able to prove my Indian blood.</td>
</tr>
<tr>
<td>One of the reasons I am such a strong advocate for the Hawaiians to research</td>
</tr>
</tbody>
</table>

*(table continues)*
their heritage is because I never did get to know about my own heritage until I was older. It means so much to us all.

- We are all bound by our American heritage. Our freedom is our most prized possession, and we, as Americans, will do most anything to maintain our free lifestyle.

- **Sex/Gender**
  - I have reared both of my children by myself.
  - I have provided for and taken very good care of my two children without help from anyone.
  - I am a very independent, strong-willed woman.

- **Sexuality**
  - I am a woman who has been alone (without a partner) for the past 18 years.
  - I am very comfortable with my role as a single woman, single parent, and single person.
  - Some people consider me “odd,” “different,” or even “gay.”
  - People are somewhat puzzled by me and my sexuality.
  - I enjoy the fact that my sexuality is a mystery to some people!
  - I haven’t had the need for a condom for years, but ya never know! After all, I am still a “wild and crazy woman!”

- **Religion/Spirituality/Philosophy/Worldview**
  - Spirituality has always played a major role in my life.

*(table continues)*
• I am a loving, kind, generous, and caring person.

• I “practice what I preach,” and that is what sets me apart from a lot of people.

• I have never tried to convince people of what I feel is right or wrong.

• I just accept people as they are.

• I love unconditionally.

• I have been a leader, without even trying or wanting to be, because my spirituality shines through me like a bright and shining star for all who truly know me to see.

• At a very young age, I began to question the belief systems of my church, the Baptists. I would go to Sunday School and debate the Bible with the teacher when he/she would explain what he/she “thought” the scriptures meant. If I did not agree with his/her interpretations, I would express my own, sometimes getting the teacher very upset and disturbed by my feelings. I would always defend my feelings or beliefs by saying my Mama told me that I had the right to think and feel for myself and no one should judge another for how he/she feels inside.

• My philosophy is that we are all created equal and that we all have the same rights, and it’s totally up to us to decide what we will do with our lives.

• Of course, my belief in reincarnation, and my firm belief that our spirits live forever, takes me outside the realm of the church. I guess that is why I have no real preference as to what church I attend, as I can praise the Lord wherever I

(table continues)
am and do not feel that I have to be inside a building to do so.

- I feel that my spiritual beliefs had a strong impact on the AAADTP youth because I did not try to impose any religious teachings or beliefs on them at all.
- I always allowed the AAADTP youth to say and think whatever they believed, and I would express my views in a nonjudgmental way.
- My strong belief in the spiritual, supernatural world really enhanced my relationship with a few of the youth in the AAADTP, as I was very interested in their stories of their spiritual experiences and could relate to their stories.
- As far as the other team members of the AAADTP, I feel certain that they all felt my sincere love for them, and though there was discord and discomfort for some, none could deny that I held no grudges and that forgiveness was a constant with me.
- Taking one day at a time and using the “Serenity Prayer” as my basic philosophy, I believe that my relationships with the other team members was greatly influenced by my beliefs, and we all grew to appreciate and respect each other’s views and philosophies.
- All of us are seeking to find out who we are
- We are all important – without knowing why.

- Social Status/Social Class
  - I grew up in a small community in rural Louisiana, and was raised by a single parent.
• I was the “baby” of the family, with six siblings.

• We were considered “middle class,” but in reality, we were very “poor.”

• My Mom was very respected in the community, so we never knew that we were not rich like many of our friends.

• Our social class was defined by our circle of friends.

• My social status in Aloha ‘Āina has to do with my job as a social worker.

• Teachers, social workers, and other professionals all fit into the same social category in Aloha ‘Āina – especially haoles.

• Because I am a social worker and a child protective services worker, I have no friends here in Aloha ‘Āina, just clients.

• Health
  • I am strong.
  • I seldom miss work due to sickness.
  • I eat good, exercise regularly, and enjoy healthy habits.
  • I do not smoke tobacco or drink alcohol.
  • I don’t do drugs.
  • I have seen what drug abuse, alcohol abuse, and overeating can do to people.
  • I am a good example of what a healthy lifestyle can offer to those who take advantage of this knowledge!

• Ability/Disability
  • For many years I have studied and worked with youth with emotional
disabilities and challenging behaviors.

- Although I was never diagnosed with a disability, I feel that I could easily have been diagnosed with attention deficit hyperactivity disorder (ADHD) or oppositional defiant disorder (ODD) at various stages of my development.

- My own (undiagnosed) disability has given me the ability to work with youth with disabilities because I relate to them.

- My ability to work in hostile situations with prejudiced people is one of my greatest assets, as is my ability to work in diverse populations.

- Geographic/Regional Identity
  
  - Aloha ‘Āina is known for its many spiritual areas.
  
  - There are many legends about Aloha ‘Āina.
  
  - Aloha ‘Āina was once a sacred/spiritual area for the Ali‘i [“chiefs”].
  
  - Aloha ‘Āina is a secluded community with many oppressed, angry, unhappy people.
  
  - I work as a social worker in Aloha ‘Āina, and I am a strong advocate for these oppressed people.
  
  - I grew up in a small town in Louisiana that was similar to Aloha ‘Āina in that there were many impoverished, oppressed people.
  
  - Growing up in rural Louisiana, I was an advocate for the “underdog,” and even now in Aloha ‘Āina, it is the oppressed, angry, and impoverished people that I love so dearly.

*(table continues)*
• I love Louisiana and the social events there – especially Mardi Gras!

• Language

• In rural Louisiana, where I grew up, “Cajun” was spoken.

• In Aloha ‘Āina, “Pidgin” [Hawai‘i Creole English] is spoken.

• “Pidgin” and “Cajun” are both forms of broken English.

• I strive to speak good English, but sometimes I indulge in both “Pidgin” and “Cajun.”

• I am able to use whichever language the “situation” calls for.

• Language is never a barrier to me in any way.

• I know I can go anywhere in the world and communicate regardless of language!

• Isn’t love the universal language? I think so!

• Age

• Age is highly regarded in Aloha ‘Āina. People here are taught to respect their elders.

• I have a little “status” just because I am older than most of my co-workers.

• The Aloha ‘Āina people respect me because I am a grandmother.

• Age has never been something I would concern myself with.

• I feel that age is just a number, and that may be why I can relate to old, young, middle age, and never have I allowed age to be a factor in who I befriend.

• Relationships with Family/Significant Others

(table continues)
• I am a mother.
• I am a daughter.
• I am a sister.

Molly Brown’s Thoughts on American Colonialism in Hawai‘i and its Impact on the Aloha ‘Āina Adolescent Day Treatment Program (AAADTP)

- I believe that the Native Hawaiians have been devastated by the colonization by the U.S. government.
- Personally, the Hawaiians’ loss of their land and culture hurts me because, through the Hawaiians, I have had the opportunity to re-live the loss of my own Native American culture, land, language, and sovereignty. It angers me to see the destruction of a culture.
- I have literally had to fight for everything that I have gotten for the people, which is very little. And the one thing that I fought for was the AAADTP, and the closing of that program was the most horrific act of abuse by the State that I have seen so far because I have had to watch those Hawaiian youth that went to the top, go to the bottom, simply because they had the best, and now they have nothing!
- Oppression has long lasting effects on any culture and...the lack of trust the youth in the AAADTP had for staff could be directly related to their lack of trust...to anyone who was not native to their lands...their parents saw no changes in their lifetime, so they do not expect any real changes to occur, and...teach their children that no one can be trusted. [Ali‘iloa] had to work as a team member, and he had to

(table continues)
set aside his negative feelings about *haoles*, gays, blacks, and every other culture in the world. I feel he thought that we (*haole*, gay, and black) were a threat to him.

- I feel that the youth and the staff were influenced greatly by the colonialism that had come before us, but our desire to “undo” the wrongs that had occurred in these youth’s young lives, both socially and academically, made us strong and united.

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### Molly Brown’s Personal and Professional Experiences with Racism

- Yes, oh yes, I have experienced prejudice because of my race.

- I was raised in the deep South by a single parent who always taught us that we were “special,” and no matter where we were, we were never to forget that we were *not* below anyone nor were we above anyone, and that skin color really was not an issue because the important thing is what is in your heart.

- I lived that philosophy and questioned my mother so many times as to why Black people were treated so “different.” Why were Black people not allowed to eat in the front part of our restaurant like the white people? Her explanation was always the same: “It’s the law and we have to abide by the law, no matter what we feel.”

- I can remember thinking that maybe I would be the one to change the law to make all people equal and free as God had intended us to be. Several times as a youth, I got in trouble at school for voicing my opinion and became familiar with the term “nigger lover.” I would always defend myself by saying to those who chose to call me a name such as “nigger lover,” “Yes, I am a nigger lover, because I love *all* people, so what? Don’t you believe in the Bible?” Or, “Don’t you know Jesus loves...”
all the little children, red and yellow, black and white?”

- It was not until I had graduated from college, married, and got my first job that I really saw and felt prejudice.

- I took a job as a counselor in a federally funded alcohol and drug rehab program in an all-Black, grassroots organization, located in a Black neighborhood, with an all-Black staff. I was the only white person there in the beginning. This was the early 70s and the Black/white issues were raging. Because I took this job, my ex-husband left me, and I was constantly harassed by him and his friends for working with and for Blacks.

- I understood why the whites reacted as they did toward me, but I was quite shocked that the Blacks were also very prejudiced, and had begun to “stab me in the back,” so to speak, simply because I was white. I moved up the ladder quickly as I was the most qualified staff and this angered others because they felt their all-Black organization was being “taken over” by “whities.” It seems that as long as I was making the same salary as others, it was okay, but as soon as I became supervisor, things changed and feelings of insecurities came out loud and clear. I stuck it out because I knew that I was doing the “right thing,” and the organization needed to know that they, too, had to change in order to make our program work for all, not just the Blacks.

- I endured ugly remarks and looks from both Blacks and whites, especially when I hired a tall, dark, and handsome Black man as a counselor. He was my best friend, and with him I was able to go places and do things in this Black community that I

(table continues)
would not have been able to do without him. We went everywhere together.

- It was during this time that I first felt prejudice within my own family. Besides my ex-husband, one of my brothers absolutely refused to visit me or allow his children or wife to visit with me because, in his words, “I was running with a nigger.” This hurt. My ex’s words and thoughts did not bother me at all as I felt he was just ignorant and because he had been raised differently. I could blow off his statements. But when my brother showed his prejudice, I was really taken aback. I felt very betrayed as I knew he had been raised the same as me and felt that his prejudices were unfounded. Many of his friends were Black and he was always an advocate for Blacks that would get in trouble in other towns, because he was sheriff in our small town and would always go to bat for “our” Blacks.

- I went to other members of my family with my “hurt.” They, too, were not very consoling as they felt that I was putting my life in danger by being seen with this Black man all over town during this very controversial era in Baton Rouge, Louisiana.

- People urged me to quit this job, and I was even offered several state jobs during that time, but again, I felt that my being there was crucial to the development of what was to be the future of our community. So, I stayed with the program and was on the frontline of many battles. We accomplished many of our goals, and the program thrived. It was the beginning of many future programs to come. It opened the eyes, ears, and hearts of even the most prejudiced people, and to this day, many of the current and ongoing programs in Baton Rouge stem from that original

*(table continues)*
program.

- My experiences of prejudice in Hawai‘i were nothing compared to my experiences in Louisiana, so I was really able to handle the Hawaiians’ prejudices very easily. I was more concerned for my two children, but they, too, were able to handle it without much problem because I had raised them the same way my Mama had raised me, and I would always remind them that people who are prejudiced are just ignorant.

- In my work, I found the prejudices to be more about jealousy than color. It is obvious to me that when someone of another race makes more money than the Native person, it is that issue that bothers them most. The Hawaiians feel that the haole is here because we “stole” from them and “took” from them, so they do not want us here to also take the best jobs and make the most money. It is natural for them to feel that way as that is what they have been brainwashed to feel.

- I was shown much disrespect and prejudice in my employment with the Department of Health (DOH) by a co-worker, but again, I feel that she was ignorant and had been able to “get away” with that kind of behavior for a very long time. So when I came, she did her best to get me to quit or leave the position so that a Hawaiian person could be in that position. Again, I persevered, and because of it, I was able to see the fruition of the seeds I had planted from day one with the AAADTP youth. I was her supervisor then, and she would not accept it, and I am her supervisor again, and she must accept it or leave her position. Recently, she confided in me that she appreciates me as her supervisor because I know all that she has been through with

(table continues)
the State! I have forgiven her for all that she did (e.g., she slandered me; she called me derogatory names, etc.), and all the lies she has told about me, but I have not forgotten. So, I am cautious, but fair, to say the least, as far as she is concerned.

- In the AAADTP, there was only one employee who was racist, and because we had such a diverse staff (in every way), we, as a team, were able to control this person’s racism and prejudices. Although some of the things Ali‘iloa said and did were hurtful and hateful, we all became better because of his ignorance. Even he has since “seen the light,” and admitted that he was “wrong” in some of the things he did to try to undermine the rest of the staff.

- Being the “Mother Hen” of this group, I was constantly talking to Ali‘iloa about his inability to adjust to our “team.” I really could not blame him as he was told he did not have to listen to me as I was not his supervisor, even though I was the head of the program. Our supervisor, Julie Thompson, allowed this person to do and say the things he did, and she was ultimately the person who closed down the program. If she had listened to me and the other staff, things may have been very different, not only for staff but also for the AAADTP youth. I really believe that Julie acted as an enabler for Ali‘iloa instead of being honest with him and letting him know he needed to change his actions, or else!

- Yes, I believe that Ali‘iloa’s racist attitudes did influence and impact our teams’ ability to give quality education and related services, but for the better! We were all so aware that it was dangerous for the youth to be influenced by racist ideas, so we worked extra hard to keep the youth focused on the right track. It worked, and the

(table continues)
youth, for the first time in their lives, were able to see what quality services were about, both educationally and emotionally. This adversity turned out to be a strong point for us as we just refused to allow the youth to not get the best of what we had to offer.

- Since the program closed, I have seen Ali‘iloa go through many changes, and recently he let me know, (in his own way), that he was sorry for the way he had treated me and the other staff during his time with us. We all grew from the experiences and, for sure, the youth of that program learned more about what is real and what is not, in that one year, than ever before in their lives.

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**Molly Brown’s Personal Experiences with Sexism**

- I have experienced prejudice based on my gender.
- Any kind of prejudice makes one feel bad, hurt, disappointed, and sometimes disillusioned; however, prejudice against me, because I am a woman, makes me feel mad.
- I first encountered prejudice based on my gender when I was in the 8th grade and wanted to take a shop course instead of a home economics course. I was laughed right out of the room when I told my home room teacher that I wanted to take shop because I wanted to learn how to work on cars. He was very sure that the principal would not allow it since I was a girl and girls were supposed to take home economics. I refused to accept his reason for not allowing me to schedule shop and went to the principal myself. Though he listened to my plea intently, he, too, was

*(table continues)*
sure that the school board would not allow me, a girl, to take shop. It was my dear, sweet Mother who took the case to the school board and won on the basis of discrimination. Of course, by the time the case came up for review the school year was almost over and I had taken band instead and did not want to even be bothered. But, of course, that case was a first for my high school and the challenge opened the doors for the future of girls being able to take classes that had previously been male-dominated.

- After high school and while in college, I challenged ads in the paper with job descriptions that would say “male only” or “for men only,” even if I had no interest whatsoever in the job. I would apply just so I could let them know that they could not discriminate.

- I quit a job once because the owner of the business would come in and stand in front of my desk and unzip his pants. I would not look up when he would do that. He would walk around singing church songs and would also make lewd remarks to the other secretary who would laugh at him and call him “a dirty ol’ man.” Several times I saw him slap her on the behind as she would pass by him.

- One day my boss made a fatal mistake. He came up behind me and crossed his arms around me, touching my breast. I had a pencil in my hand and I stabbed his hand with the pencil. I told him to call his wife right then and have her cut my paycheck for a full week (it was only Monday and we did not get paid until Fridays). He was so upset, saying it was only a joke, and that he should fire me instead of me demanding anything. I picked up the phone and called his wife. She did not ask any

*(table continues)*
questions and brought the check right over. I walked home that day because my husband had the car. He was "supposed" to be searching for jobs. It was about 10 miles from where I lived, and I was surprised to see the car there as I had called to see if my husband could pick me up. I found him sleeping on the couch in front of the TV. My husband was very upset when I told him what happened. Not upset about what the old man had done, but upset that I had quit my job as I was the only working at the time! I left him that night!

- I feel the sexist attitude of Ali‘i’iloa brought the rest of the AAADTP staff closer together as we were all fighting for the same cause, and we were not about to allow one person take away the progress that we had made with these very hard to reach, neglected youth. Even Ali‘i’iloa “saw the light,” and has since apologized to staff that he had targeted his sexist activities toward.

- Had we allowed Ali‘i’iloa to get the best of us, we would not have been successful, but because we fought his sexist attitudes openly and honestly, we beat him...we did overcome, and the youth benefited tremendously because they learned that you can handle adversity in a variety of ways, especially non-violent ways, and this was a great lesson for all of them to learn.

- In a way, one might even say that Ali‘i’iloa’s “games” backfired on him because all the youth, even the most difficult ones, learned to cope and, therefore, learned to use the knowledge that we were providing on a daily basis.

- As far as the youth who made derogatory remarks and used vulgar language to describe girls or women, I feel that this is all that they knew because that is what

*(table continues)*
they had heard at home. They really did not know the significance of it until we, as a team, addressed it with the openness and honesty that we were teaching them on a daily basis. We were able to witness the changes in this type of behavior and these youth became more aware that these behaviors were wrong. It was actually to our team’s advantage that we were under constant ridicule by some, because as the youth grew to know us, they grew to trust us, and eventually grew to respect what we were doing. And to this day when I see one of those youth, they are always happy to see me, and they always ask about the other staff.

Molly Brown’s Perceptions of Ali‘iloa Kamehameha

- Ali‘iloa believed that he was the only team member culturally appropriate for this program. He thought that he was the only one that should be teaching these kids.

- Ali‘iloa took on the role of the Hawaiian activist. He was trying to use these teenagers as the starting point for developing what he called the “Hawaiian way.”

- Ali‘iloa thought he could take these AAADTP kids and teach them the “Hawaiian way” without the help of the gay school teacher, the haole social worker, the Black American EA.

- I believe that Ali‘iloa felt like, “Oh, I can’t let these haoles, and this Black person, and this gay person be who these kids respect.”

- From the very beginning, there was a power struggle between myself and Ali‘iloa.

- Ali‘iloa would always blame me whenever we had a disagreement.

- He began to talk about me to the parents.

(table continues)
- Ali‘iloa...told some of the parents that...I didn’t want him there because he was Hawaiian. He said I was prejudiced against Hawaiians. And that I was prejudiced against him teaching the “Hawaiian way.”

- When Ali‘iloa and I would argue over how to handle certain situations involving the kids, he would use his, “That’s the Hawaiian way. You’re not Hawaiian, so you don’t know.”

- Ali‘iloa is very much a racist.

- I heard Ali‘iloa use racial slurs, like “nigger,” several times, in front of the kids.

- Ali‘iloa also used the term “nigger” in front of Malcolm Powell, the anger management counselor, who is Black. Malcolm questioned him about it. And Ali‘iloa, in his own ignorance, I guess, he said that, you know, he just thought “that niggers were niggers.”

- You know, in other words, he was trying to explain that he really wasn’t prejudiced. When in reality, the more he would talk, the more it would become obvious that he was prejudiced.

- The kids began to use the word “nigger,” and that was not something that I had ever heard them do before. So I really felt that it was something that they had learned from Ali‘iloa.

- There were quite a lot of things that Ali‘iloa did that were a put-down on women.

- Ali‘iloa sometimes used inappropriate and explicit language when talking to the two female students.

*(table continues)*
• Ali'iloa was also very prejudiced against gay people.

• Ali'iloa didn't want to accept Thomas as the teacher in our program because of the fact that Thomas is gay.

• Things got really out of control with Ali'iloa. He began to undermine things that the other team members were doing.

• Whenever Ali'iloa had the opportunity to be alone with the youth - on the basketball courts, for example, or during certain recreational activities - he did and said some very inappropriate things that caused friction between the students and staff.

• I believe...that Ali'iloa told those kids that we - Gwendolyn, Thomas, and myself - didn't really care about what happened to them. That we were just there for a paycheck.

• It was like Ali'iloa tried to brainwash these youth.

• By the middle of the school year, Ali'iloa had just about taken control of the program. He had started becoming paranoid about Thomas, Gwendolyn, and me - that we were plotting against him. That we were telling the kids not to listen to him. He believed that we were encouraging the kids not to go to PE, which is absolutely not true.

• Ali'iloa actually threatened my life.

• To this day, I don't think that Ali'iloa really knows how serious the obstacles he kept putting before us were. And how we kept having to jump these hurdles just to

(table continues)
be there on a daily basis, and to try to give these kids a decent education and the
mental health services they deserved.

Molly Brown’s Perceptions of Thomas Duke

- I thought that Thomas Duke was perfect for the AAADTP. He had all the
  necessary skills. He had worked at ADTPs in New York City. He had a Master’s
degree in Special Education. And he knew how to handle oppositional/defiant
students.

- Thomas developed a curriculum based on Hawaiian studies. Everything he taught
  those kids – reading, writing, social studies, science – everything was related to the
Hawaiian culture. And that’s why I believe it was such a successful year. Because
he made the curriculum, and he gave the kids the well-rounded academic program
that they desperately needed.

- I thought that Thomas and I had an excellent working relationship. We understood
  each other’s roles. We supported each other’s roles. So my working relationship
with Thomas was a mutual respect campaign that ended up giving the kids the most
rewarding year that I believe any of them have ever had. And maybe will ever
have again.

- I must say that being able to watch a great teacher at work was like being able to
  watch a great artist paint an award winning portrait. I actually looked forward to
going to work daily as I didn’t want to miss anything, which is how those youth felt
also because they did not miss school either.
• These kids now know the difference between someone who is credentialed and qualified to work with them and someone who is just stuck in that room with them and who gets a paycheck to baby-sit them.

• I believe that is why, when the kids this year had no certified teacher, the very first thing that came out of their mouths was, you know, "We know what a certified teacher is about because Thomas Duke was certified and he knew what he was doing. These teachers are not certified, they don’t know how to work with us, and they’re not working with us. You know, they’re not giving us any education."

• Without Thomas being there, none of us would have been able to grow as much as we all did. And I’m speaking of staff as well as the youth. Because he brought to the program something that none of the students had ever had to deal with, and that was the realization that we are all equal, and we should all be treated equally as far as what we choose to be or do.

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Molly Brown’s Perceptions of Gwendolyn Fairfax

• Gwendolyn’s working relationship with me was very good because I felt that she respected me as a 30-year veteran social worker.

• She worked very well with me because on a daily basis she would ask to get feedback from me on whether or not I felt that she had handled the situation appropriately with the student or not. I felt that was very respectful on her part.

• She had children of her own, and she sometimes asked me for advice about her own children, because she was a single parent, and so was I.

(table continues)
• I believe that I helped Gwendolyn and her children be able to be more open to remaining in Aloha ‘Āina, because it is very hard for newcomers, or outsiders, so to speak, to come to Aloha ‘Āina and stay and be able to make it.

• She made the perfect partner for our teacher because she listened. She was a quick learner. She saw what points the teacher was trying to make. And she would make sure the kids got the point.

• She respected Thomas because he had worked in the past in a program similar to ours in New York City, and he had worked with many high-risk adolescents.

• I felt that Thomas and Gwendolyn had a very positive relationship.

• For Gwendolyn, I felt that working at the ADTP was a real good learning experience, and she took full advantage of it.

Collaborative Processes and Outcomes at the AAADTP

• I think that the mutual respect that Thomas, Gwendolyn, and I had for each other is what made our team so successful.

• To me, the key to our success was the fact that we did have a team, even though one of the team players, Ali‘ioloa, became quite “sick.”

• All of the team members were under a lot of stress, due to what was going on in the program. And I think that all of the stress...stemmed from...Ali‘ioloa, who was causing havoc with the other team members.

• As a team I think we worked really good. Because Thomas, Gwendolyn, and myself – we overcame many of the obstacles that Ali‘ioloa put in front of us.

(table continues)
Because we had three against one.

- When Ali’iloa began to try to undermine some of the decisions we had made as a team, Gwendolyn, Thomas, and I stood firm on, “We do everything as a team.”
- We would not allow any one team member to control what was going on with this group.
- It made our team, the bonding of our team, even stronger once Gwendolyn came on, because Ali’iloa began to see that Gwendolyn, Thomas, and I were a stronger force than he was by himself.
- Our team learned to cope with all kinds of diversity, shame, discord, ignorance, abuse, neglect, and most of all, we learned that we could all be on the same team and enjoy!
- Overall, we had an exceptional year. We had a great program.
- Even if I never see it again, I will always know that what I dreamed of, and what I researched and wrote, and then implemented for one year at the AAADTP, was the best year, ever, for all those kids.
- Our team allowed these students to be who they really are.
- We allowed their emotions to come out on a daily basis.
- Nothing these kids said or did shocked us.
- We all – Ali’iloa, Gwendolyn, Thomas, and myself – treated them as we would our own children. I believe that was a major reason why the program was so successful.
• One thing that I found Thomas, Gwendolyn, Ali‘iloa and myself doing so much of was praise, praise, praise. Positive reinforcement. Giving them incentives that would really make them know that their hard work was being appreciated, and that we were so proud of them.

• Our team “practiced what we preached,” and how wonderful it is today to see those youth because they know that we were sincere in our work with them, and it is obvious that they are grateful.

• The best thing about working in the ADTP was to be able to see the youth that we served actually showing what their potential was.

• We had three who made the honor roll, and two that made the Principal’s List twice, and all of them went from much absenteeism to no absenteeism, and all went from “F’s” and “D’s” to “A’s” and “B’s”.

• I’m very optimistic. Because we have a certain group of students who realize what it really means to have a good education and a good well-rounded program. And now they, and their parents, will refuse to accept anything less.

• We empowered those families by providing them with a decent education and appropriate mental health services. And now, they know that they can be self-advocates.

• All of the youth and the families still compliment the staff of the AAADTP. There has not been before or since anything quite so profound for Aloha ‘Āina youth! It was a wonderful and awe inspiring experience for all involved, staff and youth!

• The worst thing about working the AAADTP was to see all the youth go down,

*(table continues)*
down, down, each year after the state wrongfully closed down that program. Those youth who had finally got a chance to show their potential got shot down again. Some of them have not yet recovered. That hurts me more than anything.

- If ever we could do it again, I would want to keep the format the same. A few changes of "titles" and job descriptions under the mental health component, but other than that, I would not want to change a thing. A real wonder would be to have the same staff, after these years have passed and we all have grown. There is no doubt that we would probably be recognized locally, and even nationally, for our work with these youth.

- I grew in many ways. I learned the real meaning of teaching tolerance, of accepting unconditionally, and I learned that my perseverance paid off!

- If I had not worked at the AAADTP, I would have remained stagnant, because I would have said, "Well, all I need for this job is my Bachelor's."

- The people with the power are the people with Ph.D.'s.

- With a Ph.D. or a Master's degree, I can be a more effective advocate for high-risk youth and their families.

- The only reason why I did not go for my Masters before now was because I was diligently working towards what happened at the AAADTP in the 1998-1999 school year. Because if I had left those kids, they would have had nothing.
Ali‘iloa Kamehameha and His Experience at the AAADTP

Table G3 represents those “clusters of meaning” that describe Ali‘iloa Kamehameha and his experiences at the AAADTP. These clusters of meaning include:

(a) Ali‘iloa Kamehameha’s perceptions of himself; (b) Ali‘iloa Kamehameha’s thoughts on American colonialism in Hawai‘i and its impact on the AAADTP; (c) Ali‘iloa Kamehameha’s personal and professional experiences with racism; (d) Ali‘iloa Kamehameha’s perceptions of Molly Brown; (e) Ali‘iloa Kamehameha’s perceptions of Thomas Duke; (f) Ali‘iloa Kamehameha’s perceptions of Gwendolyn Fairfax; and (g) Ali‘iloa Kamehameha’s perceptions of collaborative processes and outcomes at the AAADTP.
Table G3

"Clusters of Meaning" Generated Through Ali'iloa Kamehameha's Participation in
"Project Ho'oponopono"

Ali'iloa Kamehameha's Perceptions of Himself

- **Race/Ethnicity/Nationality**
  - To me, being a Native Hawaiian means a lot. It's a lot of who I am. My family is Native Hawaiian. These are my ancestors. I was...taught that family is very important. I identify with the Native Hawaiian culture much more than I do my other ethnicities, such as Italian, Greek, German, and Portuguese because my family raised me in Aloha 'Āina with the Native Hawaiian culture.

- For me, the Hawaiian thing is a feeling. It's a living thing. You have to live it. A lot of people can speak the Hawaiian language, but they don't live...the Hawaiian way.

- For me, being Hawaiian basically starts off with love. Because the people believed in the love of the land, love of the ocean, love of the air, love of the birds, the fish. And people. And basically loving people and being kind. I'm more in touch with the Hawaiian culture that existed before the Tahitian invasion. When there wasn't that war-like mentality.

- The story of how we, the Hawaiian people, lived before the Tahitian invasion feels good to me. Because people worked hand in hand. And there wasn't a

*(table continues)*
king or a chief. It was mostly ran by councils. Your kahunas, [“a person with specialized knowledge and/or skills”]...made the decisions for the betterment of all the people. So it was spiritual.

- The Hawaiian culture – the most important aspect of the Hawaiian culture – is God. And right after God, is family.

- Sex/Gender
  - I am a man.
  - In my life, gender is evident first by me being a positive male role model for my two daughters.
  - Society doesn’t tell me what my role as a male should be; it’s what I feel is right in my soul that drives me to be a good father, friend, husband, youth specialist, and Child of God.

- Sexuality
  - I am heterosexual.
  - I’ve learned about sexuality through my family: it’s man and woman; no one in my family has chosen a different sexual preference (as far as I know).
  - I was raised to believe, and still believe, that all humans were meant to be heterosexual.
  - You get married; you have kids; you don’t have affairs.

- Religion/Spirituality/Philosophy/Worldview
  - Akua (“God”) represents the support or foundation of who I am.

(table continues)
• My culture tells me that spirituality is the most important aspect of my life.

• I find my spirituality through Jesus Christ who fills me with the Holy Spirit.

• I believe you need to be Christian to be spiritual.

• I read the Bible daily.

• As a Christian, I try to love everyone I come in contact with, even those who might be considered my enemy.

• My spiritual beliefs tell me not to judge, but to love and show compassion to all, so that’s what I do.

• I have learned that forgiving others for the wrong they have done to me helps me move on in life, without having the anger or the hurt build up inside.

• I like the way that Jesus led his life by not judging. By love, compassion, forgiveness...that’s who I go by in my spiritual beliefs. And at the same time, I intertwine different beliefs. I don’t disregard other good things from other different religions because my spirit, my heart, tells me if it’s pono, which means, “Is it good or is it right?”

• Before they had Kū and all of the demigods – the Hawaiians believed in only one God. And this was before the Tahitian invasion. And that one god – I’o – that one God was a good God. And I’o loved...everything. Every living thing. So every living thing was important...life was important. The life of the land, the life of the ocean, the life of the air, the animals, everything.

• For me, to combine traditional Hawaiian spiritual beliefs and practices with
Christianity is simple. Jesus Christ was a person who loved and loves. And Jesus Christ is a person who cared about all living things. He did not disregard anything as being not important...that is so similar to the Hawaiian spiritual beliefs about the love for the land, the love for the ocean, the love for family. It’s not hard to combine Christianity and Hawaiian spiritual beliefs. I take the good in all things and I put it in my heart and I see how it feels. And if my heart tells me it feels good, I go with that feeling. Because I think Akua, or God, tells me in my nā 'ao, or in my belly, if it’s right or wrong.

• I only try to take care of our gifts from God (land, ocean, air, people, animals, and so on).

• The Hawaiian cultural and spiritual part. That was part of basically everything that I did with the kids. Every time when we went to the fish pond, there was a spiritual part to that. When we went to the beach, there was a spiritual part to that. And basically, what I would talk about is being pono ["righteous" and "in harmony"]]. And I would talk about mana – the power that’s within the ʻāina ["land"].

• Every day I would talk to the kids about what Aloha ʻĀina means to us, as Hawaiians. “Since you boys are Hawaiian. And I’m Hawaiian. This is what Aloha ʻĀina means to us.” So I had the kids say a prayer. Before we did our work. Because I talked to the kids about, “We’re coming into a place that is very spiritual. This is where our ancestors left marks. And they were here. So we want to respect what we do here. We want to respect how we talk to each

(table continues)
other. We want to respect where we put things.” And they could understand that. And they felt good about praying... they felt, “Wow.”

- My spiritual beliefs... helped my relationships with the other members of the AAADTP. If I didn’t have these spiritual beliefs, it probably wouldn’t have gone as successfully as it did. We probably wouldn’t have helped the kids as much as we did. It’s because of knowing that not all of us are the same. I am a different person than... the other team members. And... it’s okay for them to be who they are. And it’s okay for me to be who I am. What I’ve learned through following Jesus Christ is that I’m not here to judge. I’m here to love, be kind, compassionate, forgiving.

- Social Status/Social Class

  - In Aloha ‘Āina, your social class is determined, in large part, by the family you belong to.
  - My family has a lot of influence in the community.
  - In the Aloha ‘Āina community, my family is well known and respected.
  - My family is involved with community agencies and organizations that look to the betterment of the land, waters, and people of Aloha ‘Āina.
  - The Aloha ‘Āina community has few jobs, but I have never had trouble finding a job because this community respects me and knows the “Kamehameha” family as being responsible and reliable.
  - Because of my spiritual beliefs, I believe we are all created equal; social class,
therefore, means nothing to me.

- I share my *aloha* ("love") with anyone I come in contact with, no matter what social class they are in.

- **Health**
  - Health is very important to me, spiritually, physically, and mentally.
  - I do the best I can to reach a state of spiritual healthiness through building a relationship with Jesus Christ.
  - I do the best I can to reach a state of physical healthiness through exercise, paddling canoe, lifting weights, playing basketball, hunting, and scuba diving.
  - I do the best I can to reach a state of mental healthiness through being open-minded and keeping my hunger to learn new knowledge.

- **Ability/Disability**
  - I am grateful in saying I have been able to take on any physical challenge that has presented itself to me.
  - I am able to do whatever I put my mind to.
  - Because of my spiritual beliefs, I feel that all humans have some kind of ability.
  - No one has the ability to do "everything."
  - We all have our strengths and weaknesses.
  - My attitude is "Where I am able, and you are not, I will help you, and visa versa."

- **Geographic/Regional Identity**

*(table continues)*
• Aloha 'Āina is a small, close-knit Hawaiian community.
• Aloha 'Āina definitely has its own identity.
• Everyone knows everyone.
• There are large extended families that have lived here for many generations.
• I still don't lock my car or house.
• I can still leave my keys in the car.
• There are no buildings over two stories.
• Aloha 'Āina is known for its strong connection with the practice of the Hawaiian culture.
• It is the perfect place for me to raise my kids.
• There is something special about this geographic location.
• Aloha 'Āina is a very spiritual place.
• Outsiders are welcome as guests, as long as they don't disturb the natural flow of this community.
• When I grew up, I wasn't raised by just by Mom and Dad. I was raised by baseball coaches, basketball coaches, auntsies, uncles, friends of family. Parents of friends...I mean sleeping over at so many other people’s houses. I was raised by my community. As well as my family. And that’s part of the Aloha 'Āina culture...that’s the Hawaiian way.
• Being a native of Aloha 'Āina is very important to me. It’s a lot of who I am. Aloha 'Āina is...a community that is rich in culture, rich in love, rich in the
love for the land, the love for the ocean.

- I value the Aloha ‘Āina community (and its land, waters, and natural resources).
- Aloha ‘Āina is my home. This is my community. And it is my responsibility as a person in the community to make my home a better place. And I feel like working with these AAADTP kids is the best way for me to give back to the community. Because these kids – they are our future.

- Language
  - I am from the English and Pidgin [Hawaiian Creole English] speaking backgrounds; English because I grew up in the United States, and Pidgin because I grew up in Aloha ‘Āina.
  - My way of verbalizing the majority of the time is in English.
  - The Hawaiian language has become a great part of my life.
  - My daughter attends the first grade Hawaiian language immersion class at the Aloha ‘Āina school.
  - I want to become bilingual and speak Hawaiian, as well as English.
  - I want our Hawaiian language to be brought back so we Hawaiians can better know and understand our identity and where we came from.
  - Nonverbal communication is evident by the hugging I share with someone, as well as a “shaka,” our “wave,” because there’s a lot of that.
  - To me, spoken language is important, but not as important as the language of “Love.”

(table continues)
• Age
  • Age is not very important to me because it is only a natural process of our body.
  • I feel the knowledge a person obtains is more important than a person’s age.
  • People in my society have a fear of increasing in age, mostly because of their physical appearance, because of the importance or emphasis of how people look on the outside.
  • Everyone has something to offer the world, no matter what his or her age.
  • I believe that wisdom comes at many stages in our years of life; it depends on whether we are open to learn and grow.
  • I live day to day, in the moment, for this life is short compared with the life after (according to my spiritual beliefs.)

• Relationships with Family/Significant Others
  • I value my family.
  • My wife and kids are my top priority (after my spirituality).
  • It is important to me that I know my roots (my family genealogy).
  • I value my friends.
  • I am a father.
  • I am a son.
  • I am a brother.
  • I am a cousin.
  • I am an uncle.

(table continues)
• I am a nephew.
• I am a husband.
• I am a friend.
• I am a lover.

Ali‘i‘ioa Kamehameha’s Thoughts on American Colonialism in Hawai‘i and its Impact on the Aloha ‘Āina Adolescent Day Treatment Program (AAADTP)

• The United States government colonized the Native Hawaiian people. The U.S. said, “These are our rules. We’re not playing by your rules. And we’re going to take the land. And we’re going to take your culture. We’re going to take your language away.” And that’s what they did.

• I’ve been able to move through a lot of the anger and hurt. But I do believe...we Hawaiians...lost a lot of our culture and our language and our identity.

• A lot of people don’t respect the Hawaiian culture because it’s been eaten away for so long...we Hawaiians weren’t even allowed to speak the Hawaiian language. And then we weren’t even supposed to have a Hawaiian name...we had to change our names to some kind of American or Caucasian name. But now, we have this Hawaiian renaissance...the culture is coming back – and we Hawaiians are starting to take back what is rightfully ours. Basically the land...which was taken away so many years ago.

• The land is something that we really need to get back...it’s really hard for our Hawaiian people to move on without the land, because we’re connected to the land.

(table continues)
So the land...needs to be returned. And the return of the lands will bring back our connection with...our identity.

- American colonialism in Hawai‘i contributed to the emotional disabilities and challenging behaviors of the AAADTP students. Because their identity and their way of life has been altered. And their present identity, it’s not really who they are.

- As far as the loss of culture, language, and sovereignty affecting the AAADTP youth, well, there’s been a lot of that. We can go all the way back when the colonization first began...the U.S. government disrupted a whole way of life. The kids today, their identity, a lot of it is lost...these youth...have grown up in an environment of physical abuse, drugs, alcoholism, economic depression, and dependence upon the United States government for welfare, food stamps, and all of this. So their self-esteem is shot. Their identity is gone.

- These kids...had lost touch with their identity, their culture. They didn’t know who they were...their Native Hawaiian identity is distorted. So it was very rewarding to try and share the Hawaiian culture with these kids, which is embedded in their body, in their blood, in their soul.

- I feel that the State of Hawaiʻi doesn’t want Hawaiians to succeed...we’ve been oppressed. From the day the land got taken away, we have been on the bottom of the totem pole. And if we don’t reach these kids now, they’re all going to end up in prison. And then the State will have to build more prisons, and...lock up more Hawaiians.
• When I was seven years old, my family moved back to Aloha 'Āina from the mainland...my mom is *haole* ["Caucasian"], and so I was the fairest of my cousins. And the kids in Aloha 'Āina, they grow up hearing, "Oh, the whites came, and took our land. So...there was just this negative feeling towards whites. And so, the kids in school, the ones that looked white – they were the ones who got harassed and got beat up everyday. For me, I had my cousins. But even with my cousins, I had to work through those prejudices. Because my cousins were going through their own...battle of, "Oh, wow. Now this whole time I was condemning whites. And here my cousin moves here from the mainland, and his mom is *haole.*" And you know, stuff like that. And so, I know what it means to be discriminated against. And I know prejudice.

• I was discriminated against...when I was in the army. Because I was stationed in Texas. And the people there just assumed I was Mexican or Puerto Rican or something like that – you know, Hispanic. And I feel like the people in Texas were prejudiced towards me. I was subject to a lot of "wetback" innuendoes or put downs when I was in a bar or places like that.

• How did I feel about being discriminated against because of the color of my skin? Not good. It hurt. I was angry. I wanted to rebel, to stand up, to fight. And in both situations, in Texas and in Aloha 'Āina, I ended up in fights. So it wasn’t a good feeling. It’s not *pono.* It’s not right.

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*Aliʻioloa Kamehameha’s Perceptions of Molly Brown*
• Maybe...[Molly]...felt that she had been with those kids from the beginning – when there was nothing. And then I came in, and the kids showed me so much respect and love and they responded whenever I did something. Maybe that made her feel bad. Maybe she was jealous.

• I felt that a lot of times Molly would come into the classroom and make things worse, rather than calm down the situation or...help the kids to settle down.

• She talked too much. And I told her that, too. In one of our meetings. I said, “Molly, you talk too much. You agitate the kids more than you comfort the kids.” And she probably took it very, very hard that I said that. But that was just my feeling. That was just me being honest.

• Molly kept trying to sabotage me...to make me look as bad as she possibly could.

• I would hear from parents that “Molly is your worst critic.”

• Molly told Kuhio’s mom that “Ali‘iloa lied. He wrote out a billing for hours when Kuhio wasn’t even there.” She went to his mom and told her that. And then she told Kuhio, “Don’t worry, Kuhio. Liars get what’s coming to them.” And she was talking about me

• Molly was writing stuff in her files – in her notes – about “Ali‘iloa was in a rage,” you know, “Ali‘iloa was out of control. He was a ‘raging bull.’” And that was very, very intense...she was...trying to make me look bad – she was trying to ...paint a picture of me as not being a good person to be around the kids. And, so then, after that, I really didn’t want to work with Molly. I couldn’t stand working with Molly.

(table continues)
• This program was shut down because of a lot of lies that Molly told.

• Some of the parents would say, "Well, Molly’s saying that our kid doesn’t belong in this program." And then I’m going, “Well, what program does your kid belong in? Somewhere off in Honolulu or something?” Because for me, that’s the way it looked – like Molly just wanted to send every kid away from Aloha ‘Āina. Get them in a residential program. Get them out of here. Instead of trying to build programs in Aloha ‘Āina. But I think we should be able to take care of Aloha ‘Āina kids on Aloha ‘Āina. So, to this day, I’m still confused about Molly. But I don’t hate Molly.

• There is like zero trust between Molly and I. Because I’ve just had too many examples of where she’s said one thing and done another. For me, it’s just mind-boggling.

Ali‘iōa Kamehameha’s Perceptions of Thomas Duke

• I enjoyed working with Thomas. It was a great experience.

• I loved the way Thomas did his work. I like how, everyday, he had the kids writing. Writing and looking at words. Because you have to think about what level they’re at – most of them. I mean, they’re literally at the elementary level.

• It was nice, what Thomas did, because he put the kids in a situation where they had to sit down and do something. And it wasn’t that hard, but it wasn’t that easy. Because it took time to write. So for these kids, at this level – they could do the work, but it was tough.

(table continues)
My relationship with Thomas -- that's probably my biggest growth in a lot of my life. Because of the anger and, well I guess you can even say hate, that I had for homosexuals. I was blessed that it happened -. Because in my life, I could never understand it. And to me, homosexuality -- I always felt it was wrong. It was sick. I mean these are the thoughts I had before working with Thomas at the AAADTP.

I said, at the time, that I was against homosexuality because I was a Christian. But I didn't really read the Bible back then. So I got that basically from family, from my Dad, from my cousins. Because my Kamehameha family, we don't have any māhū - we don't have any gays. So...I wasn't around it. And it wasn't a big part of my life. And it was pretty much looked down upon in the Kamehameha family. So...it's not because of what was in the scriptures. It was basically just from the people I associated with -- friends and my family. And that's where I got those beliefs about gays.

I really was an angry person and a hateful person toward homosexuality. But...I am now a totally different person.

The kids were blessed to...have Thomas for their teacher. That was a big lesson in their lives at an early age. I never got to experience something like that when I was 14, 15 years old. And so I grew up with all this anger -- I grew up hating gays.

That was one of the things I tried to teach them [the AAADTP youth]. We would be just sitting around and talking, and I would be like, "Hey, Thomas is a good guy. He's a great teacher."

The kids respected Thomas. They expressed that to me...by the time we got
towards the end of the year, they respected him as their teacher.

Ali‘iʻiloa Kamehameha’s Perceptions of Gwendolyn Fairfax

- I thought Gwendolyn was great. I thought Gwendolyn was real good with the kids.
- I didn’t have any problems with Gwendolyn – until that time when she thought I was prejudiced towards her. Or, when she thought I was... sabotaging the program.
- She thought that I was encouraging the kids to be prejudiced. And to be negative. But that never happened. It never would happen. I basically try to tell the kids, “You know what? You’re going to be dealing with all different kinds of people in the world. And you’re going to have to learn to work with all different types of people.”
- I never, never heard the kids go, “Hey, you fucking nigger,” to Gwendolyn. One time, maybe, I heard Keli‘i say it. Keli‘i did say it out loud, once, when I was sitting there. I’m not saying that I don’t believe it happened. I’m just saying that they didn’t talk that way to Gwendolyn when I was around. And I never encouraged them to talk that way.
- I was definitely shocked when Gwendolyn said that she felt I was prejudiced towards her. Because I’ve never been prejudiced towards Blacks. Never.
- When Gwendolyn said that she thought I was prejudiced – well, I guess that put a barrier between Gwendolyn and me. But I hope she understands that I was never prejudiced towards Blacks. I hope she knows that isn’t true.

Collaborative Processes and Outcomes at the AAADTP

*(table continues)*
• The kids showed me a lot more respect than they did the other staff. And the other three staff – they weren’t getting the same results from the kids that I did. I mean – most of the time – if I asked the kids to do something, they would do it.

• The other three staff, they thought I was coercing the kids into not respecting them – that I was, like, telling the kids, “Don’t listen to them.” But that never happened. Because I wouldn’t do that. That’s just not me.

• There were times when the staff would argue about something in front of the kids. And that probably did jeopardize some of the things we were trying to accomplish. But I never talked about the other staff in front of the kids.

• I guess you could say that, from the beginning, I honestly thought, “Hey, I know what’s best for these kids.” Because I’m Hawaiian. And I’m from Aloha ‘Āina. And so I know what these kids need. And maybe the team didn’t feel like that was right.

• I thought that the other three team members – because they weren’t from Aloha ‘Āina – they didn’t grow up here – well, maybe they didn’t understand the kids. And sometimes that was true. And sometimes it wasn’t. Sometimes I was probably out of place. But I feel that I grew as the year went on.

• It was a learning experience for me. I learned to...come and consult with the team. And that’s when I think we started to feel more like a team. But in the beginning, that’s when I felt I was the outsider.

• Most of my stress from working in this program – it was mainly from the other staff. Because the kids, they never caused me stress.

(table continues)
• I felt that Thomas and Molly had a good relationship. And that Thomas’ relationship with Gwendolyn was good. And Molly and Gwendolyn – they had a good relationship, too. And then I was the guy sitting on the outside. And being attacked. That’s what I felt – that it was three against one, and that I was the one being attacked.

• I felt I was the lonely guy. I was the only guy that was. I was doing one thing, and the other three felt that I was working against them.

• Overall, I thought the program was great. It could have been better. But…it was something the kids never did have before…a group of people who cared about them, and who were there for them everyday. But now, the kids don’t have that anymore.

• I think that the AAADTP was a real positive experience for the kids. Even with all the tension and the problems with the different team members. Because the kids – their self-esteem was lifted. They had a broader education on different diverse cultures – Hawaiian, Black, white, gay – you know. And we gave them structure. And rules. And we challenged them. We helped them set goals. We gave them something to work for. And we helped them to succeed. The only sad part is that the kids had something – something good – and now there’re right back to where they were before the program started. Now they’re back to being too comfortable with failing.

• These kids – a lot of them get drunk and get high…a lot of the kids…drink with their parents and smoke with their parents. But…I can honestly say that when the

(table continues)
kids were with us in class, or when we went up to the basketball courts, or whatever – the kids – they weren’t smoking anything, or drinking anything. From that time until 2 o’clock. Which was nice.

- Now, the kids aren’t even going to school. There’s nothing at school for them. They don’t have PE. They don’t do any kind of exercise. They don’t go out on field trips. There’s just nothing for them. Whenever I see the kids, they all go “Oh, Ali‘iloa, I wish you and Thomas was still there. I wish Thomas was the teacher. And I wish you was there.”

- It’s really upsetting to me, because now the Department of Education (DOE) and the Department of Health (DOH) aren’t doing anything for these kids. There is literally nothing here for them. So the kids have to be shipped off to Honolulu or somewhere in order to get a program. And that’s not right. We should be able to take care of our kids right here in Aloha ‘Āina. Because Aloha ‘Āina is a very spiritual and healthy community – the Hawaiian people who live here – we still have a strong connection to our Hawaiian culture.

- The DOE and the DOH, they didn’t renew our funding. And so, now, the kids don’t have a program. The DOE and the DOH – they basically said, “Let’s save some money.” That’s the way I look at it. The state’s trying to save money. And at the cost of kids ending up in prison. Because these kids will end up in prison if there is no intervention now. Because, I mean, they got a little dose of goodness when we – our team – were there. I mean, even though it wasn’t that great, it was consistent. We were people who cared about the kids. And we were...trying to

[table continues]
work through things.

- I'm going to finish my degree. And I'm going to start writing letters. Because I want it to be out in the open that the Aloha 'Āina people are not getting the services that they should be getting from the DOE and the DOH. I want the whole State of Hawai‘i to know that this State does not care what happens to these Aloha 'Āina kids. Nobody cares. And it's obvious.
Gwendolyn Fairfax and Her Experience at the AAADTP

Table G4 represents those “clusters of meaning” that describe Gwendolyn Fairfax and her experiences at the AAADTP. These clusters of meaning include: (a) Gwendolyn Fairfax’s perceptions of herself; (b) Gwendolyn Fairfax’s thoughts on American colonialism in Hawai‘i and its impact on the AAADTP; (c) Gwendolyn Fairfax’s personal and professional experiences with racism; (d) Gwendolyn Fairfax’s perceptions of Aliʻi Kamehameha; (e) Gwendolyn Fairfax’s perceptions of Thomas Duke; (f) Gwendolyn Fairfax’s perceptions of Molly Brown; and (g) Gwendolyn Fairfax’s perceptions of collaborative processes and outcomes at the AAADTP.
Table G4

"Clusters of Meaning" Generated Through Gwendolyn Fairfax's Participation in "Project Ho'oponopono"

Gwendolyn Fairfax's Perceptions of Herself

- Race/Ethnicity/Nationality
  - "Race" means prejudice to me.
  - My mother is Japanese. And my father was African American and Cherokee Indian.
  - I identify strongly with the Japanese culture because my mother raised us, and my mother is from Japan. My father died when I was five. So I really didn't have a lot of exposure to my African American or Cherokee Indian cultural heritage.
  - I feel Japanese in my blood. But externally - my skin is brown. And I'm tall. And my hair is kinky or thick - it's wiry. So I have to be Black - because that is how most people in this country see me - because my skin is brown.
  - Other people - they see my brown skin, my hair, my facial features - and they say, "Well, what is she?" Because...there are many people here in Hawai'i who are of mixed ancestry, like me. And they recognize that I am a mixture - that I am multicultural.
  - I understand what it is to be hated. And I understand what it is to be marginalized. I understand these things because of the color of my skin.
I have to recognize the prejudice in other people. And that makes me realize that I am very much Black. And I have to live the Black experience.

I have always felt outside of the Japanese and African American ethnic groups.

Although I am both Japanese and African American, neither group has totally accepted me. I don’t exactly look the part.

I don’t speak fluent Japanese, nor do I have “Japanese” tattooed across my forehead. So people are not sure of my ethnicity.

African Americans see me as an outsider, too. I guess I don’t have enough “soul.”

My physical appearance/presence fits directly in-between the Japanese and African American ethnic groups. Skin not light enough, hair not straight enough.

European people (i.e., white people) seem to maintain a hold over my psyche. Sometimes, Japanese people, as well. These people have a way of making “brown” people feel inferior.

None of this really matters anymore. I am learning to accept and find comfort in myself and not in validation from others.

Sex/Gender

I am a woman.

I feel there are few options for women.

Women have to look sexy and flaunt themselves as desirable.

(table continues)
• I must be confident and comfortable as a female and as a woman.

• I want to pass on to my daughter the importance of being the person she feels most comfortable being, regardless of stereotypes about women and girls (and race).

• Sexuality

• My children are evolving into sexually mature beings, and I, on the other hand, stare in wonderment at my own aging body.

• A person’s sexuality is determined, in part, by his or her interpersonal experiences.

• My early experiences were not so positive, but I look forward to helping my children, as well as myself, throughout the rest of what is left of my life.

• I believe that I have evolved, through self-exploration and experimentation, into a woman who is comfortable with my body and my partner.

• Religion/Spirituality/Philosophy/Worldview

• I think of myself, first of all, as a spiritual being. Above all else, I am a spiritual being.

• I think of myself as a Buddhist because I was brought up Buddhist.

• I hold fast to Buddhist values and ideologies.

• As a Buddhist, I conceive of all people as equal. We are all equal because each of us suffer. The Buddha taught that there are four universal sufferings: the suffering of birth, the suffering of sickness, the suffering of old age, and the

*(table continues)*
suffering of death. But as an awakened Buddhist, I came to realize that not all people are the same, and that our differences lie in the desires that each of us crave. The more pure our desires, the less we must suffer, lifetime after lifetime.

- Being Buddhist saved me from...oppression – from internalizing...racist beliefs, from internalizing...hatred.

- Can you imagine where I’d be now if I had internalized...racist beliefs? If I had listened to those hateful words? What if I had just stayed a “nigger?” I’d be back in Oakland someplace.

- I feel compassion for those who seem to have less than me.

- Helping others is extremely important to me.

- I am motivated by the opportunity to help others through my own awareness, patience, appreciation for life, and empathy for the struggles and challenges encountered by other human beings.

- I try my best everyday to be honest as I relate, process, and interpret different situations.

- Honesty is extremely important.

- Without honesty, confusion sets in, and we do not move forward together, and someone is left behind.

- Aloha ‘Āina is sacred beyond words. It whispers kindness and joy to those who can listen and hear. It communicates protection to those who have protected
others. Her lushness exudes the heaven of fertility. Her shores beckon me to swim out to see her blue, turquoise, green, brown, and opaque wonders.

- Aloha ‘Āina has taught me a lot about who I am as a spiritual being. As a spiritual being, I relish the adventure of understanding who I am. I want to understand my purpose in life. I am a natural at prayer and compassion, but sometimes I wonder “Is this all that there is?”

- The world we live in is a vicious world, so full of personal gain, hate, and evil. As a young child, I lost so much of myself. I was at the mercy of others who knew only how to express their inner darkness. I suffered, but somehow, I understood something deeper than the world of hell.

- So many young people come from the womb of hell. Affixed to the walls of nourishment, upside down, withdrawn and backward, they emerge. Cold and alone, their energy cannot fuse with this world, so they lapse into a cycle of disbelief. Some children have been here before, and for many, it is not to be their last time.

- Many of the AAADTP students were children who seemed to have the bad luck of cycling in and out, one lifetime after another. How was it possible that these young people could be so lost and forgetful of a distant voice and time? How was it that they could not know of the light, the Treasure Tower, God, or the energy and dignity of human life, which would bind them to the four virtues: eternity, happiness, true self, and purity.

- Submerged in a pool of empty darkness, and sustained by an environment of

*(table continues)*
poison, these children were bound by the law of cause and effect, by their karmas, to their previous sufferings, and to the difficulties of birth.

- We, the teachers, were bound by our karmas to the AAADTP.

- **Social Status/Social Class**
  - I have very little social status in the larger community.
  - I am struggling to achieve my BA degree.
  - I am a single parent.
  - I have very little money.
  - I feel important, however, because I do a valuable job. I work with children/youth with disabilities.
  - I am very proud that my own children are doing good in school.
  - I am unconcerned with status symbols.
  - I like nice things, beautiful things (e.g., art, cars, a comfortable home, attractive clothing, etc.), because these things give me pleasure, not because society attaches certain meanings to these things.
  - I like things that are functional, and useful, things that stimulate good feelings.
  - I guess if I were more status-oriented, I might be in a "better" economic position, today. Maybe I would have a Jaguar and diamonds dripping from my body.
  - I am half-Japanese. Status is very important to Japanese people.
  - Because status has always been important to the people around me, I have

*(table continues)*
learned not to trust what I see or hear on the “outside,” but rather, to trust and value what is on the “inside.”

- I believe that “less is more.” Functioning well with less, and living in simplicity, can allow one to have a greater awareness of who he or she really is.
- Sometimes, people do not have wealth or education, but they have tremendous spirit and compassion. This places them in a higher class than those wealthy, educated people who lack these attributes.
- Growing up with a conservative Japanese mother has taught me many things regarding ethics, morals, manners, and subtleties.
- Many people in today’s society seem oblivious to values, respect, honor, sincerity, pride, and humanity.
- If compassion and patience had anything to do with class and wealth, I would be a rich, rich woman.

- Health
  - Stress is an important factor in my health.
  - There are days I feel overwhelmed and people ask me if I am sick.
  - I wish I were better in touch with my body and mind.
  - I used to be very health conscious, but now I am simply trying to get by.
  - I hope to get back to the things that were once important to me in terms of my health.

- Ability/Disability

(table continues)
I work with autistic children.

There is tremendous pressure to make them seem “normal.”

Parents and teachers place demands and expectations/hopes on these children (and on the staff, as well), as they set the goals for “normalcy.”

I have become aware of my own desire to “fix” something that is “broken.”

Sometimes, I have to think about my own expectations, realizing that “normal” has to be in reference to the individual, and his or her ability to adjust to a given environment.

My greatest strength: the ability to work hard to realize my dreams.

Geographic/Regional Identity

I grew up in a middle-class community in northern California, across the bay from San Francisco. There was a lot of diversity in that area, and I think that is why my mom wanted us there.

There are many ethnic groups in Hawai‘i, but I do not find myself represented in any particular one.

I enjoy not having to fit into a specific group.

I feel good about my ability to adapt to new people and new places.

I need to live in a place that is alive, a place that shimmers with “life-force,” or energy.

Hawai‘i feels so alive to me, the beauty of its lands, its lush forests and oceans.

Language

(table continues)
Japanese was my mother's first language. She spoke Japanese to us in the house. And she spoke Japanese to her friends. So I grew up with the Japanese language and the Japanese culture.

We [my children and I] speak Japanese, but not fluently.

We discuss the meaning and spelling of English and French words.

Language is a tool we use in order to communicate.

Communication between my children and myself is very important. Without communication we cannot know each other.

I feel that as long as we can talk about our problems, issues, and changes, we will be able to move through anything.

In my family, we communicate not just with words, but nonverbally, as well.

We communicate through eye contact, gestures and expressions, subtleties of moods, and withdrawing into self.

I see communication as a way to bridge differences.

Age

I am an old woman.

I am 41 years old.

People tell me I look much younger than 41.

My hair is graying.

My body is tired, and sometimes, slower than before.

I feel fortunate to have the body that I do have at this time, and to be the person 

(table continues)
I am.

- Relationships with Family/Significant Others
  - I am a mother.
  - I am a daughter.
  - I am a sister.
  - I am a lover.
  - I am a friend.

Gwendolyn Fairfax’s Thoughts on American Colonialism in Hawai‘i and its Impact on the Aloha ‘Āina Adolescent Day Treatment Program (AAADTP)

- Colonization disrupted the stability and organization of the Hawaiian people, robbing them of their lands and their culture. And with the loss of their lands and the demise of their culture, the Hawaiian people have been subjected to a lost and uncertain existence. Like ghosts and spirits, the people wander aimlessly.
- So many indigenous groups have been lost, along with their languages and cultures.
- We, the colonizers, have forgotten life without the mask of luxury and its counterpart - deep despair. Colonization stripped away the beauty of a people, the tan skin, the bright eyes, and the sleek physique. Colonization all but destroyed a proud people who once lived in harmony with Mother Earth. How is this possible?
- How could the Hawaiian people not know of the colonizer’s hostile intentions? Why did they not recognize the unwelcomed enemy before he penetrated below the

*(table continues)*
surface of their blue-ocean-and-rich-taro-field existence. And now, they suffer. Generations later, they pay the price of colonization with the well-being of their children. The land is no longer theirs, even though their ancestors remain buried beneath the red soil.

- The philosophy of the great colonizer is a philosophy of selfishness and arrogance. Like a child without parents, the great colonizer refused to share and respect others. The children of Aloha 'Āina, like the colonizers that came before them, did not see the worthiness of sharing and chose to disrespect others for the immediate gratification of power. The AAADTP youth truly are the children of Mr. and Mrs. Colony.

- Our arrival upon the scene was like that of missionaries that no one trusted or wanted. Those who had come before, and left shortly thereafter, had already poisoned the children's minds and left them emotionally fragile. Parents mistrusted our actions and words, projecting their anger at the system on the "nigger," the "fag," the "bitch," and the "savior - the interpreter of all things Hawaiian."

- We teachers were...they [the AAADTP youth] believed, the pushers of poison.

- We were the betrayers, the outsiders. The children refused to trust us...the foreign shadowy "colonizers" of their minds.

- I was exposed for the first time to the eradication and demise of a race. I had come from a world of freeways and white people; yet I knew to trust what I could not see or comprehend. I was brown like them.

*(table continues)*
This sting of truth awakened me to the courage and compassion I had cultivated while sleeping in the arms of the Buddha...and the battle to protect these children from endless suffering had begun.

Gwendolyn Fairfax’s Personal and Professional Experiences with Racism

Racism presents hateful words and expressions in my daily interactions with others.

I might be treated with kindness or rudeness by others, depending on what they think my race is.

I might be ignored, as I have been in many situations, due to the “brownness” of my skin.

After years of racist encounters, I am able to sense rudeness and hatred for my brown skin.

Racism was a big part of my experience at the AAADTP.

When I first started work at the AAADTP, the message I got was, “These kids need somebody who’s Hawaiian. And you’re not local. And that’s going to cause difficulty for you, because the kids are going to trash you out like they trash out everybody else. I think, at the time, I was just happy to get a job, so I didn’t have a chance to take myself into this defensive sort of stance. And I have always felt like...“I’m Japanese.” And so, if people had a problem with my brownness, then it would be their problem. And I would have to help them work through it.

Going into the program, I knew that these kids were brown, like I’m brown. And so in the big world where I came from, the mainland, people would consider those kids

(table continues)
as brown, also.

- I think the kids didn’t make a big issue out of my skin color. I feel as though it was more a certain staff member who needed to express his dislike or his discomfort with my brown skin. And he didn’t know how to do that other than falling back on the old racist sort of ways. Like, you know, first attacking, then exploring, and then finally learning to trust.

- Midway through the school year, the racial stuff really started to escalate. And some of the kids were, you know, “Nigger this, nigger that.” And I said something like, “Well, you know, it doesn’t hurt me personally to have you call me a ‘nigger,’ so much as I really feel sad for all the injustices that have been done against Black people. I really hurt for them when I hear you all use that word.” And I think I also said, “For all of the Hawaiian people. For all of the Filipinos. For all of the American Indians.” I think I told them, “For all the brown-skinned people.” And then things calmed down quite a bit.

- I was distraught with a pain so deep beneath me that their ugly words could not touch me as they had intended. Instead, I silently mourned the loss of those from so long ago who lived and died as “niggers.” These “niggers,” my ancestors, were the Africans and slaves who hung from trees, as families wailed in tears of disbelief, for their loved ones who knew no justice. I asked, “How could these children not know their own people and their own struggles?” I sat motionless, speechless, and drained of love for them.

Gwendolyn Fairfax’s Perceptions of Ali‘iola Kamehameha

*(table continues)*
• Ali‘iloa seemed like he was trying to protect the kids. But who was he trying to protect them from? This gay, haole school teacher? Or this middle-aged woman from Louisiana? I didn’t know. But I knew that he was trying to protect. And so I could respect that. I thought, “This is cool. This is great. At least he is looking out for their best interest. At least somebody is. Because this is a miserable situation.”

• I never did feel that I could trust Ali‘iloa. He didn’t want to play by the rules. He wanted to make the rules up as he went along. And he was inconsistent. And he intentionally provoked some of the kids – mainly one of the female students.

• I think, initially, Ali‘iloa disliked, or was uncomfortable with, my brown skin. And that was hard for me to understand because Ali‘iloa is part-Hawaiian and part-haole.

• Ali‘iloa had been in the military. He had lived on the mainland. Maybe he had seen Black people being treated poorly. Or he had witnessed racism first-hand, and he chose, through his own fear, to side with the unfairness. Because it kept him safe. So I couldn’t…hate him for his lack of intelligence.

• I feel that Ali‘iloa was more comfortable not trusting me. So he tried to marginalize me.

• Ali‘iloa was unable to accept me. And that’s why we had to go back and forth so many times. I think we went back and forth, one on one, and then it was “Well, I’m going to go one more with you, and I’m taking the kids this time. And I’m going to use the kids. And I’m gonna show them how to marginalize you.”

• And so we had to go through that whole thing of “Nigger this, nigger that.” Over

(table continues)
and over and over again. But I thought I handled it pretty well, though. I thought I did.

- Ali‘iloa’s racism, his discomfort with brown skin – it had a negative impact on the program.
- Ali‘iloa didn’t like the color of Thomas’ skin, either. Or the color of Molly’s skin. And he didn’t like Thomas’ sexual orientation.
- He didn’t like the fact that Thomas was educated, and that, in that sense, Thomas had power. And he didn’t like Molly and her power.
- I think that Ali‘iloa had a certain amount of respect for Thomas just because Thomas is of the male gender.
- I think that Ali‘iloa also appreciated the fact that Thomas tried to use Hawaiian Studies as a way to reach the kids, but he couldn’t truly give Thomas total respect, or the credit that he deserved. Because Ali‘iloa needed to dislike Thomas. Because Thomas is gay.
- Ali‘iloa claimed to be very religious. And he felt the need to preach the gospel, and condemn Thomas, in front of the kids.
- It would be an understatement to describe Ali‘iloa’s relationship with Molly as difficult. There was this open hostility, this hatred, almost, between them.
- So maybe if it were just me that Ali‘iloa was having problems with – me and my brownness – I would have taken it personally.
- But Ali‘iloa had difficulties with Molly and Thomas, as well.

*(table continues)*
• To me, the worst part about it is that he [Aliʿiloa] dragged the kids through his stuff. His anger. His frustrations. His own fears. And his own shortcomings. And he didn’t have the professional knowledge to say, “Oh, this is my stuff, and I need to keep this in check.”

• Because each of these children had attachment issues, bonding issues, sexual molestation issues, alcohol and drug issues. And it wasn’t a problem for Aliʿiloa to use that to instigate, or to create dissention, in order to continue his discomfort with “a nigger,” with “a gay,” with a “haole bitch”...Molly’s other name.

Gwendolyn Fairfax’s Perceptions of Thomas Duke

• I had a lot of respect for Thomas. Because he was able to create. And he was able to nurture, support, and develop that room into a place where kids could come and be challenged academically.

• Thomas and I were always able to talk. And he bounced a lot of ideas off me, and I did the same with him. So that was great.

• There was only one negative interaction between us, really.

• Thomas pulled rank on me. He said something like, “Your role here is to support me.” And I was like, “No. My role here is to advocate for these kids!”

• I thought that I was being marginalized – that I was now this brown servant woman to this white male school teacher.

• It was like, Thomas wanted me to serve him, serve him, unconditionally. That’s what I felt. And I felt like, “Man, after all we’ve been through, you’re going to
marginalize me now?"

- I had supported Thomas. I had defended him. I had listened to him. And then, in the final curtain, here I was being expected to serve him unconditionally. To throw out everything I had worked so hard for.

- I think that’s what was so disappointing to me. After playing fair with Thomas... and fighting for his rights – that none of that meant anything. Because...everyone else, except for Molly, said that he was unacceptable. The kids latched onto that at every chance they had. If they were upset about something that happened outside, they brought it...into the classroom. And once I got through the “nigger” stuff with them, Thomas was still the target. Because he was gay. So I think I responded to Thomas as a whole person. Not his gender. Not his color. Just as Thomas who is educated and capable of providing academics for these kids who desperately need it.

- I think that those same old stereotypes about race and gender contributed to this situation. I mean, how do people see Black people? Okay, well, they’re subservient to everything that goes on. And how did Thomas see me as a woman? Well, I was supposed to serve him unconditionally. And how did I see Thomas as a gay man? Probably someone who’s very sensitive, very fragile at times, as the kids had constantly challenged him because of his sexuality. And, at some point with three weeks left to go – well, I think Thomas was just ready to leave. And it’s because of all the bashing that he had taken in the class. Not just from the kids, but also from Ali‘iloa. So I didn’t see him as...this gay white male. I just saw him as

*(table continues)*
Thomas who was tired and who didn’t want to deal with it anymore.

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Gwendolyn Fairfax’s Perceptions of Molly Brown

- My first impression of Molly was, “My God! Who is this? Who is this Harley Mama?”
- She was so over-the-top. You know, larger than life. And she dressed like this gypsy woman.
- I saw first-hand how these Aloha ‘Āina people respected her. And trusted her. Because she had gotten them their welfare, their aid, their assistance. She had gotten them clothes and their kids Christmas presents.
- She was like Superwoman.
- Molly would give you the clothes off her back. And that was the bottom line about that woman.
- Molly always stood up for those kids and their families. And she was always encouraging them to fight for their rights.
- Molly was an inspiration to me. She taught me, through example, how to work with troubled youth. And that’s what I am doing now. And I believe that a lot of my current successes in working with these youth have to do with Molly. And how she taught through example.
- Molly Brown was a wonderful mentor and friend. A spirit so wild and free, she encouraged me to believe in the world around me. Not just once, but forever and always. She believed, so I wanted to believe. If she said it could be done I was

*(table continues)*
Collaborative Processes and Outcomes at the AAADTP

- Thomas and Molly seemed to have a good working relationship. They respected each other. And supported each other. They were very professional with each other. But it became clear to me, early on, that Ali‘iloa had problems with both Molly and Thomas. Big problems.
- I thought to myself, “This is not a happy working unit here.”
- These negative interactions among the staff—this hostility—just went back and forth, day after day. And I remember realizing, “This guy Ali‘iloa is not a very healthy person, mentally and emotionally. And I feel sorry for him. But in the meantime, the battle we’re fighting here is not with him. The battle is for the kids. And I’m going to have to side with Thomas and Molly.” I didn’t have a choice. Because Ali‘iloa said things that were so inappropriate to the children.
- Molly and Thomas and I were on one side. And...Ali‘iloa was going to have to cross that bridge, in order to work with us.
- I tried to be fair with Ali‘iloa. I mean, I even went to his house. Even though I didn’t feel as though I was welcome there because of the color of my skin. But I went anyway. And I showed them, “That’s bullshit.”
- I think I played the role of the mediator in many situations throughout the school year. Because we needed a mediator. And because I had the skills to do it.
- It was such a stressful year. So many times, I couldn’t sleep at night. I was just a
It was stressful for everyone – for all of the staff.

Molly had a heart attack – right there in the classroom – after one of the students threatened her life.

How do I describe our year together at the AAADTP? Well, no one died, and we as a staff did our best not to verbally assault one another. In our minds and our spirits, we had a difficult time letting go of our own frames of reference. Instead we fought to hold on to our own issues, blaming one another for the collectively painful experience we endured. Unified on the periphery, we consciously and subconsciously agreed on the need for a general purpose. Our team evolved from not knowing each other to knowing only enough of each other to make a firm judgment call.

As the children pushed and pulled at every exposed fragment of injustice, we also pushed and pulled at each other, hiding behind our own traumas, denying each other the luxury of truths, and resting upon one another for a respite of safety, sanity, and calm.

Every so often, attempts to split and divide were used by the kids and a certain staff member. I became the “nigger,” and the other team members were no longer worthy of unquestionable trust and loyalty. Their leadership was questioned, challenged.

The one staff member who remained outside the circle connived to bring the children back under his power. His undermining became too intense and the
children gave into his false promises of love, help, and reassurance.

- Some of the children went to jail, and others slowly died before our eyes. Some stayed intoxicated and numb, and others vented their rage and anger, wishing death for themselves and for those of us who stood defiant in the pathway of death’s messenger. The children were like wild creatures spewing high volts of thunderous energy, crashing and defying the laws of gravity, inertia, and momentum. We waited for the fury to end, then salvaged what we could. We promised the children that our door would be open again tomorrow for those who needed a sanctuary.

- But there were good days, also. There were days when the staff – all four of us – when we were just really proud parents.

- Thomas’ educational philosophy seemed to be “Here are the books, here’s the paper, here’s the pencil. Now open your book to this page and let’s get started.” And that much, we, the staff, we knew and we gave and we provided. We gave the kids that structure. And that was the most important thing. That was the thing that we all, as a staff, gravitated toward – honed in on.

- Staff knew that if the kids could accomplish it – writing the paper, doing the math – then that would give them a quick step-up. You know, immediately they would feel some sort of confidence. Their level of self-esteem would rise. Even though they’d all go home and they’d get blasted – and all the terrible things that happened to them when they got home – or maybe they wouldn’t go home at all. Some of them stayed out all night. And got high.

- Once they came to that class, they knew that there was an expectation for them to

(table continues)
sit down, to open that book, to get that paper, and get your folder...and get busy.
And there was an assignment and they needed to accomplish that. If they wanted a grade. And they caught on really fast. I mean that was like their glory.

- That was so empowering for all those kids. Because they were so emotionally disturbed. They were so pained, and they had very little self-esteem. And so by telling them "Yeah, you’re educable. Besides everything else that’s happened in your life, yes, you do have a brain. And, yes, it does work." And by giving them just that much, they had an experience that they’ll never forget.

- The children craved truth and honesty. They wanted someone to show them a glimmer of hope without a beating, without abuse. Our team showed them how people communicate with one another, the protocol and the procedure. We showed them respect for differences. We showed them multiculturalism, and when they asked us questions that started with a "why," we encouraged them to ask for more.

- We, the teachers, planted the seeds of hope, sincerity, compassion, and understanding. And sometimes, the children dared to look, to stare in awe, to feel the breath of joy, or to accept the touch of kindness.

- The children allowed us to laugh and play with them. They witnessed us work and fight for what we thought was right.

- They...freed us from the false illusions of being ugly, black, gay, desperate, and guilty of sin. They, the children, held up a mirror for us to witness our historical actions in paradise. They, in essence, gave us the chance to run away from the lies and illusions if we wanted to do so.

*(table continues)*
• Our year together at AAADTP was so intense. It was an incredible time, and I’m glad we went through it. It was like giving birth.

• It was a very profound opportunity to have taken part in AAADTP. My hope is that...we might some day make it to a place where we can begin to implement genuine multiculturalism in education and in society.

• I would do this all over again, but...I would insist that Ali‘iola abide by the rules – that he not bring his personal stuff, you know, this racism, the sexism – the homophobia – that he not bring that stuff into the classroom.

• It was so frustrating and so pathetic to see the way in which these kids were mismanaged up at the high school. And the only way I think that one can have a voice is if they have a degree. A degree means that they would have some power – the power to make positive changes. It was because of my experience at the AAADTP, and my anger, that I said, “I’m going back to school and I’m going to get a degree. And I’m going to teach. And...do a better job.”
APPENDIX H

“PROJECT HO‘OPONOPONO”:

A SURREALIST COLLAGE

Kumulipo

Ka Wa Akahi

Chant One

O ke au i kahuli wela ka honua
At the time when the earth became hot

O ke au i kahuli loʻe ka lani
At the time when the heavens turned about

O ke au i kukaʻiaka ka la
At the time when the sun was darkened

E hoʻoma‘amalama i ka malama
To cause the moon to shine

O ke au o Makaliʻi ka po
The time of the rise of the Pleiades

O ka walewale hoʻokumu honua ia
The slime, this was the source of the earth

O ke kumu o ka lipo, i lipo ai
The source of the darkness that made darkness

O ke kumu o ka Po, i po ai
The source of the night that made night
O ka lipolipo, o ka lipolipo
The intense darkness, the deep darkness

O ka tipo o ka la, o ka lipo o ka po
Darkness of the sun, darkness of the night

Po wale ho--‘i
Nothing but night

Hanau ka po
The night gave birth

Hanau Kumulipo i ka po, he kane
Born was Kumulipo in the night, a male

Hanau Po‘ele i ka po, he wahine
Born was Po‘ele in the night, a female

Hanau ka ‘Uku-ko‘ako‘a, hanau kana, he ‘Ako‘ako‘a, puka
Born was the coral polyp, born was the coral, came forth

Hanau ke Ko‘e-enuhe ‘eli ho‘opu‘u honua
Born was the grub that digs and heaps up the earth, came forth

Hanau kana, he Ko‘e, puka
Born was his [child] an earthworm, came forth

Hanau ka Pe‘a, ka Pe‘ape‘a kana keiki puka
Born was the starfish, his child the small starfish came forth

Hanau ka Weli, he Weliweli kana keiki, puka
Born was the sea cucumber, his child the small sea cucumber came forth
Hanau ka ‘Ina, ka ‘Ina  
Born was the sea urchin, the sea urchin [tribe]

Hanau kana, he Halula, puka  
Born was the short-spiked sea urchin, came forth

Hanau ka Hawa’e, o ka Wana-ku kana keiki, puka  
Born was the smooth sea urchin, his child the long-spiked came forth

Hanau ka Ha’ike’uke, o ka ‘Uhalula kana keiki, puka  
Born was the ring-shaped sea urchin, his child the thin-spiked came forth

Hanau ka Pi’oe, o ka Pipi kana keiki, puka  
Born was the barnacle, his child the pearl oyster came forth

Hanau ka Papaua, o ka ‘Olepe kana keiki, puka  
Born was the mother-of-pearl, his child the oyster came forth

Hanau ka Nahaweke, o ka Unauna kana keiki, puka  
Born was the mussel, his child the hermit crab came forth

Hanau ka Makaiauli, o ka ‘Opihi kana keiki, puka  
Born was the big limpet, his child the small limpet came forth

Hanau ka Leho, o ka Puleholeho kana keiki, puka  
Born was the cowry, his child the small cowry came forth

Hanau ka Naka, o ke Kupekala kana keiki, puka  
Born was the naka shellfish, the rock oyster his child came forth

Hanau ka Makaloa, o ka Pupu’awa kana keiki, puka  
Born was the drupa shellfish, his child the bitter white shell fish came forth
Hanau ka ‘Ole, o ka ‘Ole’ole kana keiki, puka

Born was the conch shell, his child the small conch shell came forth

Hanau ka Pipipi, o ke Kupe’e kana keiki, puka

Born was the nerita shellfish, the sand-burrowing shellfish his child came forth

Hanau ka Wi, o ke Kiki kana keiki, puka

Born was the fresh water shellfish, his child the small fresh water shellfish came forth

Hanau kane ia Wai’ololi, o ka wahine ia Wai’olola

Born was man for the narrow stream, the woman for the broad stream

Hanau ka Ekaha noho i kai

Born was the Ekaha moss living in the sea

Kia‘i ia e ka Ekahakaha noho i uka

Guarded by the Ekahakaha fern living on land

He po uhe’e i ka wawa

Darkness slips into light

He nuku, he wai ka ‘ai a ka la‘au

Earth and water are the food of the plant

O ke Akua ke komo, ‘a‘oe komo kanaka

The god enters, man can not enter

O kane ia Wai’ololi, o ka wahine ia Wai’olola

Man for the narrow stream, woman for the broad stream

Hanau ka ‘Aki‘aki noho i kai

Born was the tough seagrass living in the sea
Kia'i ia e ka Manienie-'aki'aki noho i uka
Guarded by the tough landgrass living on land

He po uhe'e i ka wawa
Darkness slips into light

He nuku, he wai ka 'ai a ka la'au
Earth and water are the food of the plant

O ke Akua ke komo, 'a'oe komo kanaka
The god enters, man can not enter

O kane ia Waiʻololi, o ka wahine ia Waiʻolola
Man for the narrow stream, woman for the broad stream

Hanau ka 'A'ala'ula noho i kai
Born was the 'Ala'ala moss living in the sea

Kia'i ia e ka 'Ala'ala-wai-nui noho i uka
Guarded by the 'Ala'ala mint living on land

He po uhe'e i ka wawa
Darkness slips into light

He nuku, he wai ka 'ai a ka la'au
Earth and water are the food of the plant

O ke Akua ke komo, 'a'oe komo kanaka
The god enters, man can not enter

O kane ia Waiʻololi, o ka wahine ia Waiʻolola
Man for the narrow stream, woman for the broad stream
Hanau ka Manaua noho i kai

Born was the Manaua moss living in the sea

Kiaʻi ia e Ke Kalo-manauea noho i uka

Guarded by the Manaua taro plant living on land

He po uheʻe i ka wawa

Darkness slips into light

He nuku, he wai ka ʻai a ka laʻau

Earth and water are the food of the plant

O ke Akua ke komo, ʻaʻoe komo kanaka

The god enters, man can not enter

O kan, ia Waiʻololi, o ka wahine ia Waiʻolola

Man for the narrow stream, woman for the broad stream

Hanau ke Koʻeleʻele noho i kai

Born was the Koʻele seaweed living in the sea

Kiaʻi ia e Ke ko Punapuna, ko ʻeleʻele, noho i uka

Guarded by the long-jointed sugarcane, the ko ʻeleʻele, living on land

He po uheʻe i ka wawa

Darkness slips into light

He nuku, he wai ka ʻai a ka laʻau

Earth and water are the food of the plant

O ke Akua ke komo, ʻaʻoe komo kanaka

The god enters, man can not enter
O kane ia Wai‘ololi, o ka wahine ia Wai‘olola
Man for the narrow stream, woman for the broad stream

Hanau ka Puaki noho i kai
Born was the Puaki seaweed living in the sea

Kia‘i ia e ka Lauaki noho i uka
Guarded by the Akiaki rush living on land

He po uhe‘e i ka wawa
Darkness slips into light

He nuku, he wai ka ‘ai a ka la‘au
Earth and water are the food of the plant

O ke Akua ke komo, ‘a‘oe komo kanaka
The god enters, man can not enter

O kane ia Wai‘ololi, o ka wahine ia Wai‘olola
Man for the narrow stream, woman for the broad stream

Hanau ka Kakalamoa noho i kai
Born was the Kakalamoa living in the sea

Guarded by the moamoa plant living on land

He po uhe‘e i ka wawa
Darkness slips into light

He nuku, he wai ka ‘ai a ka la‘au
Earth and water are the food of the plant

O ke Akua ke komo, ‘a‘oe komo kanaka
The god enters, man can not enter

_O kane ia Wai‘ololi, o ka wahine ia Wai‘olola_

Man for the narrow stream, woman for the broad stream

_Hanau ka limu Kele noho i kai_

Born was the Kele seaweed living in the sea

_Kia‘i ia e ka Ekele noho i uka_

Guarded by the Ekele plant living on land

_He po uhe‘e i ka wawa_

Darkness slips into light

_He nuku, he wai ka ‘ai a ka la‘au_

Earth and water are the food of the plant

_O ke Akua ke komo, ‘a‘oe komo kanaka_

The god enters, man can not enter

_O kane ia Wai‘ololi, o ka wahine ia Wai‘olola_

Man for the narrow stream, woman for the broad stream

_Hanau ka limu Kala noho i kai_

Born was the Kala seaweed living in the sea

_Kia‘i ia e ka ‘Akala noho i uka_

Guarded by the ‘Akala vine living on land

_He po uhe‘e i ka wawa_

Darkness slips into light

_He nuku, he wai ka ‘ai a ka la‘au_
Earth and water are the food of the plant

_O ke Akua ke komo, 'a oe komo kanaka_

The god enters, man can not enter

_O kane ia Waiʻololi, o ka wahine ia Waiʻolola_

Man for the narrow stream, woman for the broad stream

_Hanau ka Lipuʻupuʻu noho i kai_

Born was the Lipuʻupuʻu living in the sea

_Kiaʻi ia e ka Lipuʻu, noho i uka_

Guarded by the Lipuʻu living on land

_He po uheʻe i ka wawa_

Darkness slips into light

_He nuku, he wai ka ʻai a ka laʻau_

Earth and water are the food of the plant

_O ke Akua ke komo, 'a oe komo kanaka_

The god enters, man can not enter

_O kane ia Waiʻololi, o ka wahine ia Waiʻolola_

Man for the narrow stream, woman for the broad stream

_Hanau ka Loloa, noho i kai_

Born was the Long-one living at sea

_Kiaʻi ia e ka Kalamaloloa, noho i uka_

Guarded by the Long-torch living on land

_He po uheʻe i ka wawa_
Darkness slips into light

_He nuku, he wai ka 'ai a ka la'au_

Earth and water are the food of the plant

_O ke Akua ke komo, 'a'oe komo kanaka_

The god enters, man can not enter

_O kane ia Wai 'ololi, o ka wahine ia Wai 'olola_

Man for the narrow stream, woman for the broad stream

_Hanau ka Ne, noho i kai_

Born was the Ne seaweed living in the sea

_Kia'i ia e ka Neneleau noho i uka_

Guarded by the Neneleau [sumach] living on land

_He po uhe'e i ka wawa_

Darkness slips into light

_He nuku, he wai ka 'ai a ka la'au_

Earth and water are the food of the plant

_O ke Akua ke komo, 'a'oe komo kanaka_

The god enters, man can not enter

_O kane ia Wai 'ololi, o ka wahine ia Wai 'olola_

Man for the narrow stream, woman for the broad stream

_Hanau ka Huluwaena, noho i kai_

Born was the hairy seaweed living in the sea

_Kia'i ia e ka Huluhulu-'ie 'ie noho i uka_
Guarded by the hairy pandanus vine living on land

*He po uheʻe i ka wawa*

Darkness slips into light

*He nuku, he wai ka ʻai a ka laʻau*

Earth and water are the food of the plant

*O ke Akua ke komo, ʻaʻoe komo kanaka*

The god enters, man cannot enter

*O ke kane huawai, Akua kena*

The man with the water gourd, he is a god

*O kalina a ka wai i hoʻoulu ai*

Water that causes the withered vine to flourish

*O ka huli hoʻokawowo honua*

Causes the plant top to develop freely

*O pata [ʻa] i ke auau ka manawa*

Multiplying in the passing time

*O heʻe au loloa ka po*

The long night slips along

*O piha, o pihapiha*

Fruitful, very fruitful

*O piha-u, o piha-a*

Spreading here, spreading there

*O piha-e, o piha-o*
Spreading this way, spreading that way

_O ke ko`o honua pa`a ka lani_

Propping up earth, holding up the sky

_O lewa ke au, ia Kumulipo ka po_

The time passes, this night of Kumulipo

_Po--no_

Still it is night (Beckwith, 1951 [Electronic version])

Ali`iloa Kamahameha’s Written Description of His “YaYa Box”

My “YaYa Box” is made of wood (type of wood does not matter) about the size of a shoe box. The outside of the box maintains its natural wood color. This represents my love for nature and natural things. On the bottom of the box I have the word “Akua” (“God”). This represents the support or foundation of who I am. Then on each of the sides, I have a picture of my Family, a map of Aloha ʻĀina, Friends, and the planet Earth, representing what I value or put as things of worth. On the top I have the word “Jesus,” for he is whom I look up to and I wish to follow his teachings. This is all I would have on the box, and the simpleness of it represents the simple person I am.

_Contents_  _Purpose_

1. A cross pendant from my necklace  A follower of Jesus Christ
2. Picture of my wife and kids  My next priority after my spirituality
3. Papers (Mom’s side lineage)  Knowing my roots
4. Papers (Father’s side lineage)  Knowing my roots
5. Blade of grass, sprinkle of sand,  My love for the outdoors, and the
ocean salt, a stem from a tree
6. Picture of my paddling team
importance of our natural resources
One of my passions and a goal of paddling: The channel race in October, 2002

7. Written inside is the word “sports”
I love all sports, I am competitive

8. Picture of the first youth I worked with
These youth were the first, and I feel the gift of empowering a youth is still what motivates me to continue to work with youth

9. Picture of my hula halau
A love of mine, education of my culture, anaerobic exercise, enlightenment

Kumulipo

Ka Wa Elua

Chant Two

Hanau kama a ka Powehiwehi
Born is a child to Po-wehiwehi

Ho’oleilei ka lana a ka Pouliudi
Cradled in the arms of Po-uliiul[?]

O Mahiuma, o Ma’apua
A wrestler, a pusher [?]

O noho i ka ‘aina o Pohomiuamea
Dweller in the land of Poho-mi-luamea

*Kukala mai ka Haipu-aalamea*

The sacred scent from the gourd stem proclaims [itself]

*O naha wilu ke au o Uliuli*

The stench breaks forth in the time of infancy

*O ho’ohewahewa a kumalamala*

He is doubtful and stands swelling

*O pohouli a poho ‘ele ‘ele*

He crooks himself and straddles

*O na wai ehiku e lana wale*

The seven waters just float

*Hanau kama a hilu, a holo*

Born is the child of the hilu fish and swims

*O ka hilu ia pewa Iala kau*

The hilu fish rests with spreading tail-fin

*O kau[I]ana a Pouliuli*

A child of renown for Po-uliuli

*O kuemiemi a Powehiwehi*

A little one for Po-wehiwehi

*O Pouliuli ke kane*

Po-uliuli the male

*O Powehiwehi ka wahine*
Po-wehiwehi the female

*Hanau ka i’a, hanau ka Nai’a i ke kai la holo*

Born is the i’a [fish], born the Nai’a [porpoise] in the sea there swimming

*Hanau ka Mano, hanau ka Moano, i ke kai la holo,*

Born is the Maro [shark], born the Moano [goatfish] in the sea there swimming

*Hanau ka Mau, hanau ka Maumau i ke kai la holo*

Born is the Mau, born the Maumau in the sea there swimming

*Hanau ka Nana, hanau ka Mana i ke kai la holo*

Born is the Nana, born the Mana fish in the sea there swimming

*Hanau ka Nake, hanau ka Make i ke kai la holo*

Born is the Nake, born the Make in the sea there swimming

*Hanau ka Napa, hanau ka Nala i ke kai la holo*

Born is the Napa, born the Nala in the sea there swimming

*Hanau ka Pala, hanau ke Kala i ke kai la holo*

Born is the Pala, born the Kala [sturgeon ?] in the sea there swimming

*Hanau ka Paka, hanau ka Papa i ke kai la holo*

Born is the Paka eel, born is the Papa [crab] in die sea there swimming

*Hanau ke Kalakala, hanau ka Huluhulu i ke kai la holo*

Born is the Kalakala, born the Huluhulu [sea slug] in the sea there swimming

*Hanau ka Halahala, hanau ka Palapala i ke kai la holo*

Born is the Halahala, born the Palapala in the sea there swimming

*Hanau ka Pe’a, hanau ka Lupe i ke kai la holo*
Born is the Pe‘a [octopus], born is the Lupe [sting ray] in the sea there swimming

_Hanau ke Ao, hanau ke Awa i ke kai la holo_

Born is the Ao, born is the ‘Awa [milkfish] in the sea there swimming

_Hanau ke Aku, hanau ke ‘Ahi i ke kai la holo,

Born is the Aku [bonito], born the Ahi [albacore] in the sea there swimming

_Hanau ka Opelu, hanau ke Akule i ke kai la holo_

Born is the Opelu [mackerel], born the Akule fish in the sea there swimming

_Hanau ka ‘Ama‘ama, hanau ka ‘Anae i ke kai la holo

Born is the ‘Ama‘ama [mullet], born the ‘Anae [adult mullet] in the sea there swimming

_Hanau ka Ehu, hanau ka Nehu i ke kai la holo

Born is the Ehu, born the Nehu fish in the sea there swimming

_Hanau ka ‘Iao, hanau ka ‘Ao‘ao i ke kai la holo

Born is the ‘Iao, born the ‘Ao‘ao in the sea there swimming

_Hanau ka ‘Ono, hanau ke Omo i ke kai la holo

Born is the ‘Ono fish, born the Omo in the sea there swimming

_Hanau ka Pahau, hanau ka Lauhau i ke kai la holo

Born is the Pahau, born is the Lauhau in the sea there swimming

_Hanau ka Moi, hanau ka Lo‘ilo‘i i ke kai la holo

Born is the Moi [threadfin], born the Lo‘ilo‘i in the sea there swimming

_Hanau ka Mao, hanau ka Maomao, i ke kai la holo

Born is the Mao, born is the Maomao in the sea there swimming

_Hanau ke Kaku, hanau ke A‘ua‘u i ke kai la holo

Born is the Kaku [shark], born the A‘ua‘u in the sea there swimming
Born is the Kaku, born the Aʻuaʻu in the sea there swimming

_Hanau ke Kupou, hanau ke Kupoupou i ke kai la holo_

Born is the Kupou, born the Kupouposu in the sea there swimming

_Hanau ka Weke, hanau ka Lele i ke kai la holo_

Born is the Weke [mackerel ?], born the Lele in the sea there swimming

_Hanau ka Palani, hanau ka Nukumomi i ke kai la holo_

Born is the Palani [sturgeon], born the Nukumoni [cavalla] in the sea there swimming

_Hanau ka Ulua, hanau ka Hahalua i ke kai la holo_

Born is the Ulua fish, born the Hahalua [devilfish] in the sea there swimming

_Hanau ka 'Ao'aonui, hanau ka Paku'iku'i i ke kai la holo_

Born is the 'Ao'aonui born the Paku‘iku’i fish in the sea there swimming

_Hanau ka Ma'i'i'i, hanau ka Ala'ihi i ke kai la holo_

Born is the Ma‘i‘i‘i fish, born the Ala‘ihi fish in the sea there swimming

_Hanau ka O'o, hanau ka 'Akilolo i ke kai la holo_

Born is the 'O'o, born the 'Akilolo fish in the sea there swimming

_Hanau ka Nenue, noho i kai_

Born is the Nenue [pickerel] living in the sea

_Ke po uhe e i ka wawa_

Guarded by the Lauhue [gourd plant] living on land

_He nuku, he kai ka 'ai a ka i'a_

Darkness slips into light
Earth and water are the food of the plant

*O ke Akua ke komo, ‘a‘oe komo kanaka*

The god enters, man can not enter

*O kane ia Wai‘ololi, o ka wahine ia Wai‘olola*

Man for the narrow stream, woman for the broad stream

*Hanau ka Pahahe noho i kai*

Born is the Pahahe [young mullet] living in the sea

*Kia‘i ia e ka Puhala noho i uka*

Guarded by the Puhala [pandanus] living on land

*He po uhe‘e i ka wawa*

Darkness slips into light

*He nuku, he kai ka ‘ai a ka i‘a*

Earth and water are the food of the plant

*O ke Akua ke komo, ‘a‘oe komo kanaka*

The god enters, man can not enter

*O kane ia Wai‘ololi, o ka wahine ia Wai‘olola*

Man for the narrow stream, woman for the broad stream

*Hanau ka Pahau noho i kai*

Born is the Pahau living in the sea

*Kia‘i ia e ka Lauhau noho i uka*

Guarded by the Hau tree [hibiscus] living on land

*He po uhe‘e i ka wewa*
Darkness slips into light

*He nuku, he kai ka 'ai a ka i'a*

Earth and water are the food of the plant

*O ke Akua ke komo, 'a'oe komo kanaka*

The god enters, man cannot enter

*O kane ia Wai'ololi, o ka wahine ia Wai'olola*

Man for the narrow stream, woman for the broad stream

*Hanau ka He'e noho i kai*

Born is the He'e [squid] living in the sea

*Kia'i ia e ka Walahe'e noho i uka*

Guarded by the Walahe'e [shrub] living on land

*He po uhe'e i ka wawa*

Darkness slips into light

*He nuku, he kai ka 'ai a ka i'a*

Earth and water are the food of the plant

*O ke Akua ke komo, 'a'oe komo kanaka*

The god enters, man cannot enter

*O kane ia Wai'ololi, o ka wahine ia Wai'olola*

Man for the narrow stream, woman for the broad stream

*Hanau ka 'O'opukai noho i kai*

Born is the 'O'opu [gobey fish] living in the sea

*Kia'i ia e ka 'O'opuwai noho i uka*
Guarded by the ‘Oʻopu [fish] living in fresh water

He po uheʻe i ka wawa

Darkness slips into light

He nuku, he kai ka ʻai a ka iʻa

Earth and water are the food of the plant

O ke Akua ke komo, ʻaʻoe komo kanaka

The god enters, man can not enter

O kane ia Waiʻololi, o ka wahine ia Waiʻolola

Man for the narrow stream, woman for the broad stream

Hanau ka puhi Kauwila noho i kai

Born is the Kauila eel living in the sea

Kiaʻi ia e ka Uwila noho i uka

Guarded by the Kauila tree living on land

He po uheʻe i ka wawa

Darkness slips into light

He nuku, he kai ka ʻai a ka iʻa

Earth and water are the food of the plant

O ke Akua ke komo, ʻaʻoe komo kanaka

The god enters, man can not enter

O kane ia Waiʻololi, o ka wahine ia Waiʻolola

Man for the narrow stream, woman for the broad stream

Hanau ka Umaumalei noho i kai
Born is the Umaumalei eel living in the sea

*Kiaʻi ia e ka ʻUlei noho i uka*

Guarded by the ʻUlei tree living on land

*He po uheʻe i ka wawa*

Darkness slips into light

*He nuku, he kai ka ʻai a ka iʻa*

Earth and water are the food of the plant

*O ke Akua ke komo, ʻaʻoe komo kanaka*

The god enters, man can not enter

*O kane ia Waiʻololi, o ka wahine ia Waiʻolola*

Man for the narrow stream, woman for the broad stream

*Hanau ka Pakuʻikuʻi noho i kai*

Born is the Pakuʻikuʻi fish living in the sea

*Kiaʻi ia e ka laʻau Kukui noho i uka*

Guarded by the Kukui tree [candlenut] living on land

*He po uheʻe i ka wawa*

Darkness slips into light

*He nuku, he kai ka ʻai a ka iʻa*

Earth and water are the food of the plant

*O ke Akua ke komo, ʻaʻoe komo kanaka*

The god enters, man can not enter

*O kane ia Waiʻololi, o ka wahine ia Waiʻolola*
Man for the narrow stream, woman for the broad stream

_Hanau ka Laumilo noho i kai_

Born is the Laumilo eel living in the sea

_Kia‘i ia e ka [la‘au] Milo noho i uka_

Guarded by the Milo tree living on land

_He po uhe‘e i ka wawa_

Darkness slips into light

_He nuku, he kai ka ‘ai a ka i‘a_

Earth and water are the food of the plant

_O ke Akua ke komo, ‘a‘oe komo kanaka_

The god enters, man can not enter

_O kane ia, Wai‘ololi, o ka wahine ia Wai‘olola_

Man for the narrow stream, woman for the broad stream

_Kanau ke Kupoupou noho i kai_

Born is the Kupoupou fish living in the sea

_Kia‘i ia e ke Kou noho i uka_

Guarded by the Kou tree living on land

_He po uhe‘e i ka wawa_

Darkness slips into light

_He nuku, he kai ka ‘ai a ka i‘a_

Earth and water are the food of the plant

_O ke Akua ke komo, ‘a‘oe komo kanaka_
The god enters, man can not enter

_ O kane ia Wai’ololi, o ka wahine ia Wai’olola_

Man for the narrow stream, woman for the broad stream

_Hanau ka Hauliuli noho i kai_

Born is the Hauliuli [snake mackerel] living in the sea

_Kia’i ia e ka Uhi noho i uka_

Guarded by the Uhi yam living on land

_He po uhe’e i ka wawa_

Darkness slips into light

_He nuku, he kai ka ‘ai a ka i’a_

Earth and water are the food of the plant

_ O ke Akua ke komo, ‘a‘oe komo kanaka_

The god enters, man can not enter

_ O kane ia Wai’ololi, o ka wahine ia Wai’olola_

Man for the narrow stream, woman for the broad stream

_Hanau ka Weke noho i kai_

Born is the Weke [mackerel] living in the sea

_Kia’i ia e ka Wauke noho i uka_

Guarded by the Wauke plant living on land

_He po uhe’e i ka wawa_

Darkness slips into light

_He nuku, he kai ka ‘ai a ka i’a_
Earth and water are the food of the plant

*O ke Akua ke komo, ‘a‘oe komo kanaka*

The god enters, man can not enter

*O kane ia Wai‘ololi, o ka wahine ia Wai‘olola*

Man for the narrow stream, woman for the broad stream

*Hanau ka ‘A‘awa noho i kai*

Born is the ‘A‘awa fish living in the sea

*Kia‘i ia e ka ‘Awa noho i uka*

Guarded by the ‘Awa plant living on land

*He po uhe‘e i ka wawa*

Darkness slips into light

*He nuku, he kai ka ‘ai a ka i’a*

Earth and water are the food of the plant

*O ke Akua ke komo, ‘a‘oe komo kanaka*

The god enters, man can not enter

*O kane ia Wai‘ololi, o ka wahine ia Wai‘olola*

Man for the narrow stream, woman for the broad stream

*Hanau ka Ulæ noho i kai*

Born is the Ulæ [lizard fish] living in the sea

*Kia‘i ia e ka Mokae noho i uka*

Guarded by the Mokae rush living on land

*He po uhe‘e i ka wawa*
Darkness slips into light

*He nuku, he kai ka 'ai a ka i'a*

Earth and water are the food of the plant

*O ke Akua ke komo, 'a'oe komo kanaka*

The god enters, man can not enter

*O kane ia Wai‘ololi, o ka wahine ia Wai‘olola*

Man for the narrow stream, woman for the broad stream

*Hanau ka Palaoa noho i kai*

Born is the Palaoa [walrus] living in the sea [?]

*Kia'i ia e ka Aoa noho i uka*

Guarded by the Aoa [sandalwood] living on land

*He po uhe'e i ka wawa*

Darkness slips into light

*He nuku, he kai ka 'ai a ka i'a*

Earth and water are the food of the plant

*O ke Akua ke komo, 'a'oe komo kanaka*

The god enters, man can not enter

*O ke ka'ina a palaoa e ka'i nei*

The train of walruses passing by [?]

*E kuwili o ha'aha'a i ka moana*

Milling about in the depths of the sea

*O ka opule ka'i loloa*
The long lines of opule fish

_Manoa wale ke kai ia lakou_

The sea is thick with them

_O kumimi, o ka lohelohe a pa'a_

Crabs and hardshelled creatures

_O ka'a monimoni i ke ala_

[They] go swallowing on the way

_O ke ala o Kolomio o miomio i hele ai_

Rising and diving under swiftly and silently

_Loa'a Pimoe i ke polikua_

Pimoe lurks behind the horizon

_O Hikawainui, o Hikawaina_

On the long waves, the crested waves

_O pulehulehu hako'ako'a_

Innumerable the coral ridges

_Ka mene 'a'ahu wa'awa'a_

Low, heaped-up, jagged

_O holi ka pok'i i ke au ia uliuli_

The little ones seek the dark places

_Po'ele wale ka moana powehiwehi_

Very dark is the ocean and obscure

_He kai ko'ako'a no ka uli o Paliuli_
A sea of coral like the green heights of Paliuli

_O he'e wale ka 'aina ia lakou_

The land disappears into them

_O kaha uliuli wale i ka po--la_

Covered by the darkness of night

_Po--no_

Still it is night (Beckwith, 1951 [Electronic version])

Molly Brown’s Written Description of Her “YaYa Box”

My “YaYa Box” is a real box - a wooden jewelry box that was literally thrown away by this unknown maker. Mr. Kaimalu, shop teacher at Aloha ‘Āina High School in 1999, gave it to me as he was cleaning out the shop and I was cleaning out the AAADTP office. The “box” is so significant as it portrays what was happening at the time. Tears come to my eyes even now as I think of the youth that made up the “contents” of my “box,” and of course, “The Box” is really about what I am about! Everything I say about the ADTP youth is also who I am!

The outside, a sturdy, varnished, thick pine. “Who could have left it behind? Who could not want to show it off? Who could not want to give it to their mother, or sister, or girlfriend? boyfriend? Who could throw it away?” “Who?” AAADTP youth! As soon as the teacher gave it to me and saw my excitement and disbelief that he was throwing it away - he said, “you know how these kids are - they don’t appreciate anything!” I took the box in my room and that very day started to decorate it with “things” that later would become my “YaYa Box!” “My treasure box.”
The description of the box - "sturdy, strong, durable - a survivor" - totally describes the kids at the AAADTP. *The questions asked* - ("Who?") - the statement the teachers made about the kids (in general) of Aloha 'Āina describes the kids in the AAADTP, or at least, the way most people see them or think about them. The very reason I wanted to keep the box as it was so significant to me, as it was the end of the AAADTP, and the end of a chapter in my life story.

I have always collected pottery shards, as well as shells when we would go to the beach, and this box was perfect for the large, odd, broken bits and pieces of beautiful pieces from "where ever." So, I glued the pieces on top of the box, making it even heavier and more bulky, yet more beautiful. I had all these pieces in a drawer in the ADTP room. Several times I thought of throwing them away because they were too big and bulky to glue to a picture frame or paper, but, for some reason, I just kept them. That day I glued them on my box. They were perfect and the box just the right size to hold every piece I had. There were 12 pieces in all: 8 youth and 4 staff; the 4 porcelain shards represents the 4 staff; the 2 pieces of colored glass signifies the two girls in the AAADTP; the other 6 shards – thick, sturdy, bulky – represents the boys!

The inside of the box is a collage of pictures of all the field trips we took during the year. Every picture placed has a memory of that particular day. Each picture was picked and thought out for the significance of it. The bottom of the box, I placed a piece of purple velvet, I always told the youth that they were royalty. The purple velvet signifying Royalty - the softness showing how we all really were - hard on the outside -
soft on the inside - and the “throw-away” box has been “a royal treasure” since the day I got it.

I keep a variety of things in it - newspaper clippings, airline stubs, broken jewelry that I don’t want to get rid of, shells waiting to be strung, matchbooks, Vegas “freebies,” pieces of paper with phone #’s, pictures, marbles, and last, but not least, my engagement ring and wedding band.

Again, these items remind me of the ADTP kids - “broken,” “forgotten,” “bits and pieces,” “fragmented,” “lost,” “found,” “important,” “unimportant,” and “gone forever” - “thrown away.”

My “YaYa Box,” means more to me than any of my other boxes and everything about the box is about me and the AAADTP kids.

By the way, I collect boxes and have quite a few from all over, so for this box to mean so much to me is a significance unto itself!

The timing - the day I was closing the AAADTP office forever.

The maker unknown - all of us seeking to find out who we are.

The “throw away” - many times I still refer to the AAADTP kids as “the throw aways.”

The contents - all important without knowing why!

The outside - strong, sturdy, survivor!

The inside - soft, sweet, loving, caring, Royalty

“What is trash to some, can be treasure to another” - my “YaYa Box!”

Continued contents of my “YaYa Box”

Pinky ring - my mom gave it to me when I was 13!
Rugby pin - I attended my son’s rugby game when I snuck off work to go to Louisiana - during Mardi Gras no less.

Also, Mardi Gras beads - my love of Louisiana and social events there!

Indian cards - My totems - I read them when I’m blue!

Sheriff’s badge - belonged to my dear brother, Thomas, who was brutally murdered in Louisiana by the “Dixie Mafia,” due to “knowing too much” or “owing too much” - not sure which, as he was a gambler and a high sheriff!!

Small Bible - a gift that I got for high school graduation.

Casino chips - I always keep a few for a good omen. I love to gamble, also, and go to Vegas frequently. When I keep a chip that means I won!

Good luck charms - I keep them there so I’ll know where they are when I’m ready to sell! (dice!)

Rocks - from the my dig in Israel – (I’m an amateur archeologist.)

Rubbers - I haven’t had the need for one in years, but ya never know! After all, I am a “wild and crazy woman.”

Harley-Davidson keys - spare keys to both my Harleys. One in Louisiana and one in Hawai‘i - a 1970 and 1980! What can I say? They’re classics, like me!

My “YaYa Box” is kept by my bed and about once a week I open it - needless to say - the memories of all my goodies make me smile!

Kumulipo

Ka Wa Ekolu

Chant Three
O kane ia, o ka wahine kela
A male this, the female that

O kane hanau i ke auau po-'ele'ele
A male born in the time of black darkness

O ka wahine hanau i ke auau po-haha
The female born in the time of groping in the darkness

Hoʻohaha ke kai, hoʻohaha ka uka
Overshadowed was the sea, overshadowed the land

Hoʻohaha ka wai, hoʻohaha ka mauna
Overshadowed the streams, overshadowed the mountains

Hoʻohaha ka po-niuauaeʻaeʻa
Overshadowed the dimly brightening night

Ulu ka Haha na lau etwa
The rootstalk grew forming nine leaves

Ulu nioniolo ka lau pahiwa
Upright it grew with dark leaves

O hoʻoulu i ka lau palaialiʻi
The sprout that shot forth leaves of high chiefs

Hanau o Poʻeleʻele ke kane
Born was Poʻeleʻele the male

Noho ia e Pohaha he wahine
Lived with Pohaha a female
Hanau ka pua a ka Haha

The rootstalk sprouted

Hanau ka Huhu he makua

Born was the Wood borer, a parent

Puka kana keiki he Huhulele, lele

Out came its child a flying thing, and flew

Hanau ka Pe'ehua ka makua

Born was the Caterpillar, the parent

Puka kana keiki he Pulelehua, lele

Out came its child a Moth, and flew

Hanau ka Naonao ka makua

Born was the Ant, the parent

Puka kana keiki he Pinao, lele

Out came its child a Dragonfly, and flew

Hanau ka Unia ka makua

Born was the Grub, the parent

Puka kana keiki he Uhini, lele

Out came its child the Grasshopper, and flew

Hanau ka Naio ka makua

Born was the Pinworm, the parent

Puka kana keiki he Nalo, lele

Out came its child a Fly, and flew
Hanau ka Hualua ka makua

Born was the egg [?], the parent

Puka kana keiki he Manu, lele

Out came its child a bird, and flew

Hanau ka Ulili ka makua

Born was the Snipe, the parent

Puka kana keiki he Kolea, lele

Out came its child a Plover, and flew

Hanau ke Aʻo ka makua

Born was the Aʻo bird, the parent

Puka kana keiki he Aʻu, lele

Out came its child an Aʻu bird, and flew

Hanau ka Akekeke ka makua

Born was the Turnstone, the parent

Puka kana keiki he Elepaio, lele

Out came its child a Fly-catcher, and flew

Hanau ka Alae ka makua

Born was the Mudhen, the parent

Puka kana keiki ka Apapane, lele

Out came its child an Apapane bird, and flew

Hanau ka Alala ka makua

Born was the Crow, the parent
Out came its child an Alawī bird, and flew

Born was the ‘E‘ea bird, the parent

Out came its child an Alaaiaha bird, and flew

Born was the Mamo honey-sucker, the parent

Out came its child an ‘O‘o bird, and flew

Born was the Rail, the parent

Out came its child a brown Albatross, and flew

Born was the Akikiki creeper, the parent

Out came its child an Ukihi bird, and flew

Born was the Curlew, the parent

Out came its child a Stilt, and flew
Hanau ka 'Iwa ka makua

Born was the Frigate bird, the parent

Puka kana keiki he Koa'a, lele

Out came its child a Tropic bird, and flew

Hanau ke Kala ka makua

Born was the migrating gray-backed Tern, the parent

Puka kana keiki he Kaula, lele

Out came its child a red-tailed Tropic-bird, and flew

Hanau ka Unana ka makua

Born was the Unana bird, the parent

Puka kana keiki he Auku 'u, lele

Its offspring the Heron came out and flew

O ka lele anei auna

Flew hither in flocks

O kahaka'i a lalani

On the seashore in ranks

O ho'onohonoho a pa'a ka pae

Settled down and covered the beach

Pa'a ka aina o Kanehunamoku

Covered the land of Kane's-hidden-island

Hanau manu ka 'aina

Land birds were born
Hanau manu ke kai

Sea birds were born

Hanau kane ia Wai‘ololi, o ka wahine ia Wai‘olola

Man born for the narrow stream, woman for the broad stream

Hanau ka Lupe noho i kai

Born was the Stingray, living in the sea

Kia‘i ia e ka Lupeakeke noho i uka

Guarded by the Stormy-petrel living on land

He po uhe‘e i ka wawa

Darkness slips into light

He hua, he ‘i‘o ka ‘ai a ka manu

Earth and water are the food of the plant

O ke Akua ke komo, ‘a‘oe komo kanaka

The god enters, man can not enter

Hanau kane ia Wai‘ololi, o ka wahine ia Wai‘olola

Man for the narrow stream, woman for the broad stream

Hanau ka Noio noho i kai

Born was the Sea-swallow, living at sea

Kia‘i ia e ka ‘Io noho i uka

Guarded by the Hawk living on land

He po uhe‘e i ka wawa

Darkness slips into light
He hua, he 'i'o ka 'ai a ka manu
Earth and water are the food of the plant

O ke Akua ke komo, 'a'oe komo kanaka
The god enters, man can not enter

O kane ia Wai'ololi, o ka wahine ia Wai'olola
Man for the narrow stream, woman for the broad stream

Hanau ke Kolea-a-moku noho i kai
Born was the Duck of the islands, living at sea

Kia'i ia e ke Kolea-lele noho i uka
Guarded by the Wild-duck living on land

He po uhe 'e i ka wawa
Darkness slips into light

He hua, he 'i'o ka 'ai a ka manu
Earth and water are the food of the plant

O ke Akua ke komo, 'a'oe komo kanaka
The god enters, man can not enter

O kane ia Wai'ololi, o ka wahine ia Wai'olola
Man for the narrow stream, woman for the broad stream

Hanau ka Hehe noho i kai
Born was the Hehe, living at sea

Kia'i ia e ka Nene noho i uka
Guarded by the Nene [goose] living on land
He po uhe‘e i ka wawa

Darkness slips into light

He hua, he ‘i‘o ka ‘ai a ka manu

Earth and water are the food of the plant

O ke Akua ke komo, ‘a‘oe komo kanaka

The god enters, man can not enter

O kane, ia Wai‘ololi, o ka wahine ia Wai‘olola.

Man for the narrow stream, woman for the broad stream

Hanau ka Auku‘u noho i kai

Born was the Auku‘u, living by the sea

Kia‘i ia e ka ‘Ekupu‘u noho i uka

Guarded by the Ekupu‘u bird living on land

He po uhe‘e i ka wawa

Darkness slips into light

He hua, he ‘i‘o ka ‘ai a ka manu

Earth and water are the food of the plant

O ke Akua ke komo, ‘a‘oe komo kanaka

The god enters, man can not enter

O kane, ia Wai‘ololi, o ka wahine ia Wai‘olola

Man for the narrow stream, woman for the broad stream

Hanau ka Noio noho i kai

Born was the Noddy [noio], living at sea
Kia‘i ia e ka Pueo noho i uka
Guarded by the Owl [pueo] living on land

He po uhe‘e i ka wawa
Darkness slips into light

He hua, he ‘i‘o ka ‘ai a ka manu
Earth and water are the food of the plant

O ke Akua ke komo, ‘a‘oe komo kanaka
The god enters, man can not enter

O ka leina keia a ka manu o Halulu
This is the flying place of the bird Halulu

O Kiwa‘c, o ka manu kani halau
Of Kiwa‘a, the bird that cries over the canoe house

O ka manu leie auna a pa‘a ka La
Birds that fly in a flock shutting out the sun

Pa‘a ka honua i na keiki manu a ka pohaha
The earth is covered with the fledgelings of the night breaking into dawn

He au pohaha wale i ka mu-ká
The time when the dawning light spreads abroad

O ka hahu ‘ape manewanewa
The young weak ‘ape plant rises

O ka holili ha‘ape lau manamana
A tender plant with spreading leaves
Still it is night (Beckwith, 1951 [Electronic version])

Gwendolyn Fairfax’s Written Description of Her “YaYa Box”

Basket: German-made basket with handle (2’ x 2’ x 1’)

My “YaYa Box” is a German-made basket. It was a gift from my sister. My mother also collected baskets when we lived in Germany. This is where I learned to appreciate such works of art. It is a light red-orange color with thin slats that are interwoven into a rectangle. It is finished at the brim with a thicker slat wrapped completely around the edges and fastened with small brass nuts. The handle arches over from side to side. It is very sturdy and can take a lot of abuse. In our modern age, it is only a work of art, but long ago people used these baskets to carry fruits, vegetables, plants, laundry, tools, books, and foods.
There are 20 items in my basket. I picked these items to help me on my journeys to different lands. I want to be prepared for most anything, and that is why I chose so many things to help with my daily life. There is a practicality to my packing.

<table>
<thead>
<tr>
<th>Packing List</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Incense</td>
<td>Offering to the spirits and Gods</td>
</tr>
<tr>
<td>2. Candle</td>
<td>Offering of light</td>
</tr>
<tr>
<td>3. Matches</td>
<td>To start fires</td>
</tr>
<tr>
<td>4. Cup</td>
<td>To hold water</td>
</tr>
<tr>
<td>5. Cloth</td>
<td>To sit upon</td>
</tr>
<tr>
<td>6. Plate</td>
<td>To eat off of</td>
</tr>
<tr>
<td>7. Knife</td>
<td>For a tool to cut things with</td>
</tr>
<tr>
<td>8. Spoon</td>
<td>To eat with</td>
</tr>
<tr>
<td>9. Chopstick</td>
<td>To eat with, ethnic style</td>
</tr>
<tr>
<td>10. Poncho (Mexican style)</td>
<td>To warm myself in the morning and night</td>
</tr>
<tr>
<td>11. Plant seeds</td>
<td>To nourish myself, and the Earth, with green</td>
</tr>
<tr>
<td>12. Shovel</td>
<td>To assist with digging</td>
</tr>
<tr>
<td>13. Journal</td>
<td>To keep a record of my journey</td>
</tr>
<tr>
<td>14. Pencil</td>
<td>To write with</td>
</tr>
<tr>
<td>15. Compass</td>
<td>To know my way</td>
</tr>
<tr>
<td>16. Picture of Rob</td>
<td>For hope and encouragement</td>
</tr>
<tr>
<td>17. Picture of my children</td>
<td>To make me smile</td>
</tr>
</tbody>
</table>
18. Tent  For shelter when I need to rest
19. Hiking boots  For reaching those difficult places
20. Herb book  To know of the plants that will help me on my journey

_Purpose_

I see myself wondering up and down dirt paths, in the distant past, when the world was a safer place. I am carrying items to help those who need kindness. I am wearing a wool poncho embroidered with bright oranges and red patterns. My feet are comfortable because I purchased a pair of orthopedic hiking boots, while in town, and I wear them when needed. Because I am attached to the spirit world I carry the things that I will use as a portable altar to make offerings to the Gods and spirits. I will drink out of my cup, and use it for offerings, as well. The matches are for lighting candles, and for keeping a fire going on cold nights. I will use the fire to speak with the spirits. On days when I do not have matches, I will rub two sticks together. This will be a sign of my connection with the Mother Earth, as She will allow me to have a spark for fire at night, and to warm pots of water for herb teas. I will use my book to collect the right kinds of herbs for potions, salves, and medicines. I will garden in order to have something to offer and trade during the times when I am not nomadic. I will have photographs of loved ones to keep me connected to the physical world, as I have the tendency to commune with the spirits more than is best for a physical being. The journal will be used to write down the stories I am told about the world. I will use the stories to help those who seek my wisdom. My compass will help me to navigate and orient myself when I have been away to different lands for a long period of time. I will also use the compass
as a bargaining tool in difficult situations (because most beings enjoy shiny objects that tick). I will rarely use my tent because I will sleep under the stars. In this way, I will be able to see the Earth as She rotates and tells me Her story of the world above and around us. I will use my tent on those nights when I am saddened by something and wish to close myself off to all that is out there. During this time I might sleep for days on end, until I awaken free from the burden I encountered. The chopsticks are made from twigs found in the woods. These twigs will help me to appreciate the foods I eat as I pick up the pieces one by one. These twigs can also be used to hold my wild graying hair in place, and also to use as kindling for fires.

Kumulipo

Ka Wa E'ha

Chant Four

_E kukulu i ke 'ahi'a a la'a la_

Plant the 'ahi'a and cause it to propagate

_O ka 'ape aumoa ka hiwa uli_

The dusky black 'ape plant

_O ho'okaha ke kai i ka 'aina_

The sea creeps up to the land

_O kolo aku, o kolo mai_

Creeps backward, creeps forward

_O ho'ohua ka ohana o kolo_

Producing the family of crawlers
O kolo kua, o kolo alo
Crawling behind, crawling in front

O pane[‘e] ke alo, o ho’ohonua ke kua
Advancing the front, settling down at the back

O ke alo o ku’u nilimili nanea
The front of my cherished one [?]

O panoia, o panopano
He is dark, splendid,

O kane o ka Popanopano i hanau
Popanopano is born as a male [?]

O ka Popanopano ke kane
Popanopano, the male

O Polalowehi ka wahine
Po-lalo-wehi, the female

Hanau kanaka ho’olu’a hua
Gave birth to those who produce eggs

Ho’ohua a lau i ka po a’e nei
Produce and multiply in the passing night

la nei la ho’oku’uku’u
Here they are laid

In nei la ho’oka’aka’a
Here they roll about
Kaka'a kamali'i i he'e pu'eone
The children roll about, play in the sand

O kama a ka Popanopano i hanau
Child of the night of black darkness is born

Hanau ka po
The night gives birth

Hanau ka po ia milinanea
The night gives birth to prolific ones

Kuka'a ka po ia ki'i nana'a
The night is swollen with plump creatures

Hanau ka po ia honu kua nanaka
The night gives birth to rough-backed turtles

Kulia ka po ia 'ea kua neneke
The night produces horn-billed turtles

Hanau ka po ia ka 'ula maku'e
The night gives birth to dark-red turtles

Kula'a ka po ia ka 'ula li'i
The night is pregnant with the small lobster

Hanau ka po ia mo'onanea
The night gives birth to sluggish-moving geckos

Kukele ka po ia mo'onin[a]nia
Slippery is the night with sleek-skinned geckos
Hanau ka po ia pilipili

The night gives birth to clinging creatures

Kukala ka po ia kalakala

The night proclaims rough ones

Hanau ka po ia kaʻukaʻu

The night gives birth to deliberate creatures

Kuemi ka po ia palaka

The night shrinks from the ineffective

Hanau ka po ia ka ihu kunini

The night gives birth to sharp-nosed creatures

Kueli ka po ia kupelepele

Hollowed is the night for great fat ones

Hanau ka po ia kele

The night gives birth to mud dwellers

Kali ka po ia mehe[u]he[u]

The night lingers for track leavers

Hanau kane ia Waiʻololi, o ka wahine ia Waiʻolola

Born is the male for the narrow stream, the female for the broad stream

Hanau ka Honua noho i kai

Born is the turtle [Honu] living in the sea

Kiaʻi ia e ke Kuhonua noho i uka

Guarded by the Maile seedling [Kuhonua] living on land
He po uhe'e i ka wawa

Darkness slips into light

He nuku, he la'i ka 'ai a kolo

Earth and water are the food of the plant

O ke Akua ke komo, 'a'oe komo kanaka

The god enters, man can not enter

O kane ia Wai'ololi, o ka wahine ia Wai'olola

Man for the narrow stream, woman for the broad stream

Hanau ka Wili noho i kai

Born is the sea-borer [Wili] living in the sea

Kia'i ia e ka Wiliwili noho i uka

Guarded by the Wiliwili tree living on land

He po uhe'e i ka wawa

Darkness slips into light

He nuku, he la'i ka 'ai a kolo

Earth and water are the food of the plant

O ke Akua ke komo, 'a'oe komo kanaka

The god enters, man can not enter

O kane ia Wai'ololi, o ka wahine ia Wai'olola

Man for the narrow stream, woman for the broad stream

Hanau ka Aio noho i kai

Born is the sea-worm living in the sea
Kiaʻi ia e ka Naio noho i uka
Guarded by the bastard-sandalwood living on land

He po uheʻe i ka wawa
Darkness slips into light

He nuku, he laʻi ka ʻai a kolo
Earth and water are the food of the plant

O ke Akua ke komo, ʻaʻoe komo kanaka
The god enters, man can not enter

O kane ia Waiʻololi, o ka wahine ia Waiʻolola
Man for the narrow stream, woman for the broad stream

Hanau ka Okea noho i kai
Born is the Okea living in the sea

Kiaʻi ia e ka Ahakea noho i uka
Guarded by the Ahakea tree living on land

He po uheʻe i ka wawa
Darkness slips into light

He nuku, he laʻi ka ʻai a kolo
Earth and water are the food of the plant

O ke Akua ke komo, ʻaʻoe komo kanaka
The god enters, man can not enter

O kane ia, Waiʻololi, o ka wahine ia Waiʻolola
Man for the narrow stream, woman for the broad stream
Hanau ka Wana noho i kai
Born is the sea-urchin [Wana] living in the sea

Kiaʻi ia e ka Wanawana noho i uka
Guarded by the thorny Wanawana plant living on land

He po uheʻe i ka wawa
Darkness slips into light

He nuku, he laʻi ka ʻai a kolo
Earth and water are the food of the plant

O ke Akua ke komo, ʻaʻoe komo kanaka
The god enters, man can not enter

O kane ia Waiʻololi, o ka wahine ia Waiʻolola
Man for the narrow stream, woman for the broad stream

Hanau ka Nene noho i kai
Born is the Nene shellfish living in the sea

Kiaʻi ia e ka Manene noho i uka
Guarded by the Manene grass living on land

He po uheʻe i ka wawa
Darkness slips into light

He nuku, he laʻi ka ʻai a kolo
Earth and water are the food of the plant

O ke Akua ke komo, ʻaʻoe komo kanaka
The god enters, man can not enter
O kane ia Wai‘ololi, o ka wahine ia Wai‘olola

Man for the narrow stream, woman for the broad stream

Hanau ka Liko noho i kai

Born is the Liko living in the sea

Kia‘i ia e ka Piko noho i uka

Guarded by the Piko tree living on land

He po uhe‘e i ka wawa

Darkness slips into light

He nuku, he la‘i ka ‘ai a kolo

Earth and water are the food of the plant

O ke Akua ke komo, ‘a‘oe komo kanaka

The god enters, man cannot enter

O kane ia Wai‘ololi, o ka wahine ia Wai‘olola

Man for the narrow stream, woman for the broad stream

Hanau ka Opeope noho i kai

Born is the Opeope jellyfish living in the sea

Kia‘i ia e ka Oheohe noho i uka

Guarded by the Oheohe [bamboo] living on land

He po uhe‘e i ka wawa

Darkness slips into light

He nuku, he la‘i ka ‘ai a kolo

Earth and water are the food of the plant
O ke Akua ke komo, ‘a‘oe komo kanaka

The god enters, man can not enter

O kane ia Wai‘ololi, o ka wahine ia Wai‘olola

Man for the narrow stream, woman for the broad stream

Hanau ka Nananana noho i kai

Born is the Nanana [sea spider] living in the sea

Kia‘i ia, e ka Nonanona noho i uka

Guarded by the Nonanona living on land

He po uhe‘e i ka wawa

Darkness slips into light

He nuku, he la‘i ka ‘ai a kolo

Earth and water are the food of the plant

O ke Akua ke komo, ‘a‘oe komo kanaka

The god enters, man can not enter

O hulahula wale ka ne‘e [a]na a kolo

With a dancing motion they go creeping and crawling

O ka maewa huelo ka !oloa

The tail swinging its length

O kukonakona o kukonakona

Sullenly, sullenly

Hele lu wale i ki‘o [a]na

They go poking about the dunghill
O ka lepo hune ka 'ai, 'ai--a
Filth is their food, they devour it

'Ai a kau, 'ai a mu-a
Eat and rest, eat and belch it up

Ka 'ai [a] na a kauwa hewahewa
Eating like common people

A pilihua wale ka 'ai [a]na
Distressful is their eating

O kele a hana ha-ná
They move about and become heated

O hana mai ulu kunewanewa
Act as if exhausted

Ke newa nei ka hele
They stagger as they go

O hele i ka 'aina o Kolo
Go in the land of crawlers

Hanau ka ohana o Kolo i ka po
The family of crawlers born in the night

Po--no
Still it is night (Beckwith, 1951 [Electronic version])

Thomas Duke's Written Description of His "YaYa Box"
The Outside of My Box

My “YaYa Box” is a large cardboard box (the dimensions are 36” x 24” x 12”).

The surface of this box is completely covered with a collage of the following items:

1. My curriculum vitae
2. Syllabae of the college courses I have taught
3. Student evaluations of my college courses
4. Pages from my dissertation proposal
5. “Raw data” from Project Ho‘oponopono

The surface of this cardboard box represents my “position” in society, the “roles”
that I play, and the “masks” that I wear as I “make my living”: I am an educator, a
researcher, a doctoral student.

“But Who Am I, Really?” (A Box within a Box)

Hindus believe that each human body contains a microcosm of the universe. The
body is a vessel; this “vessel” contains a universe. I agree. My “YaYa Box,” therefore,
contains a “box within a box,” or more precisely, a basket within a box. One of my
college students, a woman from Sāmoa, wove a basket from the leaves of a lauhala
tree. She gave me this basket as a gift. I love this basket. Its size and form remind me of a
baby basket. For me, this basket represents the “flaming womb” of Mother Goddess as
She creates the universe. Some believe that the “flaming womb” is a metaphor for the
“Big Bang” theory; others, myself included, believe that “Big Bang” is a metaphor for the
“flaming womb” of Mother Goddess. (My favorite question is, “What’s real and what’s
not real?”, or “What do I believe to be true?”). This basket, this “womb,” this “box
within a box” represents my body. If the cardboard box (with its exterior collage of
curriculum vitae, syllabae, student evaluations, dissertation proposal, and research data) represents the roles that I play, then this lauhala basket represents me, as the “actor,” playing these roles. This basket represents my authentic self. It is me as I create my life. It is the “vessel,” the “womb,” that contains my inner-life. This lauhala basket is the “vessel,” or “womb,” that contains all the thoughts, feelings, and activities that feed my soul, that make my life meaningful, that bring me joy and contentment. This lauhala basket represents the body that houses my soul, and the karma that dictates my “life-condition.”

The Inside of My Box (“Things that Feed My Soul”)

The lauhala basket contains the following items:

1. Banana leaves. I lined the lauhala basket with fresh banana leaves. I did this to create a “sacred” space. This box is a “shrine” of sorts (“the body is a temple”), and this temple (i.e., my body) contains a microcosm of the universe (as do all bodies). This temple also contains literal images of God; hence, I felt the need to “sanctify” the space by lining the basket with fresh banana leaves.

2. Kali image. Kali is a Hindu mother goddess. Holy Mother Kali “removes the fear of death.” She represents death, rebirth, transformation. She is the very process of creation. She is the “flaming womb.” As Chinnamasta (one of her many manifestations), She “blazes with the color of ten million rising suns as she annihilates the universe.” God has so many names, so many attributes, so many visual representations. Hindus say “Many rivers lead to one ocean. Many paths lead to one summit.” The path I have chosen is “Kali.” She is Everything to me.
3. Ganesha image. Ganesha has the head of an elephant and the body of a man. Ganesha is the Son of the Hindu Mother Goddess. Ganesha is the “Remover of Obstacles” and the “God of Good Fortune.” He is also associated with categories of knowledge, and with writing. I believe that Lord Ganesha has helped me complete my doctoral program, conduct my research, and write my dissertation.

4. Buddha image. His holiness, the Dalai Lama, observed that Buddha taught human beings have not only a right to be happy, but also, an obligation to be happy. I agree. We human beings want to share. It is out nature. It is who we are. We want to share our happiness with others; and, we also want to share our suffering with others (“misery loves company”). Buddha taught that it is better to be happy, and to share our joys, our pleasures, our enthusiasms, with one another. The Dalai Lama observed that Buddha taught “Happiness is the purpose of life.” Happiness makes life meaningful; and, conversely, a meaningful life is conducive to happiness. The teachings of the Buddha serve as my “moral compass.” I have a deep respect for the Buddhist ideals of kindness, compassion, and nonviolence. I try to follow the teachings of the Buddha. (I don’t always succeed. Buddha also taught that we humans are imperfect beings. I understand, and accept, that I am not perfect.)

5. Plumeria blossoms. I placed fragrant plumeria blossoms inside my “YaYa Box” (i.e., shrine) as an offering to Holy Mother Kali, Lord Ganesha, and Lord Buddha.

6. Octopus. I purchased a fresh octopus at a market in Honolulu’s Chinatown. I placed this octopus in my ”YaYa Box.” The octopus is a kino lau (“earthly body”) (i.e.,
symbol") for Kanaloa, the Hawaiian “God of the Ocean.” I feel closest to God when I am at the ocean.

7. Seaweed. I placed five varieties of fresh seaweed in my “YaYa Box” (i.e., shrine) to honor Kanaloa. These seaweeds are green, black, brown, red, and gold, and are velvety soft. Essentially, I used the seaweeds to create a comfortable “space” (i.e., “bed,” “nest,” “resting place”) for Kanaloa, within my “YaYa Box” (i.e., “shrine”).

8. Passport. I love to travel.

9. Map of India. I hope to live and work in India. I am fascinated with Hindu culture.

10. Map of Indonesia. My lover is from Indonesia. I am learning to speak Bahasa Indonesia, the national language of Indonesia.

11. Map of Texas. I was born and raised in south Texas. My family (mother, father, sister, and niece) still live in Texas. I was very close to both my grandmothers, and they are buried in Texas.

12. Paintbrush. I am an artist.

13. Pen. I am a writer (poet, playwright, and academic/technical writer).

14. Spiral image. The spiral is a recurring motif in my artwork. It is a sacred symbol to me. The spiral represents the macrocosmic and microcosmic dimensions of the universe. For example, at the macrocosmic level, moons orbit around planets; planets orbit around suns (i.e., stars); star systems (i.e., galaxies) orbit around “black holes” (i.e., collapsed stars); perhaps, entire universes, multiple universes (perhaps, even, an infinite number of universes), orbit around black holes. Metaphorically, God (“Holy Mother
Kali") is a black hole (*Kali* means “black” in Sanskrit). An infinite number of universes (i.e., “flaming wombs”), that are forever expanding and contracting, orbit around, and within, God: God, as Creator and Creation. At the microcosmic level (i.e., at the atomic level) protons, neutrons, and electrons “orbit” (i.e., vibrate) around the nucleus of atoms (well, sort of), just as moons orbit around planets, and galaxies orbit around collapsed stars. Metaphorically, God is the “smallest” particle. All matter is comprised of God: God, as Creator and Creation. In Hawaiian cosmology, the *piko* (“umbilical cord”), which is visually represented as a spiral, connects Papa (“earth mother”) to her daughter Ho’ohokukalani (“to generate stars in the heavens”); that is to say, this mystical *piko* (i.e., spiral) connects the heavens (as symbolized by Ho’ohokukalani) to the earth (as symbolized by Papa).

This “YaYa Box” represents my life, and is, therefore, impermanent and forever changing. Let me end with a prayer:

*Thomas’ Prayer*

Kali (God),

You are the Mother of the Universe.

Kali, Holy Mother,

Remove my fear of sickness.

Kali, Holy Mother,

Remove my fear of death.

Kali, Holy Mother,

Remove my fear of poverty,
Kali, Holy Mother,
Remove my fear of failure.
Kali, Holy Mother,
Remove my fear of loneliness.
Kali, Holy Mother,
Remove my fear of conflict.
Kali, Holy Mother,
Remove my fear of guilt.
Kali, Holy Mother,
Remove all my fears.
I want to be calm, quiet, and at peace.
I want to be happy and safe, in Your Presence, God.
I want to experience happiness and joy, and to share this happiness and joy with others.
Kali, Holy Mother,
Hear my prayer.

Chinnamasta, Holy Mother,
You blaze with the color of
10,000,000 rising suns as
You annihilate the universe.
Burn away my anger, my hatred, my fear,
so that all that remains
is the Reality of Your Love.
Grant me the courage to
transform my Life.

Chinnamasta, Holy Mother,
Hear my prayer.

Lord Ganesha,
You are the Remover of Obstacles,
and the God of Good Fortune
and Prosperity.

Lord Ganesha,
Remove my fear of prosperity.
Remove my fear of success.

Lord Ganesha,
I want to be financially secure.

Lord Ganesha,
Hear my prayer.

Kali, Holy Mother
Chinnamasta, Holy Mother

Lord Ganesha, Holy Brother, Holy Friend,
Thank You
for Your Kindness, Your Compassion, Your Protection, and Your Love.
You have been very good to me.
Sincerely,
and with deep appreciation
Your Son,
Your Brother,
Your Friend,
Your Perfect Creation,
Thomas.

Kumulipo

Ka Wa Elimu

Chant Five

O kuhele ke au ia Kapokanokano
The time arrives for Po-kanokano

O ho'omau i ke ahu o Polalouli
To increase the progeny of Po-lalo-uli

O ka uli 'iliuli makamaka hou
Dark is the skin of the new generation

'Iliuli o ka hiwahiwa Polalouli
Black is the skin of the beloved Po-lalo-uli

Moe a wahine ia Kapokanokano
Who sleeps as a wife to the Night-digger

O ke kanokano o ka ihu nuku 'eli honua
The beaked nose that digs the earth is erected
E'eku i ka moku e kupu a pu‘u
Let it dig at the land, increase it, heap it up

E ho‘opalipali [a]na ke kua
Walling it up at the back

Ho‘opalipali ke alo
Walling it up in front

O ke kama a pua‘a i hanau
The pig child is born

Ho‘ohale uka i ka nahelehele
Lodges inland in the bush

Ho‘omaha i ka lo‘ilo‘i o Lo‘iloa
Cultivates the water taro patches of Lo‘iloa

O ‘umi he au ka moku
Tenfold is the increase of the island

O ‘umi he au ka ‘aina
Tenfold the increase of the land

Ka ‘aina a Kapokanokano i noho ai
The land where the Night-digger dwelt

Oliulu ke ala i ma‘awe nei
Long is the line of his ancestry

O ka ma‘awe hulu hiwa o ka pua‘a
The ancient line of the pig of chief blood
Hanau ka pua’a hiwahiwa i ke au

The pig of highest rank born in the time

Ke au a Kapokanokano i noho ai

The time when the Night-digger lived

Moe a po ia Polalouli

And slept with Po-Ialo-uli

Hanau ka po

The night gave birth

Hanau ke Po‘owa‘awa‘a, he wa‘awa‘a kona

Born were the peaked-heads, they were clumsy ones

Hanau ke Po‘opahapaha, he pahapaha laha

Born were the flat-heads, they were braggarts

Hanau ke Po‘ohiwahiwa, he hiwahiwa luna

Born were the angular-heads, they were esteemed

Hanau ke Po‘ohaole, he haole kela

Born were the fair-haired, they were strangers

Hanau ke Po‘omahakea, he keakea ka ‘ili

Born were the blonds, their skin was white

Hanau ke Po‘oapahu, he huluhulu kala

Born were those with retreating foreheads, they were bushy haired

Hanau ke Po‘omeumeu, he meumeu kona

Born were the blunt-heads, their heads were round
Hanau ke Poʻoauli, he uliuli kona
Born were the dark-heads, they were dark

Hanau ka Hewahewa, he hewahewa kona
Born were the common class, they were unsettled

Hanau ka Lawalawa, he lawalawa kela
Born were the working class, they were workers

Hanau ka Hoʻoipo, he hoʻoipoipo kona
Born were the favorites, they were courted

Hanau ka Hulu, a he 'a'āia kona
Born were the slave class, and wild was their nature

Hanau ka Hulupiʻi, he piʻipiʻi kona
Born were the cropped-haired, they were the picked men

Hanau ka Meleoli, he melamela kona
Born were the song chanters, they were indolent [?]

Hanau ka Haʻupa, he haʻupa nuinui
Born were the big bellies, big eaters were they

Hanau ka Hilahila, he hilahila kona
Born were the timid ones, bashful were they

Hanau ke Kenakena, he kenakena ia
Born were the messengers, they were sent here and there

Hanau ka Luheluhe, he luheluhe kona
Born were the slothful, they were lazy
Hanau ka Pi'i'awa'awa, he 'awa'awa kona
Born were the stingy, they were sour

Hanau ka Li'ili'i, he li'ilii'i kona
Born were the puny, they were feeble ones

Hanau ka Makuakua, he kuakua kona
Born were the thickset, they were stalwart

Hanau ka Halahala, he lei hala kona
Born were the broad-chested, broad was their badge in battle

Hanau ka Eweewe, he eweewe kona
Born were the family men, they were home lovers

Hanau ka Huelo-maewa, he aeae kona
Born were the mixed breeds, they had no fixed line of descent

Hanau ka Hululiha, he lihelihe kona
Born were the lousy-headed, they were lice infested

Hanau ka Pukaua, he kaua hope kona
Born were the war leaders, men followed after them

Hanau ka Mehe'ula, he 'ula'ula ia
Born were the high chiefs, they were ruddy

Hanau ka Pu'uwelu, he weeluwele kona
Born were the stragglers, they were dispersed

O kana ia we lu keia
Scattered here and there
Laha ai kama o Lo‘ilopa
The children of Lo‘ilopa multiplied

O ululoa ka ‘aina o Mohala
The virgin land sprang into bloom

E ku‘u mai ana i ka ipu makemake
The gourd of desire was loosened

O makemake kini peleleu
With desire to extend the family line

O mele ke amo a Oma kini
To carry on the fruit of Oma’s descendants,

A pili ka hanauna a Kapokanokano
The generations from the Night-digger

I ka po nei la--
In that period of the past

Po--no
Still it is night (Beckwith, 1951 [Electronic version])

James Byrd’s “Strange Fruit”
Racial hatred often erupts into violence. The Los Angeles Times (1998) described
the brutal murder of James Byrd.

“3 Charged in Texas After Black Man’s Grisly Death: Crime: Victim was
Dragged Behind Pickup Truck and Torn Apart. Killing is Called Racially
Motivated.”
Three men with reported ties to white supremacist groups were charged Tuesday with chaining a black man to a pickup truck and dragging him two miles, tearing off his head, part of his neck and his right arm.

The victim, 49-year-old James Byrd Jr., was a father of three who loved music and was friendly and well-known around town. He was walking home from a niece’s bridal shower, authorities said, when the three white men picked him up on a dirt road in this timber town, tucked into the piney woods of East Texas. They took him to an isolated area, officers said, where he was beaten and then pulled behind the truck until he died.

Charged with murder were Lawrence Russell Brewer, 31, of Sulphur Springs, 70 miles northeast of Dallas, and Shawn Allen Berry and John William King, both 23, of Jasper. They and the victim had spent time in prison. Sheriff Billy Rowles said the three apparently had prison ties to the Ku Klux Klan and the Aryan Nation, a white supremacist group. King and Brewer had several tattoos, Rowles said, indicating white supremacist beliefs.

The killing came less than two weeks after a white man pleaded guilty to murder in Independence, Va., for burning and beheading a black man . . .

“We have no Aryan Nation or KKK in Jasper County,” Rowles told reporters. The sheriff’s statement drew hoots from African Americans who heard it . . .

Charles Lee, grand dragon of an East Texas faction of the klan, refused to tell the Associated Press whether it had any members in Jasper County . . .
is 55 miles north of Vidor, where a klan faction protested a 1993 federal order to integrate public housing.

Based on an account from Berry, authorities said, this is what happened in this quiet country town, where people usually like to spend their evenings rocking in their porch swings.

Berry and his two companions were riding around in his pickup Saturday night when they offered Byrd a ride. King objected because Byrd was black, but they picked him up anyway. He apparently knew one of the three men. The found stopped at a convenience store. King got behind the wheel and drove to an isolated area. Brewer and King began beating the victim. He was chained to the truck and dragged.

The truck pulled him 10,000 feet along a narrow, winding asphalt road. His belongings – wallet keys and dentures – scattered in his wake, along with parts of his body. His torso was found Sunday morning in an area called Huff Creek . . .

Byrd’s head, neck and right arm were found a mile away.

Preliminary autopsy results indicated that Byrd died of multiple traumas to his head and body, inflicted as he was pulled along behind the truck. The victim was so badly disfigured that investigators had to use fingerprints to identify him . . .

Mylinda Washington, 45, one of the victim’s six sisters, said she had head that the black community in Jasper might retaliate for her brother’s death. She
pleaded urgently against it.

"We don’t want this to turn into a big racial problem," Washington said.

"My parents have to live here. I know it was a terrible injustice, but we have a lot of confidence in the Jasper Police Department and the FBI."

"I do think this is a hate crime. You can’t love somebody and do this. But we don’t want things to get out of hand. We don’t advocate violence. That’s not the way to do it."

Another sister, Clara Taylor, who came immediately from her home in Houston, said her brother was outgoing and friendly . . .

"Everybody around here knew him," Taylor said. "There was no ingrained hatred or anything like that." She described her brother as a music lover who sang and played the piano and trumpet.

"He had a beautiful singing voice," she said.

"You never thought this would happen, especially in Jasper. You felt safe here. You let your children walk outdoors. This makes me more cautious."

While there might not have been any ingrained hatred, some people in Jasper acknowledged racial tension in town.

"Whites tolerate the blacks, but no one goes out of their way for them," said Mac Horn, 53, a white tow truck driver who was born and reared here. "Interracial couples, man, they don’t fit in around here. Blacks sort of stick to themselves, and whites stick to themselves."

Hilda Kellum, 50, a home health care provider who is white, said bluntly:
"There's never been a racial problem here before. There's gonna be one now."

But Vicky Armstrong, 20, who is black and has lived here all her life, said: "You never thought this would happen here. Everybody seemed to get along." Then she added: "Now it's different. This isn't the end of it. People are going to hold a grudge."

She knew the victim as a man who liked to stroll around town singing. "He thought he was Al Green."

Armstrong said she also knew two of the suspects: Berry and King. She said Berry worked at a movie theater collecting tickets. She said King was a sackers at a grocery store. Both were nice to blacks like herself, she said. "You'd never think they'd do something like this."

Gwendolyn Chisholm, also black, told Reuters that that killing proved things were not always what they seemed.

She joined a crowd looking at photographs of the suspects posted outside the County Jail. "They look like normal people, don't they? That's they way they are nowadays—they don't wear hoods anymore."

"Yeah, they're high-tech now," another onlooker said.

"I think," Chisholm replied, "that it has always been more prevalent than anyone wanted to admit."

The victim's daughter, Renee Mullins, 27, came from Honolulu, where she lives with her husband, who is in the Army. She tried hard to make sense of what had happened. "He was a people person, an entertainer, always trying to tell
jokes,” she remembered. “When I was little, he called me Miss America.”

“It’s hard for this to sink in. The way he died is very brutal.” (p. A1)

"Strange Fruit"

Southern trees bear strange fruit,

Blood on the leaves and blood at the root,

Black bodies swinging in the Southern breeze,

Strange fruit hanging from the poplar trees.

Pastoral scene of the gallant South,

The bulging eyes and twisted mouth,

The scent of magnolias, sweet and fresh,

Then the sudden smell of burning flesh.

Here is a fruit for the crows to pluck,

For the rain to gather, for the wind to suck,

For the sun to rot, for the trees to drop,

Here is a strange and bitter crop. (Allen, 1986)

Kumulipo

Ka Wa Eone

Chant Six

O kupukupu kahili o Kua-ka-mano

Many new finis of chiefs spring up

O kuku ka mahimahi, o ka pihapiha kapu

Cultivation arises, full of taboos
They go about scratching at the wet lands

It sprouts, the first blades appear, the food is ready

Food grown by the water courses

Food grown by the sea

Plentiful and heaped up

The parent rats dwell in holes

The little rats huddle together

Those who mark the seasons

Little tolls from the land

Little tolls from the water courses

Trace of the nibblings of these brown-coated ones
O līhilihi kuku

With whiskers upstanding

O peʻpeʻe a uma

They hide here and there

He ʻiole ko uka, he ʻiole ko kai

A rat in the upland, a rat by the sea

He ʻiole holo i ka uawa

A rat running beside the wave

Hanau laua a ka Pohiolo

Born to the two, child of the Night-falling-away

Hanau laua a ka Poneʻeaku

Born to the two, child of the Night-creeping-away

He neneʻe ka holo a ka ʻiole ʻuku

The little child creeps as it moves

He mahimahi ka lele a ka ʻiole ʻuku

The little child moves with a spring

He lalama i ka ʻiliʻili

Pilfering at the rind

Ka ʻiliʻili hua ʻohiʻa, hua ʻole o ka uka

Rind of the ʻohiʻa fruit, not a fruit of the upland

He pepe kama a ka po, hiolo i hanau

A tiny child born as the darkness falls away
I understand what it is to be hated. And I understand what it is to be marginalized. I understand these things because of the color of my skin.

I grew up around prejudiced people... in the deep south, and I have always believed in and fought for equal rights and opportunities for all. Several times as a youth, I got in trouble at school for voicing my opinion and became familiar with the term “nigger lover.” I would always defend myself by saying to those who chose to call me a name such as “nigger lover,” “Yes, I am a nigger lover, because I love all people, so what?

Don’t you believe in the Bible?” Or, “Don’t you know Jesus loves all the little children, red and yellow, black and white?”

My mother is Japanese. And my father was African American and Cherokee Indian. I feel Japanese in my blood. But externally – my skin is brown. And I’m tall. And my hair is kinky or thick – it’s wiry. So I have to be Black – because that is how most people in this country see me – because my skin is brown. I... recognize the prejudice in other people.
And that makes me realize that I am very much Black. And I have to live
the Black experience.

Molly: I took a job as a counselor in a federally funded alcohol and drug rehab.
program in an all-Black, grassroots organization, located in a Black
neighborhood, with an all-Black staff. I was the only white person there in
the beginning. This was the early 70s and the Black/white issues were
raging. Because I took this job, my ex-husband left me, and I was
constantly harassed by him and his friends for working with and for
Blacks.

Gwendolyn: Being Buddhist saved me from that oppression – from internalizing those
racist beliefs, from internalizing that hatred. Can you imagine where I’d
be now if I had internalized those racist beliefs? If I had listened to those
hateful words? What if I had just stayed a “nigger?”

Molly: I hired a tall, dark, and handsome Black man as a counselor. He was my
best friend, and with him I was able to go places and do things in this
Black community that I would not have been able to do without him. We
went everywhere together. It was during this time that I first felt prejudice
within my own family...one of my brothers absolutely refused to visit me
or allow his children or wife to visit with me because, in his words, “I was
running with a nigger.” This hurt.

Gwendolyn: I might be ignored, as I have been in many situations, due to the
“brownness” of my skin.
Ali'ioloa: When I was seven years old, my family moved back to Aloha 'Āina from the mainland...my mom is *haole* ["Caucasian"], and so I was the fairest of my cousins. And the kids in Aloha 'Āina, they grow up hearing, "Oh, the whites came, and took our land" So...there was just this negative feeling towards whites. And so, the kids in school, the ones that looked white – they were the ones that got harassed and got beat up everyday. For me, I had my cousins. But even with my cousins, I had to work through those prejudices. Because my cousins were going through their own...battle of, "Oh, wow. Now this whole time I was condemning whites. And here my cousin moves here from the mainland, and his mom is *haole,*" and, you know, stuff like that. And so, I know what it means to be discriminated against. And I know prejudice.

Molly: Here in Aloha 'Āina, I have been used, misused, abused, neglected, discriminated against, and professionally hurt because of my race (because people think I am "white").

Gwendolyn: Going into the program, I knew that these kids were brown, like I'm brown. And so in the big world where I came from, the mainland, people would consider those kids as brown, also.

Ali'ioloa: I was discriminated against...when I was in the army. Because I was stationed in Texas. And the people there just assumed I was Mexican or Puerto Rican or something like that – you know, Hispanic. And I feel like the people in Texas were prejudiced towards me. I was subject to a lot of
“wetback” innuendoes or put downs when I was in a bar or places like that.

Gwendolyn: After years of racist encounters, I am able to sense rudeness and hatred for my brown skin.

Ali‘iloa: How did I feel about being discriminated against because of the color of my skin? Not good. It hurt. I was angry. I wanted to rebel, to stand up, to fight. So it wasn’t a good feeling. It’s not pono. It’s not right.

Gwendolyn: Ali‘iloa didn’t like the color of Thomas’ skin, either. Or the color of Molly’s skin.

Molly: Ali‘iloa is very much a racist. I heard Ali‘iloa use racial slurs, like “nigger,” several times, in front of the kids. Ali‘iloa also used the term “nigger” in front of Malcolm Powell, the anger management counselor, who is Black. Malcolm questioned him about it. And Ali‘iloa, in his own ignorance, I guess, he said that, you know, he just thought “that niggers were niggers.”

Gwendolyn: Ali‘iloa’s racism, his discomfort with my brown skin — it had a negative impact on the program.

Ali‘iloa: I didn’t have any problems with Gwendolyn — until that time when she thought I was prejudiced towards her.

Gwendolyn: I feel that Ali‘iloa was more comfortable not trusting me. So he tried to marginalize me.

Ali‘iloa: I was definitely shocked when Gwendolyn said that she felt I was prejudiced towards her. Because I’ve never been prejudiced towards
Blacks. Never.

Gwendolyn: Ali‘iloa was unable to accept me. And that’s why we had to go back and forth so many times. I think we went back and forth, one on one, and then it was “Well, I’m going to go one more with you, and I’m taking the kids this time. And I’m going to use the kids. And I’m gonna show them how to marginalize you.” And so we had to go through that whole thing of “Nigger this, nigger that.” Over and over and over again. But I thought I handled it pretty well, though. I thought I did.

Ali‘iloa: She thought that I was encouraging the kids to be prejudiced. And to be negative. But that never happened. It never would happen. I basically try to tell the kids, “You know what? You’re going to be dealing with all different kinds of people in the world. And you’re going to have to learn to work with all different types of people.”

Gwendolyn: Midway through the school year, the racial stuff really started to escalate. And some of the kids were, you know, “Nigger this, nigger that.” And I said something like, “Well, you know, it doesn’t hurt me personally to have you call me a ‘nigger,’ so much as I really feel sad for all the injustices that have been done against Black people. I really hurt for them when I hear you all use that word.” And I think I also said, “For all of the Hawaiian people. For all of the Filipinos. For all of the American Indians.” I think I told them, “For all the brown-skinned people.” And then things calmed down quite a bit.
Ali‘iloa: I never, never heard the kids go, “Hey, you fucking nigger,” to Gwendolyn. One time, maybe, I heard Keli‘i say it. Keli‘i did say it out loud, once, when I was sitting there. I’m not saying that I don’t believe it happened. I’m just saying that they didn’t talk that way to Gwendolyn when I was around. And I never encouraged them to talk that way.

Gwendolyn: I was distraught with a pain so deep beneath me that their ugly words could not touch me as they had intended. Instead I silently mourned the loss of those from so long ago who lived and died as “niggers.” These “niggers,” my ancestors, were the Africans and slaves who hung from trees, as families wailed in tears of disbelief, for their loved ones who knew no justice. I asked, “How could these children not know their own people and their own struggles?” I sat motionless, speechless, and drained of love for them.

Ali‘iloa: When Gwendolyn said that she thought I was prejudiced – well, I guess that put a barrier between Gwendolyn and me. But I hope she understands that I was never prejudiced towards Blacks. I hope she knows that isn’t true.

Thomas: Gwendolyn and I really did have a pretty equal relationship for most of the year. But...we...did have a power struggle. And she interpreted this power struggle through the lens of race, class, and gender. Particularly race and gender. She thought my behavior was racist and sexist.

Gwendolyn: It was like, Thomas wanted me to serve him, serve him, unconditionally.
That’s what I felt... I thought that I was being marginalized – that I was now this brown servant woman to this white male school teacher.

Kumulipo

Ka Wa Ehiku

Chant Seven

_O kau ke anoano, ia 'u kualono_

Fear falls upon me on the mountain top

_He ano no ka po hane'e aku_

Fear of the passing night

_He ano no ka po hane'e mai_

Fear of the night approaching

_He ano no ka po pihapiha_

Fear of the pregnant night

_He ano no ka ha'iha'i_

Fear of the breach of the law

_He weliweli ka nu 'u a ho'omoali_

Dread of the place of offering and the narrow trail

_He weliweli ka 'ai a ke'e koe koena_

Dread of the food and the waste part remaining

_He weliweli a ka po hane'e aku_

Dread of the receding night

_He 'ili'ilihia na ka po he'e mai_
Awe of the night approaching

*He ‘ili[hi] ‘ilio kama a ka po h[an]e ‘e aku*

Awe of the dog child of the Night-creeping-away

*He ‘ilio kama a ka po he ‘e mai*

A dog child of the Night-creeping-hither

*He ‘ilio ‘i‘i, he ‘ilio, ‘a‘a*

A dark red dog, a brindled dog

*He ‘ilio ‘olohe na ka lohelohe*

A hairless dog of the hairless ones

*He ‘ilio alana na ka ‘a‘alua*

A dog as an offering for the oven

*He manu ke ha ‘i o Pulepule*

Palatable is the sacrifice for supplication

*O mihi i ke anuanu, huluhulu ‘ole*

Pitiful in the cold without covering

*O mihi i ka welawela i ke ‘a‘ahu ‘ole*

Pitiful in the heat without a garment

*Hele wale i ke ala o Malama*

He goes naked on the way to Malama

*Kanaha ‘i a ka po i na kama*

[Where] the night ends for the children [of night]

*Mai ka ululu a ka welewele–a*
From the growth and the parching [?]

Mai ka nahu [a]na a ka nenehe

From the cutting off and the quiet [?]

O Hula ka makani kona hoa

The driving Hula wind his companion

O ke kaikaina muli o ka Lohelohe no

Younger brother of the naked ones, the ‘Olohe

Puka ka pe ‘ape ‘a lohelohe

Out from the slime come rootlets

Puka ka pe ‘ape ‘a huluhulu

Out from the slime comes young growth

Puka ka pe ‘ape ‘a lau manamana

Out from the slime come branching leaves

Puka ka pe ‘ape ‘a hane ‘e aku

Out from the slime comes outgrowth

A ka po he‘enalu mai i hanau

Born in the time when men came from afar

Po--no

Still it is night (Beckwith, 1951 [Electronic version])

Letters from a War Zone/“Kill You”

Dworkin (1993) argued that women are an oppressed people whose subjugation is so all-pervasive that many women fail to recognize their own degradation. She compared
the subjugation of women to Nazi atrocities against the Jewish people, the torture of political prisoners, the enslavement of persons of African ancestry, and the persecution of homosexuals. Dworkin wrote:

All through human history, there have been terrible, cruel wrongs. These wrongs were not committed on a small scale. These wrongs were not rarities or oddities. These wrongs have raged over the earth like wind-swept fires, maiming, destroying, leaving humans turned to ash. Slavery, rape, torture, extermination have been the substance of life for billions of human beings since the beginning of patriarchal time. Some have battened on atrocity while others have suffered from it until they died.

In any given time, most people have accepted the cruelest wrongs as right. Whether through indifference, ignorance, or brutality, most people, oppressor and oppressed, have apologized for atrocity, defended it, justified it, excused it, laughed at it, or ignored it.

The oppressor, the one who perpetuates the wrongs for his own pleasure or profit, is the master inventor of justification. He is the magician who, out of thin air, fabricates wondrous, imposing, seemingly irrefutable intellectual reasons which explain why one group must be degraded at the hands of another. He is the conjurer who takes the smoking ash of real death and turns it into stories, poems, pictures, which celebrate degradation as life's simple truth. He is the illusionist who paints mutilated bodies in chains on the interior canvas of the imagination so that, asleep or awake, we can only hallucinate indignity and outrage. He is the
manipulator of psychological reality, the framer of law, the engineer of social
necessity, the architect of perception and being.

The oppressed are encapsulated by the culture, laws, and values of the
oppressor. Their behaviors are controlled by laws and traditions based on their
presumed inferiority. They are, as a matter of course, called abusive names,
presumed to have low or disgusting personal and collective traits. They are
always subject to sanctioned assault. They are surrounded on every side by
images and echoes of their own worthlessness. Involuntarily, unconsciously, not
knowing anything else, they have branded into them, burned into their brains, a
festering self-hatred, a virulent self-contempt. They have burned out of them the
militant dignity on which all self-respect is based.

Oppressed people are not subjugated or controlled by dim warnings or
vague threats of harm. Their chains are not made of shadows. Oppressed people
are terrorized—by raw violence, real violence, unspeakable and pervasive
violence. Their bodies are assaulted and despoiled, according to the will of the
oppressor.

This violence is always accompanied by cultural assault—propaganda
disguised as principle or knowledge. The purity of the “Aryan” or Caucasian race
is a favorite principle. Genetic inferiority is a favorite field of knowledge.
Libraries are full of erudite texts that prove, beyond a shadow of a doubt, that
Jews, the Irish, Mexicans, blacks, homosexuals, women are slime. These
eloquent and resourceful proofs are classified as psychology, theology,
economics, philosophy, history, sociology, the so-called science of biology.

Sometimes, often, they are made into stories or poems and called art.

Degradation is dignified as biological, economic, or historical necessity; or as the logical consequence of the repulsive traits or inherent limitations of the ones degraded. Out on the streets, the propaganda takes on a more vulgar form. Signs read “Whites Only” or “Jews and Dogs Not Allowed.” Hisses of kike, nigger, queer, and pussy fill the air. In this propaganda, the victim is marked. In this propaganda, the victim is targeted. This propaganda is the glove that covers the fist of any reign of terror.

This propaganda does not only sanction violence against the designated group; it incites it. This propaganda does not only threaten assault; it promises it.

Women are a degraded and terrorized people. Women are degraded and terrorized by men. Rape is terrorism. Wife-beating is terrorism. Medical butchering is terrorism. Sexual abuse in its hundred million forms is terrorism.

Women’s bodies are possessed by men. Women are forced into involuntary childbearing because men, not women, control women’s reproductive functions. Women are an enslaved population—the crop we harvest is children, the fields we work are houses. Women are forced into committing sexual acts with men that violate integrity because the universal religion—contempt for women—has as its first commandment that women exist purely as sexual fodder for men.

Women are an occupied people. Our very bodies are possessed, taken by
others who have an inherent right to use or abuse. The ideology that energizes and justifies this systematic degradation is a fascist ideology—the ideology of biological inferiority. No matter how it is disguised, no matter what refinements pretty it up, this ideology, reduced to its essence, postulates that women are biologically suited to function only as breeders, pieces of ass, and servants. This fascist ideology of female inferiority is the preeminent ideology on this planet . . .

That women exist to be used by men is, quite simply, the common point of view, and the concomitant of this point of view, inexorably linked to it, that violence used against women to force us to fulfill our so-called natural functions is not really violence at all. Every act of terror or crime committed against women is justified as sexual necessity and/or is dismissed as utterly unimportant. This extreme callousness passes as normalcy, so that when women, after years or decades or centuries of unspeakable abuse, do raise our voices in outrage at the crimes committed against us, we are accused of stupidity or lunacy, or are ignored as if we were flecks of dust instead of flesh and blood. (pp. 198-200)

Dworkin’s assertion that the violent degradation of women is both profitable and entertaining is evidenced by the enormous success of Euro-American rap star Eminem. Eminem has sold millions of records and won 3 Grammy Awards for his album *The Marshall Mathers LP* (2000). This critically acclaimed album includes the song “Kill You.” “Kill You” is just one of many lurid examples of how the violent hatred of women is packaged as a commodity, elevated to the status of art, and consumed by millions of American youth.
“Kill You”

When I was just a little boy my mamma used to tell me these crazy things
She used to tell me my daddy was an evil man, she used to tell me he hated me
But then I got a little bit older and I realized she was the crazy one
But there was nothing I could try to say or do to change her ‘cause that’s just the way she was

(Violently Rapping)

They say I can’t rap about being broke no more
They didn’t say I can’t rap about coke no more (female voice: ahhhh!)
Slut! You think I won’t choke no whote,
Till her vocal cords don’t work in her throat no more (same sampled female voice: ahhhh!)
These motherfuckers are thinking I’m playin’, thinking I’m sayin’
This shit ‘cause I’m thinkin’ it just to be sayin’ it (ahhhh!)
Put your hands down, bitch, I ain’t gonna shoot you
I’m gonna pull YOU to this bullet and put it thru you! (ahhhh!)
Shut up, Slut! You’re causing too much chaos
Just bend over and take like a slut... ok ma!

“Oh, now he’s raping his own mother, abusing her
Worse, snortin’ coke, and we gave him the Rolling Stone cover?”
You’re goddamn right, bitch, and now it’s too late
I’m triple-platnum and tragedies happen in two states
I invented violence you vile venomous vomital bitches
Vain, Vicadin, Rin-rin-rin (this last bit is accompanied by a chainsaw sound effect)

Touch this chainsaw, left his brains all
Dangling from his neck while his head barely hangs on
Blood, guts, guns, cuts
Knives, lives, wives, nuns, sluts

(Chorus)
Bitch, I'm-a kill you!
You don't wanna fuck with me, girls leave, you ain't nothin' but a slut to me.
Bitch, I'm-a kill you!
You ain't got the balls to beef, we ain't never stop beefin', an' I squash the beef
You better kill me
I'm-a be another rapper dead, for poppin' off at the mouth with shit I shouldn't've said
But when they kill me
I'm bringin' the world with me, bitches too, you ain't nothin' but a girl to me
I said you don't
Wanna fuck with Shady
'Cause Shady
Will fuckin' kill you
You don't
Wanna fuck with Shady
'Cause Shady
Will fuckin’ kill you

Bitch, I’m-a kill you! Like a murder weapon I’m a conceal you
In a closet with mildew, sheets, pillows & film you
Fuck with me, I’ve been thru hell, shut the hell up
I’m tryin’ to develop these pictures of the Devil to sell them
I ain’t Acid Rap but I rap on acid
Got a new glow ball & just had a strap-on added
Woops! Is that a subliminal hint? No,
It’s criminal intent, to sodomize women again!
Eminem offended? NO! Eminem’ll assault!
And if you ever give it to him you’ll give him an impuse
To do it again, THEN, if he does it again
You probably end up jumping out of something up in the tent

Bitch, I’m-a kill you…I ain’t done, this ain’t the chorus
I ain’t even drug you in the woods yet to paint the forest
A bloodstain is orange after you wash it three or four times
It’s tough, but that’s norma, ain’t it Norman?
Serial killer hiding murder material
In a cereal box on top of your stereo
Here we go again, we’re out of out medicine
Out of our minds, and we’re wanting yours, let us in

Or, I’m-a kill you!
You don't wanna fuck with me, girls leave, you ain't nothin' but a slut to me.

Bitch, I'm-a kill you!

You ain't got the balls to beef, we ain't never stop beefin', an' I squash the beef

You better kill me

I'm-a be another rapper dead, for poppin' off at the mouth with shit I shouldn't've said

But when they kill me

I'm bringin' the world with me, bitches too, you ain't nothin' but a girl to me

(i said) You don't

Wanna fuck with Shady ('cause why?)

'Cause Shady

Will fuckin' kill you (heh heh)

You don't

Wanna fuck with Shady (why?)

'Cause Shady

Will fuckin' kill you (heh heh)

Know why I say these things

'Cause ladies screams be creepin' in Shady's dreams

And the way things seem, I shouldn't have to pay these shrinks

These eighty g's just to say the same things threese...

Twice, whatever, I hate these things

Fuck shots, I hope this weed'll outweigh these drinks

Motherfuckers want me to come on their radio shows
Just to argue with them ‘cause their ratings stink?

Fuck that! I’ll choke radio announcer to bouncer

From fat bitch to all seventy-thousand pounds of her

From the principal to student body and counselor

From in school to believe school to outta school

I don’t even believe in breathin’

I’m leavin’ air in your lungs to you can keep screamin’ for me to seep it

OK! I’m ready to play!

I got the machette from O.J., I’m ready to make everyone’s throats ache

You faggots keep egging me on

‘Till I have you at knife point then you beg me to stop?

Shut up! Give me your hands and feet!

I said shut up when I’m talking to you! You hear me? ANSWER ME!

Or I’m-a kill you!

You don’t wanna fuck with me, girls leave, you ain’t nothin’ but a slut to me.

Bitch, I’m-a kill you!

You ain’t got the balls to beef, we ain’t never stop beefin’, an’ I squash the beef

You better kill me

I’m-a be another rapper dead, for poppin’ off at the mouth with shit I shouldn’t’ve said

But when they kill me

I’m bringin’ the world with me, bitches too, you ain’t nothin’ but a girl to me
bitch I'm-a
kill you
You don't
Wanna fuck with Shady ('cause why?)
'Cause Shady
Will fuckin' kill you (ha ha ha)
You don't
Wanna fuck with Shady (why not?)
'Cause Shady
Will fuckin' kill you

Ha ha ha. I'm just playin', ladies. You know I love you.

Kumulipo

Ka Wa Ewalu

Chant Eight

O kama auli['i], auli['i] anei
Well-formed is the child, well-formed now

O kama i ke au o ka po kinikini
Child in the time when men multiplied

O kama i ke au o ka po heʻenalu mamo
Child in the time when men came from afar

Hanau kanaka o mehela
Born were men by the hundreds
Hanau kanaka ia Wai‘ololi
Born was man for the narrow stream

Hanau ka wahine ia Wai‘olola
Born was woman for the broad stream

Hanau ka po Akua
Born the night of the gods

O kanaka i kukuku
Men stood together

O kanaka i momoe
Men slept together

Momoe laua i ka po mamao
They two slept together in the time long ago

Ahinahina wale kanaka e kaka‘i nei
Wave after wave of men moving in company

Ha‘ula‘ula wale ka lae o ke akua
Ruddy the forehead of the god

Ha‘ele‘ele ko ke kanaka
Dark that of man

Hakeakea wale ka ‘auwae
White-[bearded] the chin

Ho‘omalino ke au ia ka po kinikini
Tranquil was the time when men multiplied
Ho'ola ila'i mehe ka po he'enalu mamo

Calm like the time when men came from afar

I kapaia La'ila'i ilaila

It was called Calmness [La'ila'i] then

Hanau La'ila'i he wahihe

Born was La'ila'i a woman

Hanau Ki'i he kane

Born was Ki'i a man

Hanau Kane he akua

Born was Kane a god

Hanau o Kanaloa, o ka he'e-haunawela ia

Born was Kanaloa the hot-striking octopus

Hanau ka pahu

The wombs gave birth [?]

O Moanalihia

Ocean-edge

Kawaoma'aukele ko laua hope mai

The-damp-forest, latter of the two

Ku-polo-li'i-li'i-mua-o-lo'i-po kona muli

The first chief of the dim past dwelling in cold uplands, their younger

O ke kanaka ola loa o lau a lau ali'i

The man of long life and hundreds upon hundreds of chiefs
O kupa, o kupa
Scoop out, scoop out,
O kupa, o kupa, kupakupa, ku–pa
Hollow out, hollow out, keep hollowing
O kupa kupa, keke'e ka noho a ka wahine
Hollow out, hollow out, "the woman sat sideways"
O La'ilai wahine o ka po he'e[na upi] mamo
La'ilai, a woman in the time when men came from afar
O La'ilai wahine [o] ka po kinikini
La'ilai, a woman in the time when men multiplied
Noho i kanaka o ka po kinikini
Lived as a woman of the time when men multiplied
Hanau o Hahapo'ele he wahine
Born was Groping-one [Hahapo'ele], a girl
Hanau o Hapopo he wahine
Born was Dim-sighted [Ha-popo], a girl
Hanau o Maila i kapa o Lopalapala
Born was Beautiful [Maila] called Clothed-in-leaves [Lopalapala]
O 'Olohe kekahi inoa
Naked ['Olohe] was another name
Noho i ka 'aina o Lua
[She] lived in the land of Lua [pit]
Kapa ai ia wahi o 'Olohelohe Lua

[At] that place called "pit of the 'Olohe"

'Olohelohe kane hanau i ke ao

Naked was man born in the day

'Olohelohe ka wahine hanau i ke au

Naked the woman born in the upland

Noho mai la ia kane

[She] lived here with man [?]

Hanau La'i'olo ia kane

Born was Creeping-ti-plant [La'i'olo] to man

Hanau Kapopo he wahine

Born was Expected-day [Kapopo], a female

Hanau Po'ele-i, hanau Po-'ele-a

Born was Midnight [Po'ele-i], born First-light [Po'ele-a]

Ko laua hope mai o Wehiloa

Opening-wide [Wehi-loa] was their youngest

Na lakou nei i hanau mai

These were those who gave birth

Ka kikiki, ka makakaka

The little ones, the older ones

Ku nu'u muiona ka muimui ana

Ever increasing in number
Molly Brown and Gwendolyn Fairfax on Sexism

Molly: I have experienced prejudice based on my gender.

Gwendolyn: I feel there are few options for women.

Molly: I first encountered prejudice based on my gender when I was in the 8th grade and wanted to take a shop course instead of a home economics course. I was laughed right out of the room when I told my home room teacher that I wanted to take shop because I wanted to learn how to work on cars. He was very sure that the principal would not allow it since I was a girl and girls were supposed to take home economics.

Gwendolyn: Women have to look sexy and flaunt themselves as desirable.

Molly: I quit a job once because the owner of the business would come in and stand in front of my desk and unzip his pants.

Gwendolyn: I want to pass on to my daughter the importance of being the person she feels most comfortable being, regardless of stereotypes about women and girls.

Molly: One day my boss came up behind me and crossed her arms around me, touching my breast. I stabbed his hand with a pencil.

Gwendolyn: We teachers were the “cunts” [and] “bitches.”

Molly: The youth...made derogatory remarks and used vulgar language to describe girls or women. I feel that this is all that they knew because that
is what they heard at home.

Gwendolyn: *Haole* bitch [was] Molly's other name.

Molly: Ali‘iloa sometimes used inappropriate and explicit language when talking to the two female students, such as “breasties.” He was talking about “titties.” And then, when I said that it was inappropriate for him to talk like that, he then said, “Oh, I’m sorry, ‘breasties’,” instead of you know, even the proper word for breast. In other words, he was teaching the kids things that were inappropriate. You know, I mean there is no such word as “breasties.”

Gwendolyn: I think that Ali‘iloa had a certain amount of respect for Thomas just because he was of the male gender.

Molly: There were quite a lot of things that Ali‘iloa did that were a put-down on women.

Gwendolyn: How did Thomas see me as a woman? Well, I was supposed to serve him unconditionally.

Molly: Any kind of prejudice makes one feel bad, hurt, disappointed, and sometimes disillusioned; however, prejudice against me, because I am a woman, makes me feel *mad*.

Kumulipo

*Ka Wa Eiwa*

Chant Nine

*O La‘ila‘i, o Ola‘i-ku-honua*
Still, trembling stands earth

*O Wela, o Owe, o owa ka lani*

Hot, rumbling, split is the heaven

*Oia wahine pi‘ilani a pi‘ilani no*

This woman ascends to heaven, ascends right up to heaven

*Pi‘iaoa lani i ka nahelehele*

Ascends up toward the forest

*Onehenehe lele kulani ka honua*

Attempts to touch the earth and the earth splits up

*O kama ho‘i a Ki‘i i ‘o ili ma ka lolo*

Children of Ki‘i sprung from the brain

*Puka lele, lele pu i ka lani*

Came out, flew, flew also to the heavens

*Kau ka ‘omea ke aka ‘ula ha‘iha‘ilona*

Showed the sign, the ruddy tint by which they were known

*Kau i ka lae, he hua ulu ‘i‘i*

Showed the fine reddish hair at puberty [?]

*Kau i ka ‘auwae, he huluhulu ‘a*

Showed on the chin a reddish beard

*Ka hanauna a ia wahine ho‘opaha‘oha‘o*

The offspring of that mysterious woman

*Ka wahine no ‘Iliponi, no loko o ‘I‘ipakalani*
The woman of 'Iliponi, of within 'I'ipakalani

No ka 'aunaki kuku wela ahi kanaka

"From the female firestick comes the fire that makes men"

Oia wahine noho i Nu'umealani

That woman dwelt in Nu'umealani

'Aina a ka aoa i noho ai

Land where the gods dwelt

I hoho'e pahiwa ka lau koa

"She stripped the dark leaves of the koa tree"

He wahine kino paha 'oha' o wale keia

A woman of mysterious body was this

Me ia ia Ki'i, me ia ia Kane

She lived with Ki'i, she lived with Kane

Me ia i Kane a ka po kinikini

She lived with Kane of the time when men multiplied

Moe wale ke au o ia kini

Forgotten is the time of this multitude

He kini ka mamo ka po inaina-u

A multitude the posterity of the time of child-bearing

Oia no ke ho'i iluna

She returned again upward

O ka la'a la'au aoa o Nu'umealani noho mai
Dwelt in the sacred forest of the gods in Nu’umealani

Ho‘okauhua ilaila, ho‘owa i ka honua

Was pregnant there, the earth broke open

Hanau Hahapo‘ele ka wahine

Born was the woman Groping-one [Haha-po‘ele]

Hanau Hapopo ilaila

Born was Dim-sighted [Hapopo], a woman

Hanau ‘Olohelohe i muli nei

Last born was Naked-one, ‘Olohelohe

O ka ‘apana hanauna ia wahine la

Part of the posterity of that woman (Beckwith, 1951 [Electronic version])

Matthew Shepard

Heterosexual hatred erupted in violence in October, 1998, resulting in the brutal murder of Matthew Shepard. The Boston Globe described his funeral.

“Shepard Remembered As Gentle Spirit” (1998)

Matthew Shepard, the gay University of Wyoming student beaten and left to die on a split-rail fence, was remembered at his funeral Friday as someone who “struggled to fit into a world not always kind to gentle spirits.”

“Matt was a young man who met the world with eager expectation, who offered trust and friendship easily and lived honestly,” said the Rev. Anne Kitch, Shepard’s cousin from Peekskill, N.Y. “Matt trusted in the good of God’s world.”
A wet autumn snow shrouded the 700 mourners as they filed into the brick St. Mark’s Episcopal Church, where Shepard was baptized.

Shepard, 21, died Monday, five days after his skull was smashed with a pistol butt and he was lashed to a fence in near-freezing temperatures outside Laramie. Two 21-year-old men have been charged with murder.

Police said that ... Shepard ... was singled out because he was gay.

Mourners sang “Amazing Grace,” cried and wrapped their arms around each other. Shepard’s family filled the front of the church. Shepard had been cremated, and his remains were in an urn on the altar.

“He was not always a winner according to the world’s standards,” Kitch said. “He struggled to fit into a world not always kind to gentle spirits. What was important to Matt was to care, to help, to nurture, to bring to others in his quiet, gentle way.”

The service also drew those who identified with Shepard, though they never met him.

“I feel this could happen to me or this could happen to anyone,” said Tim Townsend, 30, of Denver. “I’m gay myself and I’ve gone to bars, and it could have been me.”

In a park nearby, others stood in the snow and listened to the service on a radio.

Across the street from the church, more than a dozen anti-gay protestors waved signs with messages such as “God Hates Fags.” Standing behind
barricades, they shouted anti-gay slogans and engaged passers-by in loud and nasty debates.

"I came to spread some truth in this orgy of lies," said James Hockenbarger, who came from a Baptist church in Topeka, Kan., whose members regularly engage in anti-homosexual picketing at funerals.

One protestor yelled: "Matthew was wicked!"

Some passers-by stopped to challenge the protestors.

"This isn’t what Jesus Christ would do. This isn’t what Christians do," said David Anderson of Casper.

Anticipating demonstrations, the City Council held an emergency meeting Thursday night and voted unanimously to prohibit protesting on public property within 50 feet of the service. The police presence was heavy outside the service, and bomb-sniffing dogs were used to make sure the church was safe.

Several hours before the service, Shepard’s parents stood in a steady rain in front of City Hall to thank the public for its thousands of cards, letters and e-mails of support.

"Matthew was the type of person that if this would have happened to another person, he would have been first on the scene to offer his help, his hope and his heart to the family," said his father, Dennis Shepard.

He also asked the public to respect the family’s privacy. "We should try to remember that because Matt’s last few minutes of consciousness on Earth might have been hell, his family and friends want more than ever to say their
farewells to him in a peaceful, dignified and loving manner,” he said.

As he spoke, his wife, Judy, stood weeping behind him, one hand over her mouth. (p. A1)

Kumulipo

Ka Wa Umi

Chant Ten

_O mai la, o La‘ila‘i ka paia_

Come hither, La‘ila‘i [to] the wall [?]

_O Kane a Kapokinikini ka pou, o Ki‘i ka mahu_

Kane of Kapokinikini [to] the post; Ki‘i be quiet

_Hanau La‘i‘olo‘olo i noho ia Kapapa_

Born was La‘i‘olo‘olo and lived at Kapapa

_Hanau Kamaha‘ina he kane_

Born was Kamaha‘ina the first-born, a male

_Hanau Kamamule he kane_

Born was Kamamule, a male

_O Kamakalua he wahine_

Kamakalua the second child was a girl

_O Po‘ele-i e-holo, kama_

Came the child Po‘ele-i [Midnight]

_O Po‘ele-a a-holo, kama_

Came the child Po‘ele-a [First-light]
Wehi-wela-wehi-loa
[Opening-to-the heat, opening wide]

La‘ila‘i returned and lived with Kane

Born was Ha‘i, a girl

Born was Hali‘a, a girl

Born was Hakea, Fair-haired, a male

There was whispering, lip-smacking and clucking

Smacking, tut-tutting, head-shaking

Sulking, sullenness, silence

Kane kept silence, refused to speak

Sullen, angry, resentful

With the woman for her progeny
Pe’e e kane ia e ho’ohanau kama
Hidden was the man by whom she had children

E ho’ohanau kama i kana keiki
[The man] to whom her children were born [?]

Ho’ole ka lani iaia muli wale
The chiefess refused him the youngest

Ha’awī i kā ‘ape kapu ia Ki‘i
Gave the sacred ‘ape to Ki‘i

E Ki‘i no ke moe iaia
She slept with Ki‘i

Ha‘ili Kane i ka mua, heleu wale
Kane suspected the first-born, became jealous

Ha‘ili o Ki‘i o La‘ila‘i i ka muli lae punia
Suspected Ki‘i and La‘ila‘i of a secret union

Pehi i ka pohaku hailuku ia Kane
They pelted Kane with stones

O kani ka pahu ke wawa nei ka leo
Hurled a spear; he shouted aloud

O ka‘u ho‘ailona ia, ka ka muli
"This is fallen to my lot, for the younger [line]"

Huhu lili Kane moe muli ia mai la
Kane was angry and jealous because he slept last with her
O ka ewe o kana muli i muli ai

His descendants would hence belong to the younger line

Haku ai kama hanau mua

The children of the elder would be lord

Imua ia La‘iia‘i, imua ia Ki‘i

First through La‘ila‘i, first through Ki‘i

Ka laua kama hanau lani la

Child of the two born in the heavens there

Puka--

Came forth (Beckwith, 1951 [Electronic version])

Thomas Duke and Ali‘iloa Kamehameha on Homophobia/Heterosexism

Thomas: I am very happy and proud to be gay. I think that I am proud to be gay
because I had to struggle so hard to love and accept myself.

Ali‘iloa: I am heterosexual. I was raised to believe, and still believe, that all human
were meant to be heterosexual.

Thomas: To be a gay person in America is to live in constant fear of physical assault
and verbal humiliation. I...was savagely beaten by three men one evening on
a busy street in Houston, Texas. As they beat me, they called me “faggot.”

When I lived in New York City, a stranger on the subway called me a
“faggot,” and then spit in my face.

Ali‘iloa: My relationship with Thomas – that’s probably my biggest growth in a lot of
my life. Because of the anger and, well I guess you can even say hate, that I
had for homosexuals. I was blessed that it happened -. Because in my life, I
could never understand it. And to me, homosexuality – I always felt it was
wrong. It was sick. I mean these are the thoughts I had before working with
Thomas at the AAADTP.

Thomas: When I was in high school, another high school student spit in my face,
simply because he thought I might be gay. I did not even know this student. I
had never even spoken to him before. I was so humiliated by this assault that I
did not report it to the school administration. I was afraid that they, too, might
suspect I was gay.

Ali‘ioloa: I would always picture the physical act, and for me, according to my spiritual
beliefs, the physical act, what the gay person does, the sexual act, is not right.

Thomas: I have endured a great deal of prejudice as a public school teacher. My
students have called me every imaginable filthy and degrading name. This is
to be expected, I suppose, given the intense level of hatred that exists for gay
people in contemporary American society. Several “colleagues” (i.e., so
called “professionals”), however, have also directed homophobic remarks
toward me, and have encouraged students to “act out” against me because of
my sexual orientation.

Ali‘ioloa: I really was an angry person and a hateful person toward homosexuality.

But...I am now a totally different person. I don’t have that anger and that hate
overpowering my heart and my body.

Thomas: At Aloha ‘Āina High School, I was verbally assaulted on a daily basis. And
on several occasions, I was physically assaulted, as well.

Ali‘iloa: One of the kids did ask Thomas if he was gay. And Thomas said, “Yes.” And then it kind of was out in the open. And then my prejudices came out.

Basically saying, you know, “Adam and Eve. Not Adam and Steve.” And you know, I said a lot of other horrible things. Because that’s the type of person I was at the time.

Thomas: Ali‘iloa made numerous homophobic remarks in front of the AAADTP students. He said, for example, that “AIDS is God’s punishment against homosexuals,” and that “homosexuality is the same as rape, incest, and murder.”

Ali‘iloa: I was against homosexuality because I was a Christian. But I didn’t really read the Bible back then. So I got that basically from family, from my Dad, from my cousins. Because my Kamehameha family, we don’t have any māhā - we don’t have any gays. So...I wasn’t around it. And it wasn’t a big part of my life. And it was pretty much looked down upon in the Kamehameha family. So...it’s not because of what was in the scriptures. It was basically just from the people I associated with – friends and my family.

Thomas: Ali‘iloa told my AAADTP students that I should not be allowed to be their teacher, and that he would never allow his own daughters to attend school if they had a gay or lesbian teacher.

Ali‘iloa: The kids were blessed to...have Thomas for their teacher. That was a big lesson in their lives at an early age. I never got to experience something like
that when I was 14, 15 years old. And so I grew up with all this anger – I
grew up hating gays.

Thomas: I truly believe that gay people will one day achieve equality in American
society, and that the American people will one day equate homophobia with
racism, anti-semitism, sexism, and other forms of oppression based on
prejudice. Until that day comes, I believe we gay people must struggle to
educate the American public so that they might come to conceptualize “gay
rights” (i.e., equal rights for gay people) as synonymous with “human rights”
and “civil rights.”

Kumulipo

Ka Wa Umikumamakahī

Chant Eleven

Oia wahine noho lani a piʻo lani no
She was a woman living among chiefs and married to her brother

Oia wahine haulani a noho lani no
She was a restless woman living among chiefs

Noho no iluna a iho piʻo ia Kiʻi
She lived above and came bending down over Kiʻi

Weli ai ka honua i na keiki
The earth swarmed with her offspring

Hanau o Kamahaʻina, he kane
Born was Kamahaʻina [First-born], a male
Hanau o Kamamule, kona muli
Born was Kamamule, her younger born

Hanau o Kamamainau, o kona waena
Born was Kamamainau, her middle one

Hanau o Kamakulua kona poki‘i, he wahine
Born was Kamakulua her little one, a girl

Noho Kamaha‘ina he kane ia Hali‘a
Kamaha‘ina lived as husband to Hali[‘a]

Hanau o Loa‘a ke kane
Loa‘a ke kane -- Nakelea ka wahine

Le -- Kanu
Kalawe -- Kamau
Kulou -- Haliau
Na‘u -- Ka-le
‘A‘a -- Hehe
Pulepule -- Ma‘i
Nahu -- Luke
Pono -- Pono‘i
Kalau -- Ma-ina
Kulewa -- Kune
Po‘u -- Kala‘i
Po‘ulua -- Kukulukulu
Pae -- Ha’a’a
Paeheunui -- Ki’eki’e
Hewa -- Kulu
Maku -- Niau
Wala -- Kunewa
Piha -- Pihapiha
Mu -- Kuku
Nawai -- Hele
Wawa -- Hanehane
Kua’i -- ‘A’anai
Lu’u -- Lu’ule’a
Mai -- Mai’a
Mai’a -- Paua
Lana -- Kilo
Lanalana -- Paepae
Pulu -- Lepea
Puluka -- Lelepe
Pulukene -- Lelekau
Pulumakau -- Lelemau
Pulukea -- ‘Umala
Nekue -- Mahili
Nakai -- Napo’o
Kuleha -- Ma-ka
'Ike -- 'Ao'ao
Mala -- Hu'i
Malama -- Puiki
Eho -- Pulama
Ehoaka -- Pulanaia
Ehoku -- Malaia
Keoma -- Haho'oili
Kinohi -- Mu'ala
Ponia -- Luka
Meu'a -- Mauau
Meu'alua -- Maukele
Ho'olana -- Ho'ohuli
Ho'omeha -- Memeha
Pula -- Kua
Kuamu -- Kuawa
Ko'u -- Ko'uko'u
Meia -- Pekau
Kawala -- Mahuli
Huli -- 'Imi
Loa'a -- 'Oli'oli
Huhu -- Le'awale
Makuma -- Manoa
Manomano -- Lauahi
Kini -- Mau
Leha -- Maua
Pu'a -- 'E'na
Pu'a'ena -- 'E'na'ena
Wela -- Ahi
Maiko -- Kulewa
Maikokahi -- Kuakahi
Maikoluau -- Pahila
Hilahila -- Ho'ohila
Kelau -- Lukau
Paio -- Haluku
Paia -- Kalaku
Keala -- Keala'ula
Pi'a'o -- Nai'a
Niau -- Kekumu
Launie -- Huluhe
Mono -- Pa'a
Hekau -- Ka'ili
Ho'opa'a -- Ha
Kalama -- Kapala
Helu -- Namu
Paila -- Opuopu
Halale -- Malu
Malie -- Kalino
Ma'eki -- Hulahe
Ka'iwi -- Iwi'a
Kulea -- Kulia
Makou -- Koulu
Ia'u -- Mahea
Iaka -- Meia
Makili -- Lulu
Heamo -- Lou
Heamokau -- Makea
Pu'ili -- Apomai
Pu'ili'ili -- Li'ilii'i
Pu'iliaku -- Helethea
Mokukapewa -- Na'alo
Mokukai'a -- Naele
Pi'ala -- Heleua
Kiamo -- Komo
Koikua -- Keaho
Koi'ele -- Kauhi
Pa‘ele -- Peleiomo
Keomo -- Omoomo
Hulimakani -- Nanailuna
Nanaikala -- Haipule
Kalawela -- Kalahuiwale
Kealakau -- Hoku
Kamau -- Meu
‘Opala -- Wene
Hali -- Halima
Haliluna -- Halilalo
Halimau -- Halelo
Halipau -- Muakau
Nunua -- Nene‘e
Nananaka -- Lele‘io
Oamio -- Ololi
Omiomio -- Wiwini
Aila -- Kukala
Ailamua -- Heia
Ailakau -- Hele
Ailapau -- Kawiwi
Manu -- Hele‘upa
Lilio -- Makini
Leheluhe -- 'Aina
Kelemau -- Hinapu
Kaumau -- Puoho
Kaukahi -- Ma'ele
Mauka -- Kai
Ohi -- Laulau
Ikamu -- Namu
Kalu -- Moena
Kalukahu -- Hilipo
Lipo -- Na'o
Lipowao -- Naele
Pili -- 'Aiku
Pilimau -- Maumaua
Kahale -- Mua
Kahale'ai -- Nu'u
Lawai'a -- Ka'i'o
Mauaka -- Lehu
Wana -- Kala
Wanawana -- Wanakau
Wanakaulani -- Melu
Wanamelu -- Hulili
Kaulua -- Kaohi
Wala‘au -- Eiaau

Hanehane -- Hahane

Hawane -- Kuamu

Heleau -- Ma‘aku

Hulimea -- ‘Aiko

Hulimua -- Newa

‘Ewa -- ‘Ewa‘ewa

Omali -- Malimali

Huelo -- Kakai

Niolo -- Eiaku

Pilimai -- Kona

Keanu -- Peleau

Ka‘io -- Pueo

Haluaka -- Kaolo

Kapuhi -- Mula

Ehio -- Emio

Kakai -- Alakai

Amo -- Koikoi

Amoaku -- Kuwala

Helemai -- Heleaku

Onaho -- Keanali‘i

Piliko‘a -- Ukuli‘i
Mahinahina -- Halepo‘i
Po’opo‘o -- Nawai
Omana -- Manamana
Omana‘io -- Huluheu
Mana‘ina‘i -- Malana‘i
Huluemau -- Ka‘alo
Kaluli -- Pau
Nakino -- Kinohi
Nakinolua -- Ewalu
Ukiki -- Eau
Uli -- Uliuli
Mele -- Melemele
Lanai -- Po‘i
Ha‘o -- Au
Pakaikai -- Puehu
Moana -- Hilo
Hulu -- Makali
He -- Ho‘eue
Makilo -- Moi
Naua -- ‘Upa
Ua -- Hama
Pele‘u -- Hamahuna
Mahina -- Hina
Mahinale -- Ulukua
Mahinale'a -- Palemo
Pipika -- Kuhinu
Mahele -- Pu'unaue
Kaohi -- Kaohiohi
Kona -- Konakona
Iho -- Pelu
Kula'a -- Maiu
Kuamau'u -- Holehole
Pahili -- Halulu
Keia -- Luluka
Maki'oi -- Mehiio
Helehele -- Pineha
'Aukai -- Milo
Moekau -- Helemau
Huluau -- Pulama
Melemele -- Milokuha
Kumuniu -- Pilia
Amoi -- Akua
Kunewa -- Hulema
Pahilo -- Pili'aiku
Napo'i -- Ka'ale
Kulana -- Na-wa
Kakau -- Po'ipo'i
Holeha -- Hulupehu
Pa'ani -- Malana'opi
Lewa -- Kukelemio
Pihaulu -- Hoiha
Kelewa'a -- Kinohili
Kaki'o -- Hiliha
Hulipena -- Miko
Mokiweo -- Pakala
Kapalama -- Kepo'o'ha
Kapalamalama -- Kepo'olimaha
Wikani -- Kamakolu
Kapehi -- Kaluku'u
Hiwa -- Kahiwahiwa
Pano -- Kekaliholiho
Opelau -- Maha
Mahilu -- Kaene
Ho'olewa -- Waiau
Kumau -- Kahaka
Papalele -- Kukala
Haole -- Kuwahine
Makua -- Kaluakekane
Leho -- Holomau
Opikana -- Nahenahe
Helemaka -- Liko
Kukuhale -- Hinaulu
Pohakukau -- Hinamai
Helua -- Kalani
Komokomo -- Malie
Poʻeleʻele -- Hoʻolua
Nukuʻeleʻele -- Papakele
Mama -- Papakapa
Hamama -- Malele
Kuemī -- Kulua
Opiliwale -- Kapoulena
Ahulimai -- Mahinuʻele
Maʻikomo, -- Pelemau
Hununu -- Kamanu
Hoʻoloehe -- Nawaikaua
Kumaua -- Kulukaua
Koikoi -- Hau
Mauʻawa -- Koloko,
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Ahiaakuluma -- Makani
Ahiaakamake -- Kilau
Ahiaaka'olu -- Honika
Pohinakau -- Hilahea
Moulikaina -- Ho'omaka
Ho'oku -- Nanana
Manaweulani -- Laukunu
Ho'omailu -- Puluea
Mailu -- Lehuane
Polehua -- Keahu
Pu'ulele -- Noelo
Hamohulu -- Noe'ula
I'amama -- Noenoe
Kuinewa -- Pilimau'u
Holopulau -- Hinakona,
Makanewanewa -- Helepuau
Melia -- Melemele
Humuhumu -- Palamaau
Ukianu -- Nenue
Ukinala -- Ilimaka
Ukikamau -- Keohoko
Ukilelewa -- Laumeki
Ukinahina -- Nilea
Ho‘opulu -- ʻOloʻolo hu
Nahiole -- Kealapiʻi
Mukiki -- Makino
Kiola -- Iʻaiʻa
Mulemulea -- Helelu
Kukawa -- Maikaʻiwa
Kamio, -- Molemole
Hoʻomu -- Unauna
Hailau -- Pamakani
Hoʻomaukeʻa -- Muli
Pulune -- Kahe
Kuaua -- Wailahi
Moeiho -- 'Imihia
Manuʻala -- Kawele
Kolealea -- Kauwewe
Hilohilo -- Hokelona
Maluipo -- Hokiʻi
ʻAwaiʻa -- Milo
Hoʻohinu -- Ohouma
Eapu -- Uluoha
lalo -- Makalewa
Heiau -- Pi'ioha

Hei'aumana -- Ho'ohiwa

Pulemo -- Maluolua

Kaukeoa -- Hi'ileia

Helemua -- Puainea

Kalele -- Wamakona

Paepae -- Lima'auki

Keoa -- Puameli

Kapouhina -- Kuamalu

Kapouhinaha -- Hoku'a'ala

Ho'opi'opi'o -- Pi'oni'u

Ho'opi'oaka -- Pi'oanuenue

Ho'olahala -- Pulau

Ho'omahilu -- Makua

Nanewa -- Pelekwao

Nanawa'a -- Oma

Ho'okilo -- Pilikamau

Kumeheu -- Leleawa

Leleiluna -- Mainahu

Halekumu -- Kionaue

Halepao -- Holio

Halemoeanu -- Ke'oke'o
Haleluakini -- Mali'i
Halekuamu -- Noio
Ha'iola -- Laulaha
Kalelemaudiaka -- Miloha
Ko'inihio -- Naku
Po'oku -- Paleamakau
Hale'imiloa -- Hilohilo
Pani'oni'o -- Liho
Kealakike'e -- Matau
Oiaku -- Kaniho
Huini -- Naihu
Pa -- 'Ai'ano
Pana -- Koliau
Panakahī -- Alia'oe
Pa'ikekalua -- Piliwale
Pu'ukolukolu -- Hele'iamai
Napu'ueha -- Ho'okonokono
Palimakahana -- Helemaia
Waiakea -- Hepahuno
Kaeamauli -- 'Eleiku
Kokoi'ele -- Maumau
Kaholookalwa -- Heoioi
Kalelenohninaelea -- Aluaku
Pana'akahiahinalea -- Helule
Panakaluakahinalea -- Painaina
Pu'ukoluakuhinalea -- Noakawalu
Napu'ukahokahinalea -- Piliamo
Palimawaleahinalea -- Manu
Akahiakaea'akilolo -- Lekeamo
Paluaakaea'akilolo -- Kelekeau
Pu'ukoluakaea'akilolo -- 'Umikaua
Pu'uhakahoa'akilolo -- Mailo
Pu'ulimakaeaka'akilolo -- Nikohoe
Akahikeewe -- Paliuuka
Paluakeewe -- Paliikai
Paukolu -- Makaimoimo
Pu'uhakeewe -- Lauohokena
Pulimakaewe -- Piu
Waiakaeakaewe -- Nahinahi
Kamauliakaewe -- Kamehai
Koieleakaewe -- Ulupo
Kuaiwaakaewe -- Newaiku
Henahuno -- Pukemo
Panakahikenahu -- Lahilahi
Panaluakenahu -- Kaukeahu
Panakolukenahu -- 'Ulalena
Panahakenahu -- Eiawale
Lewelimakenahu -- Konukoru
Paakaeakenahu -- Uli
Omaulikenahu -- Na‘inaʻi
Koʻielehakenahu -- Pilomoku
Kuawaikelekenahu -- Nahae
Hekaunano -- Welawela
Papio -- Loʻiloʻi
Manuʻakele -- Kealo
Kaunuka -- Kukamaka
Makīʻi -- Auheʻe
Kupololiʻiʻili -- Haʻihae
Kupoka -- Milio
Kupokanaha -- Hamunu
Kuponeʻe -- Naia
Kupoha -- Pakau
Kupoko -- Hemolu
Kupo-e -- Naio
Kupou -- Kelekele
Kupolele -- Hapulu
Kupololo -- Napulu
Kupolili -- Kuamo'o
Kuponakanaka -- Mu 'umu'u
Kupohilili -- Mo'ona'we
Kupohalalu -- Helua
Kupohelemai -- Po'iva
Kupokalalau -- Nana
Kupolahama, -- Nakulu
Kupoli ili'i -- Eiamae
Kupolona ana'a -- Lelehewa
Kupolomaikau -- Kimopu
Kupolohelele -- Holi
Kupolopa iuma -- Kupolupa iuma
Kupoloha iha'i -- Luli
Kupolokeleau -- Makeamo
Kupolonaunau -- 'Imo
Kupoloahilo -- Lua
Kupolomakanui -- Hulili
Kupolomaiana -- Manu
Kupolokahuli -- Hulu
Kupololili -- Namaka
Kupololiliilili -- Pulupuli
Kupololalala -- Naku
Kupolohalala -- Ahi
Kupololuana -- Hoaka
Kupolola ‘ila ‘i -- Lelea
Kupolola ‘iolo -- Hanau
Kupolola ‘imai -- Ilimai
Kupolola ‘iaku -- Ho’oilo
Kupolohilihili -- Makanalau
Kupolomalimali -- Hulipumai
Kupolo ‘ale -- Leleiluna
Kupolo ‘imo -- Holo ‘oko ‘a
Kupolokalili -- Uliuli
Kupolomene -- Hiwauli
Kupolohulu -- Kinopu
Kupolohulilau -- Makiao
Kupolohulimai -- Makiaoea
Kupolokamana ‘o -- ‘Ewa
Kupolokeweka -- Lukona
Kupolokulu -- Eapa ‘ipa ‘i
Kupolonehea -- Hulihele
Kupolohaliu -- Maliu
Kupolonakanaku -- Uliau
Kupolo‘ololo -- Kio‘io
Kupolo‘ololi -- Holeaku
O Polo -- Nolu
Polohili -- Kau
Polokau -- Uli
Polouli -- Polo
Polopolo -- Hamu
Polohanu -- Nini
Polonini -- Ha‘iha‘i
Poloha‘iha‘i -- Hei
Poloheihei -- Hanu‘ai
Polohanu‘ai -- ‘Ewa
Polomahimahi -- Kolo
Poioaku -- Malu‘ape
Polomai -- Pelepele
Eliakapolo -- Pua‘a
Ekukukapolo -- Pua‘akame
Halimaikapolo -- Uluea
Ho‘opoloioho -- Hiamanu
Poloku -- Paka
Polokane -- Leleamia
Polohiwa, -- Halu
Polomua -- Menea
Popolomea, -- Miomio
Popolohuamea -- Omo
Popolokai'a -- Lanaki
Polonananana -- Manahulu
Polomakiawa -- La'oehe
Poloanewa -- Peleaku
Polohauhau -- Nanale
Polophehewa -- Huamua
Polomehewa -- Hewa
Poloula'a -- Makolu
Poloahiwa -- Hiwa
Polo'ula -- 'Ula
Polowena -- We-na
Poloiimu -- Mohalu
Polokakahia -- Kanakau
Polo'i -- 'I'i
Polo'i'i -- Hipa
Polohi-pa -- Pe-pa
Polohi-pakeke -- Meao
Polohi-pakaka -- Lahiki
Polohi-helehele-lahiki -- Kahiki
Polohi-paukahiki -- Ka'ahiki
Polohilele -- Haumea
Poloahumea -- Ahiluna
Polaahiluna -- Kaumai
Polokaulani -- Kaulani
Polokaulani -- Kamakani
Poloikamakani -- Ikai
Poloi -- Kamehane
Poloi -- Maumau
Poloi -- La'au
Poloi -- Kanahele
Poloi -- Kukulu
Poloi -- Ho'omoe
Poloi -- Hanahana
Poloi -- Ka-haiau
Polokahiau -- Luahiko
Polokalua -- Hiko
Polokaha -- Kahā
Poloihaha -- Lima
Poloihila -- Waiku
Polioiakau -- Mauli
Polomauli -- Koiele
Polokokoiele -- 'T'iwa
Polokuaiwa -- Hemo
Polohemo -- Nahunahu
Polokina'u -- Oli'iloa
Poloki'i -- Mano
Pololi'i -- Halula
Polowakaua -- Pomea
Li'ili -- Auau
Li'iliauau -- Kamau
Li'ilikamau -- Holiholi
Li'ilili'ili -- Nanaahu
Li'ilihalula -- Hole
Li'ilimama -- Holehole
Li'ilimanua -- Pilima
Li'ilihakahaka -- Ho'ohene
Li'ilihau -- Iwia
Li'ilihemoaku -- Lanikama
Li'ilikumai -- 'Iliuli
Li'iliaolo -- 'Olo'oilo
Li'ilipihapiha -- Nu'unu'u
Li'ilinu'unu'u -- Helelima
Li'ilihelelima -- Auli
Li'iliau -- Nolunolu
Li'ilimiha -- Haleakeaka
Li'ilinanai -- Puluka
Li'ilipelua -- Maluli
Li'ilimahimahi -- Makawuna
Li'ilikaliaka -- Nahili
Li'ilimeleau -- Poloa
Li'ilileoleo -- Popoko
Li'ililimanu -- Po'imo'imo
Li'ilikapili -- Poiauwale
Li'iliholowa'a -- Poilumai
Li'iliholomau -- Poinanaia
Li'ilikalele -- Nanana
Li'ilikaili -- Nanaue
Li'ilipoipo -- Nahuila
Li'iliwalewale -- Meia
Li'ilihanahana -- Kulaimoku
Li'ilihuliana -- Pahi
Li'iliwahipali -- Pililau
Li'ilinohopali -- Ma'ele'ele
Li'ilinohoana -- Kauhale
Li‘ilikauhale -- Palia
Li‘ilipulepule -- Pule
Li‘ili-la -- Halawai
Li‘ili-hou -- Leleipaoa
Li‘ili-kaki‘i -- Miliamau
Li‘ili-kahului -- Kulana
Li‘ili-homole -- Iwa‘iwa
Li‘ili-pukaia -- Luna
Li‘ililolilo -- Kaua
Li‘ililanalana -- Lilo
Li‘ililanakila -- Kila
Li‘ililana-au -- Kilaua
Li‘ilimalana -- Mana
Li‘iliahula -- Lana
Li‘ilipukiu -- Piko
Li‘ilipaluku -- Hulikau
Li‘ilima‘ema‘e -- Pakapaka
Li‘i‘oki‘oki -- Li‘ili‘i
Li‘ialii‘ili‘i -- Lilioma
Li‘iakauli‘ili‘i -- Manukele
Li‘iakamama -- Mama
Li‘iamama -- Paepae
Li'ipaepae -- Umu
Li'iumu -- Ki‘i
Li‘luaki‘i -- Kini
Li‘luakini -- Lohi
Li‘imolohi -- Nahele
Li‘ikaunahaha -- Upa
Li’a upa -- Li‘awa
Li‘imaupaha -- Newaku
Li‘inewaku -- Mali
Li‘iho‘omali -- Pulama
Li‘ipulama -- Palama
Li‘ipalama -- ‘Ohinu
Li‘i‘ohinu -- ‘Omaka
Li‘i‘omaka -- ‘Oluu
Li‘ipau -- Kaneiwa
O ‘A -- O Li‘i
Ali‘i -- La‘a
Ali‘ila‘a -- Aka
Ali‘iaka -- Mau
Ali‘imaupua -- Ali‘i
Ali‘itali‘i -- Pohea
Ali‘ipo‘i -- Mi‘i
Ali'ikono -- Pahu
Ali'ipahu -- 'Ume
Ali'i'ume -- Hala
Ali'ihala -- Poniponi
Ali'iponi -- Kelenanahu
Ali'ilanahu -- Ka'eka'ea
Ali'ikaea -- Hohonupu'u
Ali'ihonupu'u -- Kaeahonu
Opu'upu'u -- "
Ali'ilehelhe -- Lehelhe
Ali'imakolu -- Hinakolu
Ali'inohouka -- Mauka
Ali'ihimuhani -- Haui
Ali'ileleiona -- Lopiana
Ali'iwala'au -- Kukeleau
Ali'ikuwala -- Mana'a'ala
Ali'ikomokomo -- Lupuhi
Ali'ika -- Ikuwa
Ali'inewa -- Mania
Ali'ikuhikuhi -- Lahulahu
Ali'ikilo -- Loa
Ali'ikiloloa -- Pokopoko
Ali'ikilopoko -- Anana
Ali'iemi -- 'Ami'ami
Ali'ikolo -- Lepau
Ali'ihelu -- Lepeake
Ali'iheluone -- Malamu
Ali'ipu'uone -- Nahakea
Ali'ikamanomano -- Ho'ouli
Ali'ihukeakea -- Pololani
Ali'ipauku -- Ka'akiaka
Ali'inana -- Huli
Ali'ikilokilo -- Kelea
Ali'ikuloluna -- Halululu
Ali'ikilolono -- Kalahai
Ali'ikiloau -- Kanamu
Ali'ikilohonua -- Heanaipu
Ali'ikilouli -- Ho'owili
Ali'ikilokai -- 'Ume
Ali'ikilonalu -- 'Ohi
Ali'ikilohulu -- Pelapela
Ali'ikiloahu -- Oheohe
Ali'ikilomakani -- Malumalu
Ali'ikilola -- Lipoa
Ali‘ikilo‘hoku -- Kanulau
Ali‘ikilo‘malama -- Nahele
Ali‘ikilo‘makali‘i -- Ho‘opulu
Ali‘ikilo‘kau -- Kakeli‘i
Ali‘ikilo‘ho‘oilo -- Hulu
Ali‘ika‘ana‘au -- Lono
Ali‘ika‘anamalama -- Kea
Ali‘ika‘anaua -- Papahuli
Ali‘ikilomo‘o -- Mo‘olio
Ali‘ikilo‘kua -- Kilohi
Ali‘ikilo‘alo -- Anapu
Ali‘ikilo‘hope -- A-aa
Ali‘ikilo‘mu -- Pehe
Mua -- Wanaku
Muapo -- Haina
Muahaka -- Kulamau
Mualele -- Hilipo
Muakaukea -- Keanukapu
Muahale -- La‘apilo
Muahalekapu -- Ho‘ohali
Muanoano -- Nauia
Muakekele -- Ipu
Muahaipu -- Kahiko

Muakahiko -- Wa`awa`a

Muawa`a -- Po`i

Muapo`ipo`i -- Helenaku

Muakamalulu -- Kaukahi

Muahela`i -- Lulu

Muakohukohu -- Mo`olelo

Muakohukahu -- Kapili

Muaoma -- Kahu

Muanalu -- Anoano

Muanalu`ahi -- Nalu

Muanalupopo`i -- Poki`i

Muanalukalohe -- Nanaku

Muanalua`ikakala -- Moku

Mualala -- Ho`onahu

Muahaipu -- `Api`api

Muapule -- Mahoa

Muahanu`ala -- Ahia

Muaikekele -- Mulemule

Muaiapo`ipo` -- `Akia

Muakalaiki`i -- Lena

Muakawa`a -- Auhuhu
Muaiopele -- La’aumele
Muaiopola -- La’ala’au
Muapali -- Wahine
Muaho’opo -- Kikana
Muunu -- Ui-a
Muaha’i -- Kahuli
Mualupe -- ‘Eli‘eli
Muakala -- Mo’omo’o
Muawekea -- Kapu
Muahilo -- Lau
Muakahu -- Eiwa
Muakahukahu -- Hiliahu
Mua’ama’ama -- Kaomi
Muahilo -- Auwe
Muaanoa -- Olopule
Muaale’ale’a -- Ka’imai
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Muohupu -- Ninia
Muakauka -- Niniahu
Muakumuka -- Moemole
Muakaunukukanaka -- Mokukaha
Muokalele -- Opilopilo
Muaokahaiku -- Meheia
Muaokahamu'ī -- Kamanuha'aha'a
Muaokalani -- Lele'amio
Muaamamao -- Aumalani
Muanu'unu'u -- Kahakaua
Muaokamoi -- Holi
Muaokaha'i -- Haeae
Muaokeoma -- Mono
Muaokekahai -- Opelele
Muaoka'oliko -- Ehu
Muaokapahu -- Kapilipili
Muaokahana -- Hapoe
Muaokahanai -- Hunu
Muaokaipe -- Ohekele
Mua'ume'umeke -- Pukapu
Mua'opi -- Ponouli
Muaahulialau -- Lehiwa
Muaipapio -- Keleauama
Muailoiloi -- Pohopoho
Lo'imua -- Nanio
Lo'ikahi -- Pae
Lo'i'īua -- Pililauhea
La 'ilo 'i -- Manukoha
Lo 'ikalakala -- Kanaia
Lo 'iloloi -- Naio
Lo 'ilolohi -- Puhimaka
Lo 'inuiilo 'i -- Kalino
Lo 'ilo 'ikaka -- Kalaniahu
Lo 'iaakama -- Poepeo
Lo 'iiopoe -- Hiloauama
Lo 'ilo 'inui -- Uhuau
Lo 'ipouli -- Moku
Lo 'imia -- Leleiona
Lo 'iapele -- Haikala
Lo 'iahemahema -- Nakulu
Lo 'iakieo -- Kukala
Lo 'ialuluka -- Hi 'ipoi
Lo 'iahamahamau -- Olo
Lo 'i'oilo 'olo -- Papa'a
Lo 'ikolohonua -- Hano
Lo 'ipulau -- Mahoe
Lo 'ianomeha -- Kaloa
Lo 'ikinikini -- Pokipoki
Lo 'imanomano -- Kinikahi
Lo‘ilo‘imai -- Holiolio
Lo’ilo‘ikapu -- Alohi
Lo’ilo‘ikala -- Aheaka
Lo’ilo‘inahu -- Niao
Lo’ilo‘ipili -- Wali
Lo’ialahu -- Waleho‘oke
Lo‘ikulukulu -- Nohopali
Lo‘ipilipa -- Nohinohi
Lo‘ipilipili -- Mahealani
Lo‘ihalalu -- Palimu
Lo‘ihalululu -- Kahiona
Lo‘ilo‘ilele -- Lukama
Lo‘ilo‘ipa -- Kahikahi
Lo‘ipakeke -- Waikea
Lo‘iloipipo -- Manini
Lo’ilo‘ipololo -- Hinalo
Lo‘ipololo -- Oamaamaku
Lo‘ikamakele -- Lahi
Lo‘ihi‘aloa -- Keleakaku
Lo‘imanuwa -- Lahipoko
Lo‘ikalokalo -- Pauha
Lo‘i‘ihi‘ihi -- Kaheka
Lo‘ihilimau -- Pi‘opi‘o
Lo‘imoemoe -- Ho‘okaukau
Lo‘ipilopilo -- Ho‘oiloli
Lo‘iko‘iko‘i -- Puapua
Lo‘iko‘i‘i‘i -- Mahiapo
Lo‘iloloilo -- Kulukau
Lo‘iloloilo[?] -- Kupe‘e
Lo‘iloloikapu -- Kealau‘u
Lo‘ilalolo -- Kinana
Lo‘ilo‘inaka -- Pulelehua
Lo‘ilo‘ila -- Milimili
Lo‘ilo‘ikopea -- Apoapoahi
Lo‘imauamaua -- Pola
Lo‘iikuki‘i -- Houpo
Lo‘imanini -- Kakiwi
Lo‘ipukapuka -- Polinahe
Lo‘iomilu -- Ipulau
Lo‘iomiliapo -- Nahawiliea
Lo‘iomakana -- Ho‘olaumiki
Lo‘ikanaloa -- Palahalaha
Lo‘ioki‘iki‘i -- Hulikahi‘ekoma
Lo‘ihi‘ikua -- Kahiliapoapo
La 'iihi 'ialo -- Kaheihei

Lo 'iokanaha -- Hilipalahalaha

Lo 'iikeluea -- Apuawaiolika

Lo 'iopilihala -- Ohiohikahanu

Lo 'iomalelewa 'a -- Paiakeaka

Lo 'ii'ele'ele -- Mimika

Lo 'ipo -- Kilika, hanau o

Pola'a--

Born was Pola'a

Hanau ka 'ino, hanau ke au

Born was rough weather, born the current

Hanau ka pahupahu, kapohaha

Born the booming of the sea, the breaking of foam

Hanau ka haluku, ka haloke, ka nakulu, ka honua naueue

Born the roaring, advancing, and receding of waves, the rumbling sound, the earthquake

Ho 'iloli ke kai, pi'i ka mauna

The sea rages, rises over the beach

Ho 'omu ka wai, pi'i kua a hale

Rises silently to the inhabited places

Pi'i konikonihi 'a, pi'i na pou o Kanikawá

Rises gradually up over the land

Hanau o Poelua i ke alo o Wakea
Born is Po-elua [Second-night] on the lineage of Wakea

Hanau ka poʻino

Born is the stormy night

Hanau ka, pomaikaʻi

Born the night of plenty

Hanau ka moa i ke hua o Wakea

Born is the cock on the back of Wakea

Make Kupolo-liʻili-aliʻi-mua-o-loʻipo

Ended is [the line of] the first chief of the dim past dwelling in cold uplands

Make ke au kaha o piko-ka-honua; oia pukaua

Dead is the current sweeping in from the navel of the earth: that was a warrior wave

Hua na lau la nalo, nalo i ka po liolio

Many who came vanished, lost in the passing night (Beckwith, 1951 [Electronic version])

"The Queen’s Prayer"/The Christian Pono

In their book Culture and Educational Policy in Hawaiʻi: The Silencing of Native Voices, Ah Nee-Benham and Heck (1998) examined the role of public education in the colonization of the Native Hawaiian people. Ah Nee-Benham and Heck argued public education in Hawaiʻi proved to be an effective means of subjugating Native Hawaiians to a politicized set of moral standards that made it acceptable to dispossess the natives of their land, eliminate their mother tongue, and dash a rich cultural heritage from memory. The result of this centralized and socially stratified governing system was successful control of the Native and Asian
populations. Through its social and educational policies, the goal of Americanization was well underway, as young Hawaiians were taught to accept, in fact embrace, Western structures as their salvation. Indeed, a new civilized Hawaiian would pledge allegiance to the United States' flag, sing the Star Spangled Banner, celebrate U.S. holidays, worship at Christian altars, and look to the United States as the fount of information and direction.

This wave of reform is reflected in the changing concept of 'āina (land). To the Hawaiian the 'āina could not be sold or bought, just as human life could not be sold or possessed by another. [American] colonialism, because it measured the worth of a man by the property he owned, supported new institutional structures that valued profit and economy over the human soul. Social, economic, and political institutions coerced the Hawaiians, often in covert ways, to give up their homelands. As Queen Liliʻuokalani struggled to regain the Kingdom's self-determination, the might of colonialism, which was...institutionalized into law and social practice, overpowered her efforts on the behalf of Native Hawaiians. [The] oppression created by colonialism threatened Hawaiian spiritual rituals, nearly obliterated the Hawaiian language, and took away Hawaiian lands (pp. 125-26).

After describing the cruelties of American imperialism and the injustices perpetrated against Queen Liliʻuokalani and the Native Hawaiian people by the United States government, Ah Nee-Benham & Heck (1998) expressed wonder that during her unjust imprisonment, Queen Liliʻuokalani, the last reigning monarch of
Hawai‘i, wrote the hauntingly beautiful mele (song), *The Queen’s Prayer* (Elbert & Mahoe, 1970, pp. 88-89):

**The Queen’s Prayer**

‘O kou aloha nō
Your love,

Aia i ka lani,
Is in Heaven,

Aʻo kou ʻoiā ʻiʻo
And your truth

Hemolele hoʻi.
So perfect.

Koʻu noho mihi ʻana
I live in sorrow

A paʻahao ʻia
Imprisoned,

ʻO ʻoe kuʻu lama
You are my light

Kou Nani, koʻu koʻo
Your glory my support

Mai nānā ʻino ʻino
Behold not with malevolence

Nā hewa o kānaka,
The sins of man,

Akā e huikala
But forgive

A maʻemaʻe no.
and cleanse.

Nō laila e ka Haku
And so, o Lord,

Ma lalo o kou ʻēheu,
Beneath your wings,

Kō mākou maluhia
Be our peace

A mau aku nō’
Forever more.  (pp. 126-127)
Kameʻelehiwa (1992) noted that, in 1893, Queen Liliʻuokalani attempted to proclaim a new constitution that would ... restore power to the Hawaiian people. However, as a Christian she made a fatal mistake in planning: she trusted the missionary faction, and could not believe that her brothers in Christ would overthrow her kingdom. She thought that as long as she lived as a devout Christian ... the “missionary set” would respect her rule.

... after the U.S. Marines ... landed [at Honolulu] ... Liliʻuokalani warned the makaʻāina [common people] not to kill any foreigners nor to rise in protest because that was not the Christian pono.

Instead, placing her faith in Jehovah, she ceded the kingdom under protest to the greater military strength of the United States, believing that America would recognize the injustice done and restore the kingdom ... today we Hawaiians still await American justice and have become like foreigners in the 'Āina of our ancestors. Once Hawaiʻi became an American territory in 1900, foreigners prohibited Hawaiian language and beat Hawaiian children for speaking it. As a result, we became ashamed to be Hawaiian. Now foreigners behave as though Hawaiians don’t belong in Hawaiʻi, calling the Native people “immigrants.” There is a great lack of pono in Hawaiʻi today as a direct loss of 'Āina and sovereignty. (pp. 315-316)

Kameʻelehiwa (1992) further noted the history of Hawaiʻi is a case study in the rapid progression of a Native society from Christianity to capitalism to colonialism. Hawaiians are not unique in their
experience. Most Native people throughout the world would have suffered from one form or another of Western imperialism, whether cultural, economic, or political. And as with other Natives, Hawaiians still seek relief from this domination. Dispossessed of our ‘Āina and our ancestral language, elements so fundamental to our culture, we Hawaiians find it very difficult to live as Hawaiians in the present Western world. (p. 317)

Kumulipo

Ka Wa Umikumamalu

Chant Twelve

Opu‘upu‘u ke kane -- La‘aniha ka wahine

Opu‘upe -- Pepe

Opu‘umauna -- Kapu‘u

Opu‘uhaha -- Leleiao

Opu‘ukalaua -- Mauka-o

Opu‘uhanahana -- Kilokau

Opu‘uhamahamau -- Halalai

Opu‘ukalauli -- Makele

Opu‘ukalakea -- Opu‘u‘ele

Opu‘ukalahiwa -- Opu‘umakaua

Opu‘ukalalele -- Lelepau

Maunanui -- Makelewa‘a

Maunane‘e -- Hulipu
Maunapapapa -- Kanaua

Maunaha’a’aha’a -- Ha’alepo

Maunahiolo -- Hane’ene’e

Pu’ukahonua -- Lalohana

Ha’akuku -- Wa’awa’a

Ha’aipipili -- Ha’amomoe

Kanioi -- Ha’akauwila

Puanue -- Lalomai

Kepo’o -- Kau-a-wana

A-‘a’a -- Ho’oanu

Piowai -- ‘A’amoa

Nauanu‘u -- Makohilani

Ha’ulanuiakea -- Huku

Mahikoha -- Hinaho’oka’ea

‘O’opukoha -- Kumananaiea

Hawai‘i -- Ulunui

Kekihe-i -- Kekila’au

Makuaikawaokapu -- Ikawaoeelilo

Makaukau -- Hahalua

Kalolomauna -- Kaloloamoana

Kalolopiko -- Kalolo’a’a

‘A’a -- Waka’au
Kauwila -- Uhiuhi
Palipali -- Palimoe
Punalauka -- Punalakai
Pihe'eluna -- Pihe'elalo
Malana'opi'opi -- Hika'ulunui
Malanaopihae -- Pihaehe
Hanau Kihala'aupoe he Wauke
Hanau o 'Ulu he 'Ulu
Hanau ko laua muli o
Kepo'o -- Halulu
Oliua -- Kauikau
Kikona -- Ka'imai
Ho'opulupulu -- Auna
Ho'olehu -- Lapa'i
Ka'ulunokalani -- Kahele
Ho'ouka -- 'Aluka
Kanalu -- Hakihua
Po'i -- Lenawale
Paepaemalama -- Kaumai
Kaulana -- Kaulalo
Pala'au -- Paweo
Nuku'ono -- Hopulani
Pouhana -- Hanaku
Kaiwiloko -- Kamaka
Leua -- Kaʻoiwi
Hoʻokahua -- Hoʻomalae
Kuiau -- Kuʻiaeonaka
Kapawaolani -- Kainiʻo
Manamanaokalea -- Kaukaha
ʻAukuʻu -- Koha
Kakahiaka -- Kuʻua
Kapoli -- Hoʻopumehana
Kimana -- Kalimalimalimalau
Polohilani -- Kalanimakuakaʻapu
Kahilinaokalani -- Hemua
Kapaia -- Hoʻolawakua
Kakai -- Manawahua
ʻOʻili -- Mohala
Kapaenio -- ʻOkeʻa
Kaupeku -- Kapua
Kaʻopeʻope -- Kukaʻailani
Nakia -- Hoʻomaua
Koʻele -- Lohelau
Huakalani -- Kaunuʻuʻula
Nuʻukoʻiʻula -- Meheaka
Kaioia -- Meheau
Kalalomaiao -- Hoʻoliu
Hakalaoa -- Kulukau
Kekoha -- Mahikona
Pipili -- Ulukauʻu
Kaʻulamaokoke -- Kapiko
Kaʻulakelemoana -- Hoʻomau
Hiʻikalaulau -- Hamaku
Hainuʻawa -- ʻUlahuanu
Laukahakohai -- Hoʻolilihi
Opaʻiakalani -- Kumukanikekaʻa
Opaʻikumulani -- Kaukaiakea
Liahu -- Kapohele-i
Kanikumuhele -- Hoʻomauolani
Hoʻopililani -- Nawihio ʻiliiani
Ohemokukalani -- Kouhoaka
Pilihona -- Mahinakea
Hoʻomahinukala -- Palihoʻomoe
Laʻiohopawa -- Kuaiwalono
Kuliaimua -- Hoʻopiʻalu
Laʻaumenea -- Mahiliaka
Hoʻopilihaʻi -- Holiliakea

Kiamanu -- Puʻunaueaakea

Hoʻopaʻilimua -- Hoʻopiʻimoana

Nakukalani -- Kaukealani

Naholokauihiku -- ʻApoʻapoakea

Pepepekaua -- Puhiliakea

Hoʻomaopulani -- Ahuahuakea

Kukulani -- Awekeau

Kukauhalelaʻa -- Wakaʻaumai

Kukaimukanaka -- Hiliapale

Kukamokia -- Hauli

Kukahauli -- Leleʻimoʻimo

Kukamoī -- Hoʻoahu

Kukaluakini -- Puʻepuʻe

Hoʻopilimoena -- Kahiolo

Hoʻopailani -- Mahikona

Lohalohai -- Lauhohola

Kelekauikaui -- Mokumokaiani

Kanikaniaʻula -- Meimeikalani

Keleikanuʻulani -- Palimaka

Keleikanuʻupia -- Pihana

Keleikapouli -- Opiʻopuaka
Kelemalamahiku -- Ku‘uku‘u
Ho‘ohiolokalani -- Ho‘opalaha
Ho‘opihapiha -- Ho‘onu‘anu‘a
Ho‘opalipali -- Kuka‘alani
Mihikulani -- Poupehiwa
Maunaku -- Kalelewa‘a
Ho‘oholihae -- Hinapahilani
Pi‘ipi‘iwa‘a -- Naukelemauna
Kakelekaipu -- Laaulaulani
Nakiau‘a‘awa -- Po‘iao
Nanue -- Kuhimakani
Napolohi -- Lonoaakaikai
Ho‘ohewahewa -- Ho‘opalepale
Milimilipo -- Miliho‘opo
Ku‘emakaokalani -- ‘Ohuku
Po‘opo‘olani -- Heanalani
Ka‘iliokalani -- Kiloahipe‘a
Ho‘oipomalama -- Kaikainakea
Kunikunihia -- Mali‘iluna
Paniokaukea -- Pokaukahi
Polomailani -- Nakao
Polohiua -- Heiheiao,
Kukukalani -- Pani‘oni‘o
Ho‘olepau -- Holoalani
Nu‘ualani -- Pahiolo
Lanipahiolo -- Mukumulani
Ho‘omukulani -- Newa‘a
Ho‘onewa -- Kua‘a'ala
Lanuku‘a‘a'ala -- Pilimeha-e
Ho‘opilimeha-e -- Niniaulani
Maninikalani -- Kalaniku
Ho‘onakuku -- Nahunahupuakea
Lanipuke -- Kalolo
Ahukele -- ‘O‘iliialolo
Pi‘oalani -- Pi‘oalewa
Miahulu -- Pahulu
Minialani -- Ki‘ihalani
Kumakumalani -- Ho‘ouna
Ho‘opilipilikane -- Pilikana
Nu‘akeapaka -- Holiakea
Palela‘a -- Palikomokomo
Palimoe -- Palialiku
Paliho‘olapa -- Palima‘u‘a
Palipalihia -- Paliomahilo
Hanau Paliku
Hanau Oiolo -- Ololonu’u
Hanau Ocloohonua -- Olalahana
Hanau Kumuhonua -- Haloiho
O Kane [k] he mau mahoé
O Kanaloa he mau mahoé
O Ahukai [ka mili loa] -- Holehana
Kapili -- Kealona ‘ina’i
Kawakupua -- He’lea’eiluna
Kawakahiko -- Kaha ‘ulaia
Kahikolu’a -- Lukaua
Kahikoleikau -- Kupomaka ‘ika ‘eleue
Kahikoletulu -- Kanemakaika ‘eleue
Kahikoleihonua -- Ha’a’ko’a’ako’aikeaukahonua
Ha’a’ko’a’ako’alauleia -- Kaneiako’akahonua
Kupo -- Lanikupo
Nahaeikekaua -- Hane ‘eiluna
Keakenui -- Laheamanu
Kahianaki’iakea -- Luaanahinaki’ipapa
Koluanaahinaki’iakea -- Ha’anahinaki’ipapa
Limaanahinaki’iakea -- Onoanahinaki’ipapa
Hikuanaahinaki’iakea -- Waluanahinaki’ipapa
Iwaanahinaki 'iakea -- Lohanahanahinaki 'ipapa

Welaahilaninui -- Owe

Kahikoluamea -- Kupulanakehau

Wakea i noho ia Haumea, ia Papa, ia Haohokakalani, hanau o Haloa

O Haloa—no (Beckwith, 1951 [Electronic version])

“The Team” on American Colonialism in Hawai‘i and Its Impact on the AAADTP

Ali‘iloa: The United States government colonized the Native Hawaiian people. The U.S. said, “These are our rules. We’re not playing by your rules. And we’re going to take the land. And we’re going to take your culture. We’re going to take your language away.” And that’s what they did.

Gwendolyn: Colonization disrupted the stability and organization of the Hawaiian people, robbing them of their lands and their culture. And with the loss of their lands and the demise of their culture, the Hawaiian people have been subjected to a lost and uncertain existence. Like ghosts and spirits, the people wander aimlessly.

Molly: I believe that the Native Hawaiians have been devastated by the colonization by the U.S. government. Throughout history, the U.S. government has been unfair, discriminatory, and inhumane to certain segments of our society, and the Hawaiians are no exception.

Thomas: American colonialism in Hawai‘i has robbed the Native Hawaiian people of their ancestral lands, their Native language, their traditional culture, and their right to self-determination. Many Native Hawaiian people in Aloha
"ʻĀina are, therefore, distrustful of state institutions, including publicly funded educational institutions such as Aloha ʻĀina High School, because they perceive these institutions to be "agents of colonialism."

Aliʻioloa: A lot of people don’t respect the Hawaiian culture because it’s been eaten away for so long...we Hawaiians weren’t even allowed to speak the Hawaiian language. And then we weren’t even supposed to have a Hawaiian name...we had to change our names to some kind of American or Caucasian name. But now, we have this Hawaiian renaissance...the culture is coming back – and we Hawaiians are starting to take back what is rightfully ours. Basically the land...which was taken away so many years ago.

Gwendolyn: Colonization all but destroyed a proud people who once lived in harmony with Mother Earth...the Hawaiian people...now, they suffer. The land is no longer theirs, even though their ancestors remain buried beneath the red soil.

Molly: The Hawaiians' loss of their land and culture hurts me because, through the Hawaiians, I have had the opportunity to re-live the loss of my own Native American culture, land, language, and sovereignty. It angers me to see the destruction of a culture.

Thomas: American colonialism in Hawai‘i has contributed to many of the social problems experienced by the AAADTP students and their families – problems such as poverty, addiction to drugs and alcohol, homelessness,
illiteracy, unemployment, domestic violence, and incarceration in the prisons. And, of course, these social problems have contributed to the AAADTP students’ emotional disabilities and challenging behaviors, and to their lack of school success.

Ali‘iloa: As far as the loss of culture, language, and sovereignty affecting the AAADTP youth, well, there’s been a lot of that. We can go all the way back when the colonization first began...the U.S. government disrupted a whole way of life. The kids today, their identity, a lot of it is lost. But there’s also a lot of other variables that have impacted these kids - for example, drugs. Because we do have Native Hawaiian people who are still in touch with their culture and are still functioning okay in today’s society. But then you have these youth who, from generation to generation, have grown up in an environment of physical abuse, drugs, alcoholism, economic depression, and dependence upon the United States government for welfare, food stamps, and all of this. So their self-esteem is shot. Their identity is gone. These kids...lost touch with their...culture...their Native Hawaiian identity is distorted.

Gwendolyn: Our arrival upon the scene was like that of missionaries that no one trusted or wanted. Those who had come before, and left shortly thereafter, had already poisoned the children’s minds and left them emotionally fragile. No one wanted these misfits and throw-aways. Parents mistrusted our actions and words, projecting their anger at the system on the “nigger,” the
“fag,” the “bitch,” and the “savior - the interpreter of all things Hawaiian.”

We teachers were...they [the AAADTP youth] believed, the pushers of poison. We were the betrayers, the outsiders...the foreign shadowy “colonizers” of their minds.

Molly: Any kind of suppression/oppression has long lasting effects on any culture and, most definitely, the lack of trust the youth in the AAADTP had for staff could be directly related to their lack of trust in general to anyone who was not native to their lands. This is something that has been instilled in them from birth as their parents...do not expect any real changes to occur, and...they teach their children that no one can be trusted.

Thomas: I think the AAADTP students and their families didn’t really trust the non-Hawaiian staff members at the AAADTP, at least not initially. And I think that American colonialism in Hawai’i significantly contributed to this lack of trust. Because these families really had been “shafted” by the education and care systems. I mean, these kids had received nothing, or next to nothing, in terms of special education and related services.

Ali’iloa: I feel that the State of Hawai’i doesn’t want Hawaiians to succeed. I feel that the State doesn’t want to see Hawaiians climb the ladder. I mean, why are the Hawaiians the highest percentage of people in prison? There’s a reason why we’re the highest percentage. It’s because we’ve been oppressed. From the day the land got taken away, we have been on the bottom of the totem pole. And if we don’t reach these kids now, they’re
Molly: All going to end up in prison. And then the State will have to build more prisons, and...lock up more Hawaiians.

Gwendolyn: We, the colonizers, have forgotten life without the mask of luxury and its counterpart - deep despair. The philosophy of the great colonizer is a philosophy of selfishness and arrogance. Like a child without parents, the great colonizer refused to share and respect others. The children of Aloha 'Āina, like the colonizers that came before them, did not see the worthiness of sharing and chose to disrespect others for the immediate gratification of power. The AAADTP youth truly are the children of Mr. and Mrs. Colony.

Molly: I feel that the youth and the staff were influenced greatly by the colonialism that had come before us, but our desire to "undo" the wrongs that had occurred in these youth's young lives, both socially and academically, made us strong and united, more so than we even knew, until it was all over. When I look back on that year, I have nothing but good thoughts as I know that those youth, as well as the staff, learned so much from each other. We all know deep down in our souls that we did what we set out to do and did a good job at that!

Thomas: I believe that American colonialism in Hawai‘i...contributed to a lack of trust among the AAADTP team members. Because Ali‘i‘ola, who is Native Hawaiian, seemed to feel the need to "protect" the Native Hawaiian AAADTP students from the "foreign" staff members – Gwendelyn, Molly,
and myself. I think that Ali‘iloa eventually came to believe that
Gwendolyn, Molly, and I cared about the kids. But he did say, on a
number of occasions, that we did not really understand the AAADTP kids,
and that we did not know how to relate to them, because we were not
Native Hawaiian and we were not from Aloha ‘Āina.

Ali‘iloa: I was lucky to grow up on Aloha ‘Āina where the Hawaiian culture is still
rich. The Hawaiian language is being brought back. And the land is still
rich. The land is something that we really need to get back...it’s really
hard for our Hawaiian people to move on without the land, because we’re
connected to the land. So the land...needs to be returned. And the return
of the lands will bring back...our identity.

Kumulipo

*Ka Wa Umikumamakolu*

Chant Thirteen

*Paliku ke kane -- Paliha‘i ka wahine*

*Palika‘a -- Palihiolo*

*Lakaunihau -- Keaona*

*Nalaunu ‘u -- Pu‘ukahalelo*

*Kapapanuinuiauakea -- Ka‘ina‘inakea*

*Kapapaku -- Kapapamoe*

*Kapapaluna -- Kapapailalo*

*‘Olekailuna -- Kapapapa‘a*
Kapapanualeka -- Kapapahanauua
Kapapanuikahulipali -- Kapapai'anapa
Kapapanuikalaula -- Kapapaholahola
Kapapaki'ilaula -- Kapapaiakea
Kapapai'aoa -- Kapapapoukahi
Kapapauli -- Kapapapoha

[Hanau] o Kapapa-pahu ka mua, Ka-po-he'enalu mai kona hope noho
Ka-po-he'enalu ke kane -- Kamaulika 'ina 'ina ka wahine
Kaho'okokohipapa -- Mehakuakoko
Papa'iao -- Mauluikonanui
Papahe'enalu -- Hanauna

Hanau a iloko o Pu'ukahonualani o Li'aiuhonua, o kona muli mai, o Ohomaila
Ohomaili ke kane -- Honuakau ka wahine
Kehaukea -- Kualeikahu
Mohala -- Lu'ukaulali
Kahakuiaweaukelekele -- Hinawainono
Kahokukelemoana -- Hinawai'oki
Mulinaha -- 'Ipo'i

Mulinaha was the husband, 'Ipo'i the wife

Hanau o Laumiha he wahine, i noho ia Kekahakualani

Born was Laumiha a woman, lived with Ku-ka-haku-a-lani ["Ku-the-lord-of-heaven"]

Hanau o Kaha'ula he wahine, i noho ia Kuhulionua
Born was Kahaʻula a woman, lived with Ku-huli-honua ["Ku-overturning-earth"]

Hanau o Kahakauakoko he wahine, i noho ia Kulaniʻehu

Born was Kahakauakoko a woman, lived with Ku-lani-ʻehu ["Ku-(the)-brown-haired-chief"]

Hanau o Haumea he wahine, i noho ia Kanaloa-akua

Born was Haumea a woman, lived with the god Kanaloa

Hanau o Kuleauakahi he kane, i noho ia Kuaimehani he wahine

Born was Ku-kaua-kahi a male, lived with Kuaimehani

Hanau o Kauahulihonua

Born was Kaua-huli-honua

Hanau o Hinamanouluaʻe he wahine

Born was Hina-manu-uluaʻe ["Woman-of-abundance-of food-plants"] a woman

Hanau o Huhune he wahine

Born was Huhune ["Dainty"] a woman

Hanau o Haunuʻu he wahine

Born was Haunuʻu a woman

Hanau o Haulani he wahine

Born was Haulani a woman

Hanau o Hikapuanaiea he wahine, ike [i]a Haumea, o Haumea no ia

Born was Hikapuanaiea ["Sickly"] a woman; Haumea was recognized, this was Haumea

O Haumea kino pahaʻohaʻo, o Haumea kino papawalu

Haumea of mysterious forms, Haumea of eightfold forms
O Haumea kino papalehu, o Haumea kino papamano

Haumea of four-hundred-thousand-fold forms, Haumea of four-thousand-fold forms

I manomano i ka lehulehu o na kino

With thousands upon thousands of forms

la Hikapuanaiea pa umauma ka lani

With Hikapuanaiea the heavenly one became barren

Pa ilio ia wahine o Nu'umea

She lived like a dog, this woman of Nu'umea [?]

O Nu'umea ka 'aina, o Nu'upapakini lea honua

Nu'umea the land, Nu‘u-papa-kini the division

Laha Haumea i na mo'opuna

Haumea spread through her grandchildren

I‘o Ki‘o pale ka ma‘i, ka‘a ka lolo

With Ki‘o she became barren, ceased bearing children

Oia wahine hanau manawa i na keiki

This woman bore children through the fontanel

Hanau keiki puka ma ka lolo

Her children came out from the brain

Oia wahine no o 'I'ilipo o Nu'umea

She was a woman of 'I'ilipo in Nu'umea

I noho io Mulinaha

She lived with Mulinaha
Hanau Laumiha hanau ma ka lolo
Born was Laumiha ["Intense-silence"] born from the brain

O Kaha'ula wahine hanau ma ka lolo
Born was the woman Kaha'ula ["Erotic-dreams"] from the brain

O Kahakauakoko hanau ma ka lolo
Born was Ka-haka-ua-koko ["The-perch-of-the-low-lying rainbow"] from the brain

O Haumea o ua wahine la no ia
Haumea was this, that same woman

Noho ia Kanaloa-akua
She lived with the god Kanaloa

O Kauakahia-akua no a ka lolo
The god Kaua-kai ["First-strife"] was born from the brain

Ho'ololo ka hanauna a ia wahine
Born from the brain were the offspring of that woman

Ha'ae wale ka hanauna lolo
Drivelers were the offspring from the brain

O Papa-huli-honua
Papa-seeking-earth

O Papa-huli-lani
Papa-seeking-heaven

O Papa-nui-hanau-moku
Great-Papa-giving-birth-to-islands
O Papa i noho ia Wakea
Papa lived with Wakea

Hanau Ha'alolo ka wahine
Born was the woman Ha'alolo

Hanau inaina ke ke'u
Born was jealousy, anger

Ho'opunini ia Papa e Wakea
Papa was deceived by Wakea

Kauoha i ka la i ka malama
He ordered the sun, the moon

O ka po io Kane no muli nei
The night to Kane for the younger

O ka po io Hilo no mua ia
The night to Hilo for the first-born

Kapu kipaepae ka hanu'u
Taboo was the house platform, the place for sitting

Ka hale io Wakea i noho ai
Taboo the house where Wakea lived

Kapu ka 'ai lani maka'a
Taboo was intercourse with the divine parent

Kapu ka 'ape ka mane'one'o
Taboo the taro plant, the acrid one
Kapu ka 'akia ka 'awa 'awa
Taboo the poisonous 'akia plant

Kapu ka 'auhuhu ka mulemulea
Taboo the narcotic auhuhu plant

Kapu ka 'uhaloa no ke ola loa
Taboo the medicinal uhaloa

Kapu ka la'alo ka manewanewa
Taboo the bitter part of the taro leaf

Kapu ka haloa ku ma ka pe'a
Taboo the taro stalk that stood by the woman's taboo house

Kanu ia Haloa ulu hahaloa
Haloa was buried [there], a long taro stalk grew

O ka lau o Haloa i ke ao la
The offspring of Haloa [born] into the day

Pu--ka--
Came forth (Beckwith, 1951 [Electronic version])

"Hawai'i ʻ78"/Colonialism and Environmental Degradation in Hawai'i

A contemporary song, written by Micky Ioane (1979) and performed by the Makaha Sons of Niʻihau, describes the spiritual connection that many Hawaiians feel for the ʻāina, or land. This song also conveys the intense sense of loss that many Native Hawaiian people continue to experience regarding the annexation of their homeland, their one hānau, or birth sands, by the United States government. The song is titled "Hawai'i
'78," a reference to 1778, the year British explorer Captain James Cook first arrived in the Hawaiian archipelago, bringing with him a foreign social, political, and economic system based on a view of the world that often conflicted with the worldview, cultural traditions, and social, political, and economic institutions of the indigenous Hawaiian people (Ah Nee-Benham & Heck, 1998; Kame‘eleihiwa, 1992; Trask, 1999).

“Hawai‘i '78"

_Ua mau ke ea o ka ‘āina i ka pono ‘o Hawai‘i_

If just for a day our king and queen
Would visit all these islands and saw everything
How would they feel about the changes of our land?
Could you just imagine if they were around
And saw highways on their sacred grounds
How would they feel about this modern city life?

Tears would come from each other’s eyes
As they would stop to realize
That our people are in great, great danger now.
How would they feel?
Would their smiles be content, then cry?

Cry for the gods, cry for the people
Cry for the land that was taken away
And then yet you’ll find, Hawai‘i.

Could you just imagine they came back
And saw traffic lights and railroad tracks
How would they feel about this modern city life?
Tears would come from each other’s eyes
As they would stop to realize
That our land is in great, great danger now.

All the fighting that the King has done
To conquer all these islands, now these condominiums
How would he feel if he saw Hawai‘i nei?
How would he feel?
Would his smile be content, then cry?

_Ua mau ke ea o ka ʻāina i ka pono ʻo Hawaiʻi_

_Ua mau ke ea o ka ʻāina i ka pono ʻo Hawaiʻi._

The degradation of the ʻāina, or land, that has occurred in Hawai‘i as a direct result of American colonization and industrialization has contributed to the intense sense of loss experienced by many contemporary Hawaiians. Trask (1999) wrote in colony Hawai‘i, not only the cruelty but the stench of colonialism is everywhere: at Pearl Harbor, so thoroughly polluted by the American military that it now ranks among the top priorities on the Environmental Protection Agency’s Superfund list; at Waikīkī, one of the most famous beaches in the world, where
human excrement from the overloaded Honolulu sewer system floats just off shore; at Honolulu International Airport, where jet fuel from commercial, military, and private planes creates an eternal pall in the still hot air; in the magnificent valleys and plains of all major islands where heavy pesticide/herbicide use on sugar plantations and mammoth golf courses results in contaminated wetlands, rivers, estuaries, bays, and, of course, groundwater sources; on the gridlocked freeways, which swallow up more and more land as the American way of life carves its path toward destruction; in the schools and businesses and hotels and shops and government buildings and on the radio and television, where white Christian American values of capitalism, racism, and violent conflict are upheld, supported, and deployed against the Native people.

This is Hawai‘i, once the most fragile and precious of sacred places, now transformed by the American behemoth into a dying land. Only a whispering spirit remains. (p. 19)

Kumulipo

Ka Wa Umikumamaha

Chant Fourteen

Li‘aihuhonua ke kane -- Ke‘akahulihonua ka wahine

Laka -- Kapapaiālaka

Kamo‘oalewa -- Lepu‘ukahonua

Mahuapo -- Laweakeao

Kinilauemano -- Upalu
Halo -- Kinilauewalu
Kamanookalani -- Kalanianohi
Kamakaokalani -- Kahuaokalani
Keohookalani -- Kamaookalani
Kaleiokalani -- Kapu’ohiki
Kalali‘i -- Keaomele
Malakupua -- Ke‘ao‘aoalani
Ha‘ule -- Loa‘a
Namea -- Walea
Nanana‘u -- Lalohana
Lalokona -- Lalo‘ohniani
Honuapoiulua -- Honuailalo
Pokinikini -- Polelehu
Pomanomano -- Pohako‘iko‘i
Kupukupuanu‘u -- Kupukupualani
Kamoleokahonua -- Ke‘a‘aokahonua
Paiaalani -- Kanikekoa
Hemoku -- Pana‘ina‘i
Makulu -- Hi‘ona
Milipomea -- Hanahanaiau
Ho‘okumukapo -- Ho‘ao
Lukahakona -- Niaulani
Hanau o Kupulanakehau he wahine
Hanau o Kulani’ehu he kane
Hanau o Koi’aakalani
O Kupulanakehau wahine

I noho ia Kahiko, o Kahiko-luamea
Hanau o Paupaniakea

Born was Pau-pani-a[wa]kea
O Wakea no ia, o Lehu’ula, o Makulukukalani

This was Wakea; [born was) Lehu’ula; [born was] Makulu-kulu-the-chief
O ko laua hope, o kanaka ‘ope’ope nui

Their youngest, a man of great bundles
Huihui a kau io Makali’i, pa--‘a

Collected and placed with Makali‘i; fixed fast
Pa’a na hoku kau i ka lewa

Fixed are the stars suspended in the sky
Lewa Ka’awela, lewa Kupoilaniua

[There] swings Ka’awela [Mercury], swings Kupoilaniua
Lewa Ha‘i aku, lewa Ha‘i mai

Ha‘i swings that way, Ha‘i swings this way
Lewa Kaha‘i, lewa Kaha’iha‘i

Kaha‘i swings, swings Kaha’iha‘i [in the Milky Way]

Lewa Kaua, ka pu’uhoku Wahilaninui
Swings Kaua, the star cluster Wahilaninui

Lewa ka pua o ka lani, Kaulua-i-ha‘imohai

Swings the flower of the heavens, Kaulua-i-ha‘imohai‘i

Lewa Puanene, ka koku ha‘i haku

Puanene swings, the star that reveals a lord

Lewa Nu‘u, lewa Kaha‘ilono

Nu‘u swings, Kaha‘ilono swings

Lewa Wainaku, lewa Ikapa’a

Wainaku [patron star of Hilo] swings, swings Ikapa‘a

Lewa Kihula, lewa Keho‘oea

Swings Kiki‘ula, swings Keho‘oea

Lewa Pouhanu‘u, lewa Ka‘ili‘ula

Pouhanu‘u swings, swings Ka-ilī-‘ula, The-red-skinned

Lewa Kapakapaka, lewa Mananalo

Swings Kapakapaka, [and the morning star) Mananalo [Jupiter or Venus]

Lewa Kona, lewa Wailea

Swings Kona, swings Wailea [patron star of Maui]

Lewa ke Auhaku, lewa Ka-maka-Unulau

Swings the Auhaku, swings the Eye-of-Unulau

Lewa Hinalani, lewa Keoea

Swings Hina-of-the-heavens, Hina-lani, swings Keoea

Lewa Ka‘aka‘a, lewa Polo‘ula
Kaʻakaʻa swings, swings Poloʻula [star of Oahu]

*Lewa Kanikaniaʻula, lewa Kauamea*

Kanikaniaʻula swings, Kauamea swings

*Lewa Kalalani, lewa Kekepue*

Swings Kalalani [of Lanai], swings [the astrologers' star] Kekepue

*Lewa Kaʻalolo, lewa Kaulana-a-ka-la*

Swings Kaʻalolo [of Niʻihau], swings the Resting-place-of-the-sun [Kaulana-a-ka-la]

*Lewa Hua, lewa 'Auʻa*

Hua swings, ‘Auʻa [Betelgeuse] swings

*Lewa Lena, lewa Lanikuhana*

Lena swings, swings Lanikuhana

*Lewa Hoʻoleia, lewa Makeaupeʻa*

Swings Hoʻoleia, swings Makeaupeʻa

*Lewa Kanihaʻalilo, lewa ʻUʻu*

Swings Kanihaʻalilo, swings ʻUʻu

*Lewa ʻAʻa, lewa ʻOlolu*

Swings Wa [Sirius], swings ʻOlolu

*Lewa Kamaio, lewa Kaulu[a]lena*

Kamaio swings, swings Kaulu[a]lena

*Lewa o Ihu-ku, lewa o Ihu-moa*

Swings Peaked-nose, swings Chicken-nose

*Lewa o Pipa, lewa Hoʻeu*
Swings Pipa, swings Ho‘eu

Lewa Maiana, lewa Kaka‘e

Swings Malana, swings Kaka‘e

Lewa Mali‘u, lewa Kaulua

Swings Mali‘u, swings Kaulua

Lewa Lanakamalama, lewa Naua

Lanakamalama swings, Naua swings

Lewa Welo, lewa Ikiiki

Welo swings, swings Ikiiki

Lewa Ka‘aona, lewa Hinaia‘ele‘ele

Ka‘aona swings, swings Hinaia‘ele‘ele

Lewa Puanakau, lewa Le‘ale‘a

Puanakau [Rigel] swings, swings Le‘ale‘a

Lewa Hikikauelia, lewa Ka‘elo

Swings Hikikauelia [Sirius of navigators], swings Ka‘elo

Lewa Kapawa, lewa Hikikaulonomeha

Swings Kapawa, swings Hikikaulonomeha [Sirius of astrologers]

Lewa Hoku‘ula, lewa Poloahilani

Swings Hoku‘ula, swings Poloahilani

Lewa Ka‘awela, lewa Hanakalanai

Swings Ka‘awela, swings Hanakalanai

Lewa Uluhut, lewa Melemele
Uliuli swings, Melemele swings [two lands of old]

*Lewa Makali'ì, lewa Na-huihui*

Swings the Pleiades, Makali'ì, swings the Cluster, na Huihui

*Lewa Kokoiki, lewa Humu*

Swings Kokoiki [Kamehameha's star], swings Humu [Altair]

*Lewa Moha'ì, lewa Kauluokaoka*

Moha'ì swings, swings Kaulu[a]okaoka

*Lewa Kukui, lewa Konamaukuku*

Kukui swings, swings Konamaukuku

*Lewa Kamalie, lewa Kamalie-mua*

Swings Kamalie, swings Kamalie the first

*Lewa Kamalie-hope*

Swings Kamalie the last

*Lewa Hina-o-na-lailena*

Swings Hina-of-the-yellow-skies, Hina-o-na-leilena

*Lewa na Hiku, lewa Hiku-kaìhi*

Swing the Seven, na Hiku [Big Dipper], swings the first of the Seven

*Lewa Hiku-alua, lewa Hiku-kolu*

The second of the Seven, the third of the Seven

*Lewa Hiku-aha, lewa Hiku-lima*

The fourth of the Seven, the fifth of the Seven

*Lewa Hiku-ono, lewa Hiku-pau*
The sixth of the Seven, the last of the Seven

Lewa Mahapili, lewa ka Huihui

Swings Mahapili, swings the Cluster

Lewa Na Kao

Swing the Darts [Kao] of Orion

Lu ka ‘ano’ano Makali‘i, ‘ano’ano ka lani

Sown was the seed of Makali‘i, seed of the heavens

Lu ka ‘ano’ano akua, he akua ka la

Sown was the seed of the gods, the sun is a god

Lu ka ‘ano’ano a Hina, he walewale o Lonomuku

Sown was the seed of Hina, an afterbirth of Lono-muku

Ka ‘ai a Hina-ia-ka-malama o Waka

The food of Hina-ia-ka-malama as Waka

I kiʻi [i]a e Wakea a Kaiuli

She was found by Wakea in the deep sea

A kai koʻakoʻa, kai ehuehu

In a sea of coral, a turbulent sea

Lana Hina-ia-ka-malama he ka

Hina-ia-ka-malama floated as a bailing gourd

Kaulia aʻe i na waʻa, kapa ia Hina-ke-ka ilaila

Was hung up in the canoes, hence called Hina-the-bailer [-ke-ka]

Lawe [i]a uka, puholuholu ia
Taken ashore, set by the fire

_Hanau ko'ako'a, hanau ka puhi_

Born were corals, born the cels

_Hanau ka inaina, hanau ka wana_

Born were the small sea urchins, the large sea urchins

_Hanau ka 'eleku, hanau ke 'a_

The blackstone was born, the volcanic stone was born

_Kapa ia Hina-halako'a ilaila_

Hence she was called Woman-from-whose-womb-come-various-forms, Hinahalakoa

_'Ono Hina i ka 'ai, ki'i o Wakea_

Hina craved food, Wakea went to fetch it

_Kukulu i ki'i a paepae_

[He] set up images on the platform

_Kukulu kala'ihi a lalani_

Set them up neatly in a row

_Ki'i Wakea moe ia Hina-kaweo'a_

Wakea as Ki'i [image] slept with Hina-ka-we'o-a

_Hanau ka moa, kau i ke kua o Wakea_

Born was the cock, perched on Wakea's back

_'Alina ka moa i ke kua o Wakea_

The cock scratched the back of Wakea

_Lili Wakea, kahilihihi_
Wakea was jealous, tried to brush it away

*Lili Wakea inaina uhuhua*

Wakea was jealous, vexed and annoyed

*Papale i ka moa lele i kaupaku*

Thrust away the cock and it flew to the ridgepole

*O ka moa i kaupaku*

The cock was on the ridgepole

*O ka moa i ka haku*

The cock was lord

*O ka ‘ano‘ano ia a Ka‘eo‘eo*

This was the seed of The-high-one

*E halakau nei i ka lewa*

Begotten in the heavens

*Ua lewa ka lani*

The heavens shook

*Ua lewa ka honua*

The earth shook

*I ka Nu‘u no*

Even to the sacred places (Beckwith, 1951 [Electronic version])

Indigenous Peoples and Global Survival

Trask (1999) observed that Native Hawaiians, like Tahitians, Kanaks, Maori, Australian Aborigines, Tibetans, Native Americans, the Maya, the Quecha, and many
other indigenous peoples, are "stewards of the earth, our mother . . . [who] offer an ancient, umbilical wisdom about how to protect and ensure her life" (p. 59). She asserted this lesson of our cultures has never been more crucial to global survival. To put the case in Western terms: biodiversity is guaranteed through human diversity. No one knows how better to care for Hawai‘i, our island home, than those of us who have lived here for thousands of years. On the other side of the world from us, no people understand the desert better than those who inhabit her. And so on and so on, throughout the magnificently varied places of the earth. Forest people know the forest; mountain people know the mountains; plains people know the plains. This is an elemental wisdom that has nearly disappeared because of industrialization, greed, and hatred of that which is wild and sensuous.

If this is our heritage, then the counter to the New World Order is not more uniformity, more conformity but more autonomy, more localized control of resources and the cultures they can maintain. Human diversity ensures biodiversity.

Unremittingly, the history of the modern period is the history of increasing conformity, paid for in genocide and ecocide. The more we are made to be the same, the more the environment we inhabit becomes the same: "backward" people forced in a "modern" (read "industrial") context can no longer care for their environment. As the people are transformed, or more likely, exterminated, their environment is progressively degraded, parts of it destroyed forever . . .

The land cannot live without the people of the land who, in turn, care for
their heritage, their mother. This is an essential wisdom of indigenous cultures and explains why, when native peoples are destroyed, destruction of the earth proceeds immediately. (pp. 59-60)

Trask’s assertion that the survival of the planet and the human species is at risk is supported by a number of recent news reports that document global warming, rising oceans, depletion of the ozone layer, toxic wastes, deforestation, loss of wilderness, mass extinction of plant and animal species, devastation of indigenous/aboriginal peoples, and the unsustainable patterns of consumption among the peoples of the industrialized world.

“Study: Humans Do Affect Climate” (2000)

The conclusions by the Intergovernmental Panel on Climate Change, the most authoritative scientific voice on global warming, is expected to unleash new controversy as scientists and governments debate the earth’s climate in the coming decade.

The report’s summary...was distributed to government officials worldwide this week and will be fine-tuned at a meeting of world government representatives early next year.

It is the first full-scale review and update of the state of climate science by the IPCC panel since 1995, when the same group concluded there is “a discernible human influence” on the earth’s climate – the so-called greenhouse effect caused by the buildup of heat-trapping chemicals in the atmosphere.

While there remain uncertainties, studies of the last five years and more sophisticated computer modeling show there is now stronger evidence for a
human influence on the climate and more certainty that made-made greenhouse gases have contributed substantially to the observed warming over the last 50 years.

Equally significant is the conclusion in the new assessment that if greenhouse emissions are not curtailed, the earth’s average surface temperature could be expected to increase substantially more than previously estimated.

The panel concluded that average global temperature increases ranging from 2.7 to as much as 11 degrees Fahrenheit can be expected by the end of this century if current trends of concentration of heat-trapping gases continue unabated in the atmosphere. (p. A5)

"Global Warming Takes Its Toll Scientists Warn" (2001)

Global warming is already having clear effects on animals, birds, glaciers and other features of the natural world, says a report out today from a U.N.-sponsored panel of scientists and other technical experts.

The evidence shows . . . that the recent rise in the Earth’s temperature has had “discernable impacts on many physical and biological systems,” the scientists wrote...

As the planet warms even more, the report says, humans, too, are likely to feel the heat. Countries in southern Africa are likely to have even less fresh water. Farming in the Midwestern United States will probably suffer. And higher sea levels and more intense cyclones are likely to displace millions of people in Asia.
A report released in January by the same panel said “most” of the warming since the 1950s is “due to the increase in greenhouse gas concentrations.”

Greenhouse gases, which have built up to unnaturally high levels in the Earth’s atmosphere, trap heat.

They include carbon dioxide, which is emitted when fossil fuels are burned, and other gases produced by human activity. (p. A1)

“North Pole Melts” (2001)

The polar ice cap at the very top of the world has melted for the first time in recorded history - further evidence that global warming may be actually occurring and already affecting climate. Visitors who reached the North Pole in mid-July reported that an ice-free patch of ocean about a mile in diameter has formed at the famed location. A similar cruise six years ago was forced to use an icebreaker to plow through an icecap six to nine feet thick at the pole. Ice surrounding the pole is now said to be so thin that penetrating sunlight is supporting the growth of plankton in the cold waters just below the surface. (p. A7)

“Melting Tundra” (2001)

U.N. [United Nations] scientists announced that global warming is not only causing the Arctic permafrost to melt at an alarming rate, but greenhouse gases previously trapped for millennia in the soil there could actually be amplifying the climate change. Scientists meeting in Nairobi at the United Nations
Environmental Program said, “Global warming may be set to accelerate as rising temperatures in the Arctic melt the permafrost, causing it to release greenhouse gases into the atmosphere.” Approximately 14 percent of the carbon stored in the world’s soil is in the Arctic. Permafrost in the polar region comprises 20 percent of the earth’s surface and has been permanently frozen for thousands of years to a depth of up to 3,000 feet. (p. A7)

“Arctic Lightning” (2000)  
The native people of the Canadian Arctic say they are now experiencing natural events previously unknown in their oral history – thunder and lightning. Electrical storms in the high Arctic are among the evidence of climate change being reported in a new study by the International Institute for Sustainable Development based in Winnipeg, Manitoba. The report is being released in conjunction with a U.N. conference on global warming being held in the Netherlands. “When I was a child, I never heard thunder or saw lightning, but in the last few years we’ve had thunder and lightning,” Rosemary Kuptana of Sachs Harbour, Northwest Territories, told the researchers. “The animals really don’t know what to do because they’ve never experienced this kind of phenomenon.” (p. A7)

“Key Area of Polar Ice Sheet Melting” (2001)  
Scientists have worried for decades that the Antarctic ice sheet was shrinking, threatening a global rise in sea level. Now, satellite studies show that about 7.5 cubic miles of ice have eroded from a key area in just eight years...
The study, which appeared Friday in the Journal Science, involved altitude measurements of the West Antarctica Ice Sheet, the smaller of two major ice sheets. It covers 740,000 square miles of the frozen continent...

Melting of the entire sheet theoretically could cause a global sea level rise of 25 to 45 feet...

Antarctica contains about 7.2 million cubic miles of ice, about 84 percent of all the glacial ice on Earth, according to the USGS [United States Geological Survey]. Melting all the Antarctica ice would cause a global sea level rise of about 240 feet. Such a rise would flood virtually all the world's coastal areas and drown many islands. (p. A17)

"Species Extinctions Accelerating Throughout World" (2000)

Some 11,046 plants and animals risk disappearing forever, according to the most comprehensive analysis of global conservation ever undertaken, the World Conservation Union's 2000 Red List of Threatened Species. The report...examined 18,000 species and subspecies around the globe.

But scientists acknowledge that even a study of this magnitude only scratches the surface. Earth is home to an estimated 14 million species – and only 1.75 million species have been documented.

Many may become extinct before they are even identified, much less assessed by scientists.

Conservationists estimate that the current extinction rate is 1,000 to 10,000 times higher than it should be under natural conditions. That means that in the
first decades of the 21st century, many creatures — from the majestic Albatross to Asian freshwater turtles — may join the ranks of the flightless Dodo bird.

The primary reason: humans. Everything from expanding cities to deforestation, agriculture and fishing pose a significant threat to the planet’s biodiversity. In the past 500 years, some 816 species have disappeared — some permanently, while others exist only in artificial settings, such as zoos.

With 11,046 more at significant risk of being confined to the history books, and 4,595 on the brink of being declared threatened, conservationists are gloomy.

“The extinction crisis that we’ve all been talking about for a long time looks as if it is fast becoming a reality,” said Craig Hilton-Taylor, of the World Conservation Union. “And it is a far more serious problem than ever anticipated.”

Since the last assessment in 1996, the number of mammals identified as critically endangered — those closest to extinction — increased from 169 to 180. The number of birds rose from 168 to 182.

According to the 2000 Red List, one in every four mammals and one in every eight birds is at risk.

The Red List is produced by the World Conservation Union’s Species Survival Commission, a network of some 7,000 species experts working in almost every country of the world. (p. A7)
“Suffering Reefs Point to World Ecological Decay, Report Claims” (2001)

Melting Arctic ice, dying frogs and the destruction of coral reefs are signs of a growing world ecological decline, Worldwatch Institute, an environment research group, said in a report today.

Worldwatch’s 275-page report said government officials should be concerned that many global ecosystems are in danger.

In addition to melting Arctic ice caused by burning fossil fuels, other environmental stresses include “the worldwide decline of many species of frogs, salamanders and other amphibia” due to pressures that range from deforestation to ozone depletion, the report said.

Amphibians are considered a “sort of barometer of Earth’s health, more sensitive to environmental stress than other organisms,” according to Worldwatch researchers.

They also said marine biologist[s] estimate that one-quarter of the coral reefs in the world’s tropical oceans were sick or dying. In some areas of the Pacific, the figure is as high as 90 percent, posing threats to nations’ income from fishing and tourism. (p. A5)

“Sunburn Victims” (2000)

Fish in the North Sea are suffering from sunburn and blistering caused by the thinning ozone layer, according to British researchers. The scientists believe that young fish, which breathe through their skin until their gills develop, are the most affected since they don’t have the scales to help deflect the increasing
harmful rays of the sun. Iain McFadzan, a research ecotoxicologist with England’s Plymouth Marine Laboratory, said, “These fish have no protection against the rays because they have never needed to evolve one until man began to influence the atmosphere.” Thinning of the ozone layer above Britain increases by about 10 percent in the spring when newly spawned fish are the most vulnerable to the sun’s harmful rays. (p. A7)

“Tiny Nation Seeks Help In Case of Rising Seas” (2000)

When you live in Tuvalu, a nation of nine coral atolls ... in the South Pacific, there’s nothing abstract about global warming or recent changes in the weather.

The government there is exploring whether to buy land in another country, in case rising seas or storms force evacuation of the 10,000-member population.

Teleke P. Lauti, Tuvalu’s assistant minister of natural resources and environment, made the long flight to Western Europe last week to beg the rest of the world to take into account the fate of his country, whose total land mass is only one-seventh that of Washington D.C.

“Our islands are very low-lying”, Lauti told delegates at the U.N. conference on climate change.

“When a cyclone hits us, there is no place to escape. We cannot climb any mountains or move away to take refuge. It is hard to describe the effects of a cyclonic storm surge when it washed right across our islands. I would not want to wish this experience on anyone.”
The role of carbon monoxide and other man-made gases in transforming the world's climate and triggering violent weather patterns is still a subject of intense debate.

But according to studies by long-range forecasters of the British Meteorological Office, there is no doubt that the Earth's atmosphere and seas have heated by an average of 1 degree Fahrenheit over the past century, or that this has led to a rise in ocean levels.

Geoff Jenkins, one of the British forecasters, said the best guess was that global temperatures would increase by another $4\frac{1}{2}$ to 8 degrees Fahrenheit in the coming century unless countries take drastic measures to halt emissions of carbon dioxide, methane and other greenhouse gases.

That temperature increase would mean a rise in the ocean level of at least 18 to 19 inches, as more of the glaciers and snow masses on land melt.

According to the government of Bangladesh, the world's most densely populated country, a 3.3 foot increase in the waters of the Bay of Bengal would flood 17.5 percent of the nation's territory and leave 17 million people without shelter.

For delegates from many nations on the front lines of climate change, the failure to reach an agreement seemed to stem from large, wealthy countries insisting on the right of their industries and automobiles to pollute, even as inhabitants of smaller, poorer countries were menaced by flood, drought, rising waters and other natural calamities.
"It gets so intense that, at times, you just want to throw something", said Yumie Crisostomo, representative of the Marshall Islands, a Pacific archipelago whose average elevation is 6 feet above sea level.

Joseph Konno, 45, a native of Chuuk, formerly Truk, in another island group, the Federated States of Micronesia, said the rising water of the Western Pacific has gobbled up 30 feet of the beach where he swam and fished as a boy.

"If people don't believe in climate change, maybe they would take a week way from their offices and come out to the Pacific," Konno said. (p. A3)

"U.S. Lifestyles Have Sweeping Effects" (2001)

You smell it in Beijing’s Beihai Park, where Chinese families line up to buy buckets of Kentucky Fried Chicken. You see it at a Venezuela Shopping mall, where Santa Claus hands candy to holiday shoppers. You hear it above the chaos of a Serbian prison riot, as inmates negotiate with their captors by cellular telephone.

On every continent, more and more people are adopting the American consumer lifestyle of convenience and abundance.

Today about 1.2 billion humans - most of them in North America, Europe, Japan and Australia - live on par with Americans, and the numbers are growing rapidly in other parts of the world.

China, with its long history of famine, now consumes almost half as much meat per capita as Americans do. In increasingly stable Latin America,
automobile ownership has doubled since 1986. The per capita Gross Domestic Product of Singapore now rivals that of the United States.

These changes are celebrated and encouraged by U.S. policy-makers who believe that free markets and consumerism can spread democracy and stability to all corners of the globe. But the fast pace of change also brings worries. Americans, only 5 percent of the world’s population, consume one-fourth of its oil. They use more cars than anybody else. They waste more food than most people in sub-Saharan Africa eat.

As the rest of the world becomes more like America, will something vital - water, oil, food - simply run out?

Ever since he wrote a book called The Population Bomb in 1968, ecologist Paul Ehrlich has argued that the American lifestyle is driving the global ecosystem to the brink of collapse.

“There is not a hope in hell of seeing 10 billion people living on this planet the way Americans do,” Ehrlich said. “I don’t think we even want to try . . .”

As more people around the world achieve the American Dream, they will consume more resources and generate more pollution.

Tropical rainforests will be laid low, wildernesses entombed under pavement. Mighty rivers like the Yangtze and the Nile, already dammed and diverted, will become even more canal-like . . . How many people will be able to
live the American way of life 50 years from now? The question is impossible to answer . . . because of one “big wild card” - global warming.

If current trends continue, the Earth’s average surface temperature will be 2.7 to 11 degrees Fahrenheit higher in 100 years, scientists said . . .

. . . a warming of 11 degrees would be catastrophic, shifting agricultural regions, threatening species with extinction and pushing tropical diseases into areas where they are currently unknown.

Glaciers would melt and ocean waters would expand, flooding heavily populated, low-lying places like Florida, the Netherlands and Bangladesh.

If that happened, food production would almost certainly decline. Hundreds of millions of people would be driven from their homes by famine, flood and drought.

Billions more would be hard pressed to maintain their current lifestyles, much less aspire to an American standard of living . . .

. . . some of the world’s greatest cities will be laid low, its most productive bread baskets and fisheries devastated . . .

Never mind Botswana and Bangladesh, Cambodia and Cameroon. In 2050, perhaps even people in the United States may not be able to live the way Americans do today. (p. B1)

Kumulipo

Ka Wa Umikumamalima

Chant Fifteen
O Haumea wahine o Nu'umea i Kukuiha'a

Haumea, woman of Nu'umea in Kukuiha'a

O Mehani, nu'u manoanoa o Kuaihealani i Paliuli

Of Mehani the impenetrable land of Kuaihealani in Paliuli

Liholiho, 'ele'ele, panopano lani 'ele

The beautiful, the dark [land], darkening the heavens

Kamehanolani, o Kameha'i-kaua

A solitude for the heavenly one, Kameha-'i-kaua [?]

Kameha'i-kaua, akua o Kauakahi

Kameha-'i-kaua, The-secluded-one-supreme-in-war, god of Kauakahi

I ke oki nu'u i ke oki lani o Haiuli

At the parting of earth, at the parting of high heaven

Ha'alele i ka houpo hahu lili punalu'a

Left the land, jealous of her husband's second mate

Kau i ka moku o Lua, o Ahu a Lua, noho i Wawau

Came to the land of Lua, to 'Ahu of Lua, lived at Wawau

Wahine akua wahine o Makea

The goddess became the wife of Makea

O Haumea wahine o Kalihi o Ko'olau

Haumea became a woman of Kalihi in Ko'olau

Noho no i Kalihi i kapa i ka lihilihi o Laumia

Lived in Kalihi on the edge of the cliff Laumilia
Komo i ka 'ulu, he 'ulu ia
Entered a growing tree, she became a breadfruit tree

O kino 'ulu, o pahu 'ulu, o lau 'ulu ia nei
A breadfruit body, a trunk and leaves she had

He lau kino o ia wahine o Haumea
Many forms had this woman Haumea

O Haumea nui aiwaiwa
Great Haumea was mysterious

I aiwaiwa no Haumea i ka noho
Mysterious was Haumea in the way she lived

Nonoho i na moʻopuna
She lived with her grandchildren

I ka moemoe i na keiki
She slept with her children

Moe keiki ia Kau[a]kahi, o Kuaimehani ka wahine
Slept with her child Kauakahi as [?] the wife Kuaimehani

Moe moʻopuna ia Kauahulihonua
Slept with her grandchild Kaua-huli-honua

O Hulihonua ka wahine
As [?] his wife Huli-honua

Moe moʻopuna ia Haloa
Slept with her grandchild Haloa
O Hina-man'oulua'e ka wahine

As [?] his wife Hinamano'oulua'e

Moe mo'opuna ia Waia, o Huhune ka wahine

Slept with her grandchild Waia as [?] his wife Huhune

Moe mo'opuna ia Hinanalo, o Haunu'u ka wahine

Slept with her grandchild Hinanalo as [?] his wife Haunu'u

Moe mo'opuna ia Nanakahili, o Haulani ka wahine

Slept with her grandchild Nanakahili as [?] his wife Haulani

Moe mo'opuna ia Wailoa, o Hikapuaneiea ka wahine

Slept with her grandchild Wailoa as [?] his wife Hikapuaneiea

Hanau o Ki'o, ike [i]a Haumea

Ki'o was born, Haumea was recognized

Ike [i]a o Haumea he pi'alu'alu

Haumea was seen to be shrunken

He konahau, he konakona

Cold and undesirable

He 'awa'awa inā ka wahine

The woman was in fact gone sour

'Awa'awahia a mulemulea

Hard to deal with and crabbed

I hainā, eu, ai'a, he wahine pi'i-keakea-e

Unsound, a fraud, half blind, a woman generations old
Ua pi‘alu ke kua, pi‘alu ke alo

Wrinkled behind, wrinkled before

Ke‘ehina ka umauma, pa hiolo Nu‘umea

Bent and grey the breast, worthless was [the one of] Nu‘u-meа [?]

Nauau papa pa umauma ʻilio ka wahine

She lived licentiously, bore children like a dog

la Ki‘o laha na li‘i

With Ki‘o came forth the chiefs

Moe ia Kamole i ka wahine o ka nahelehele

He slept with Kamole, with the woman of the woodland

Hanau o Ole ke kane o Ha‘i ka wahine

Born was Ole, Ha‘i was the wife

Pupue ke kane -- Kamahele ka wahine

Manaku -- Hikoho‘ale

Kahiko -- Kaea

Lukahakona -- Ko‘ulamaikalani

Luanu‘u -- Kawaoma‘aukele

Ki‘i -- Hinako‘ula

Hanau o ‘Ulu, hanau O Nana‘ulu

‘Ulu ke kane -- Kapunu‘u ka wahine

Nana -- Kapulani

Nanaie -- Kahaumokuleia
Nanaielani -- Hinakina‘u
Waikalani -- Kekaulilani
Kuheleimoana -- Mapu‘uaia‘a‘ala
Konohiki -- Hakaululena
Waolena -- Mahui‘e
Waolena was the man, Mahui‘e the wife
Akalana -- Hina-a-ke-ahi
Akalana was the man, Hina-of-the-fire the wife
Hanau Maui mua, hanau Maui waena
Born was Maui the first, born was Maui the middle one
Hanau Maui-kiki‘i, hanau Maui-a-ka-malo
Born was Maui-ki‘iki‘i, born was Maui of the loincloth
O ka malo o Akalana i humea
The loincloth with which Akalana girded his loins
Ho‘okauhua Hina-a-ke-ahi, hanau he moa
Hina-of-the-fire conceived, a fowl was born
He huamoa ke keiki a Hina i ho‘okauhua
The child of Hina was delivered in the shape of an egg
'A‘ohe ho‘i he moa o ka moe ana
She had not slept with a fowl
He moa ka ka hanau ana
But a fowl was born
Alala ke keiki, ninau Hina

The child chirped, Hina was puzzled

‘A‘ohe ho‘i he kanaka o ka moe ana he keiki ka

Not from sleeping with a man did this child come

He keiki aiwaiwa na Hina-a-ke-ahi

It was a strange child for Hina-of-the-fire

Ukiuki Kia‘i-loa ma laua o Kia‘i-a-ka-poko

The two guards [?] were angry, the tall and the short one

O na kaikunane ia o Hina

The brothers of Hina

O na kia‘i elua iloko o ke ana ha

The two guards within the cave

Paio hakā Maui, hina ua kia‘i

Maui fought, those guards fell

Kahe ka wai ‘ula i ka lae o Maui

Red blood flowed from the brow [?] of Maui

O ka ua mua ia a Maui

That was Maui’s first strife

Ki‘i i ka pu ‘awa hiwa a Kane ma laua o Kanaloa

He fetched the bunch of black kava of Kane and Kanaloa

O ka ua alua ia a Maui

That was the second strife of Maui
O ka ua akolu ke ku'eku'e o ka 'ahu'awa
The third strife was the quarrel over the kava strainer

O ka ua aha o ka 'ohe a Kane ma laua o Kanaloa
The fourth strife was for the bamboo of Kane and Kanaloa

O ka ua alima o ka paehumu[?]
The fifth strife was over the temple inclosure for images [?]

O ka ua aono o ka anu'u
The sixth strife was over the prayer tower in the heiau [?]

Nu[n]u Maui, ninau i ka makuakane
Maui reflected, asked who was his father

Ho'ole Hina. "A'ole au makua
Hina denied: "You have no father

O ka malo o Kalana o ka makuia"
The loincloth of Kalana, that was your father"

'Ono i ka i'a na Hina-a-ke-ahi
Hina-of-the-fire longed for fish

A' o i ka lawai'a, kena Hina-a-ke-ahi
He learned to fish, Hina sent him

"E ki'i oe i ko makuakane
"Go get [it] of your parent

Aia ilaila ke aho, ka makau
There is the line, the hook
O Manai-a-ka-lani o ka makau ia
Manai-a-ka-lani, that is the hook

O ka lou [a]na o na moku e hui ka moana kahiko"
For drawing together the lands of old ocean"

Ki‘i [a]na ka `ala‘e nui a Hina
He seized the great mudhen of Hina

Ke kaikuahine manu
The sister bird

O ka ua ahiku [o] na ua a Maui
That was the seventh strife of Maui

O ke kupua e‘u nana i ho‘olou
He hooked the mischievous shape-shifter

Ke ‘a, ka waha, ka opina o Pimoe
The jaw of Pimoe as it snapped open

O ka i‘a ‘Aimoku e halulu ai ka moana
The lordly fish that shouts over the ocean

Lilo Pimoe moe i kaina a Maui
Pimoe crouched in the presence of Maui

Ulu aloha o Mahanaulu‘ehu
Love grew for Mahana-ulu-‘ehu

O kama a Pimoe
Child of Pimoe
Lawena uka ai Maui i na i'a koe ka pe'wa

Maui drew them (?) ashore and ate all but the tailfin

I ho'ohalulu a'e Kane ma laua o Kanaloa

Kane and Kanaloa were shaken from their foundation

O ka ua a hikilele 'iwa a Maui

By the ninth strife of Maui

Ola Pimoe ma ka pe'wa

Pimoe "lived through the tailfin"

Ola Mahanaulu'ehu ma ka hi'u

Mahana-ulu-'ehu "lived through the tail"

Lilo Hina-ke-ka ia Pe'ape'a

Hina-ke-ka was abducted by Pe'ape'a

O ke akua pe'ape'a o Pe'ape'a

Pe'ape'a, god of the octopus family

O ka ua ho'olawa ia a Maui

That was Maui's last strife

I waluhia ka maka o Pe'ape'a-makawalu

He scratched out the eyes of the eight-eyed Pe'ape'a

Kikeke ka ua ia Moemoe

The strife ended with Moemoe

Kilika ke kaua a Maui i ka La

Everyone knows about the battle of Maui with the sun
I kipuka ‘ahele a Maui

With the loop of Maui’s snaring-rope

Lilo makali‘i i ka La

Winter [-?] became the sun’s

Lilo ke kau ia Maui

Summer became Maui’s

Inu i ka wailena ma ke kuna

He drank the yellow water to the dregs [-?]

O Kane ma laua o Kanaloa

Of Kane and Kanaloa

O kaua i ka ho‘upa‘upa

He strove with trickery

Puni Hawai‘i, puni Maui

Around Hawai‘i, around Maui

Puni Kauai, puni Oahu

Around Kauai, around Oahu

I Kahulu‘u ka ewe i Waikane ka piko

At Kahulu‘u was the afterbirth [deposited], at Waikane the navel cord

Ha‘ule i Hakipu‘u i Kualoa

He died at Hakipu‘u in Kualoa

O Maui-a-ka-malo

Maui-of-the-loincloth
O ka ho 'okala kupua o ka moku

The lawless shape-shifter of the island

He moku--no

A chief indeed (Beckwith, 1951 [Electronic version])

The Testimony of Chief Sealth/"Deadwood, South Dakota"

In the anthology The Indigenous Voice: Visions and Realities, editors Roger Moody (1988) writes

The Testimony of Chief Sealth (usually called Seattle) has probably become the most quoted single statement by any native American. Although it tends not to feature in early anthologies of American Indian oratory, it now has a secure place in numerous small-press editions, on calendars, postcards, greetings cards and posters. It is not hard to see why: in his rounded condemnation of white urban society and evocation of a holist, environmentally sacrosanct native alternative, Sealth crystallises the fears and yearnings of the new "green" movement like none other. But the historical context of the Declaration is equally important: Sealth was welcoming the whites to his native Duwamish country (now in Washington state) at a tribal assembly held in 1854 to prepare for the signing of the Treaties. By the time of his death in 1866, Sealth had converted to christianity.

The Great Chief in Washington sends word that he wishes to buy our land.
The Great Chief also sends us words of friendship and good will. This is kind of him, since we know he has little need of our friendship in return.

But we will consider your offer. for we know that if we do not sell, the white man may come with guns and take our land.

How can you buy or sell the sky, the warmth of the land?

This idea is strange to us.

If we do not own the freshness of the air and the sparkle of the water how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

The white man's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth, for it is the mother of the red man. We are part of the earth and it is part of us.

The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the
juices in the meadows, the body heat of the pony, and man
– all belong to the same family. So, when the Great Chief
in Washington sends word that he wishes to buy our land,
he asks much of us.

The Great Chief sends word he will reserve us a place so
that we can live comfortably to ourselves. He will be our
father and we will be his children.

So we will consider your offer to buy our land. But it will
not be easy. For this land is sacred to us.

This shining waters that moves in our streams and rivers is
not just water, but the blood of our ancestors. If we sell you
land you must remember that it is sacred and you must
teach your children that it is sacred and that each ghostly
reflection in the clear water of the lakes tells of events and
memories in the life of my people. The water's murmur is
the voice of my father's father.

The rivers are our brothers, they quench our thirst. The
rivers carry our canoes and feed our children. If we sell you
our land, you must remember, and teach your children, that
the rivers are our brothers – and yours, and you must
henceforth give the rivers the kindness you would give any
brother.
The red man has always retreated before the advancing white man, as the mist of the mountains runs before the morning sun. But the ashes of our fathers are sacred. Their graves are holy ground, and so these hills, these trees, this portion of the earth is consecrated to us. We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his father's graves behind, and he does not care. He kidnaps the earth from his children, he does not care. His fathers' graves and his children's birthright are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways. The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is a savage and does not understand.
There is no quiet place in the white man's cities. No place to hear the unfurling of leaves in spring, or the rustle of an insect's wings. But perhaps it is because I am a savage and I do not understand. The clatter only seems to insult the ears. And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around the pond at night. I am a red man and do not understand.

The Indian prefers the soft sound of the wind darting over the face of a pond, and the smell of the wind itself, cleaned by a midday rain, or scented with the piñon pine.

The air is precious to the red man, for all things share the same breath - the beast, the tree, the man, they all share the same breath. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. And if we sell you our land, you must keep it apart and sacred, as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.
So we will consider your offer to buy our land. If we decide to accept, I will make one condition: The white man must treat the beasts of this land as his brothers.

I am a savage and I do not understand any other way. I have seen a thousand rotting buffaloes on the prairie left by the white man who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive.

What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of your grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we taught our children, that the earth is our mother. Whatever befalls the earth befalls the sons of the earth. If men spit upon the ground, they spit upon themselves!

This we know: the earth does not belong to man; man belongs to the earth. This we know. All things are
connected like the blood which connects one family. All things are connected.

Whatever befalls the earth befalls the sons of the earth.

Man does not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.

But we will consider your offer to go to the reservation you have for my people. We will live apart, and in peace. It matters little where we spend the rest of our days. Our children have seen their fathers humbled in defeat. Our warriors have felt shame, and after defeat they turn their days in idleness and contaminate their bodies with sweet foods and strong drink. It matters little where we spend the rest of our days. They are not many. A few more hours, a few more winters, and none of the children of the great tribes that once lived on this earth or that roam now in small bands in the woods will be left to mourn the graves of a people once as powerful and hopeful as yours. But why should I mourn the passing of my people? Tribes are made of men, nothing more. Men come and go, like the waves of the sea.

Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common
destiny. We may be brothers after all; we shall see. One thing we know, which the white man may one day discover – our God is the same God. You may think now that you own Him, as you wish to own our land, but you cannot. He is the God of man and His compassion is equal for the red man and the white. This earth is precious to Him, and to harm the earth is to heap contempt on the Creator. The whites too shall pass. Perhaps sooner than all the other tribes. Continue to contaminate your bed, and you will one night suffocate in your own waste.

But in your perishing you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the wild horses are tamed, the secret corners of the forest heavy with scent of many men, and the view of the ripe hills blotted by talking wires.

Where is the thicket? Gone. Where is the eagle? Gone. And what is it to say goodbye to the swift pony and the hunt? The end of living and the beginning of survival.
So we will consider your offer to buy our land. If we agree it will be to secure the reservation you have promised. there, perhaps, we may live out our brief days as we wish. When the last red man has vanished from this earth, and his memory is only the shadow of a cloud moving across the prairie, those shores and forests will still hold the spirits of my people. For they love this earth as the new-born loves its mothers' heartbeat. So if we sell you our land, love it as we've loved it. Care for it as we've cared for it. Hold in your mind the memory of the land as it is when you take it. And with all your strength, with all your mind, with all your heart, preserve it for your children and love it... as God loves us all.

One thing we know. Our God is the same God. This earth is precious to Him. Even the white man cannot be exempt from the common destiny. We may be brothers after all.

We shall see. (pp. 41-50)

"Deadwood, South Dakota"

Well, the good times scratched a laugh from the lungs of the young men

In a Deadwood saloon, South Dakota afternoon.

And the old ones by the door with their heads on their chests, they told lies about whiskey on a woman's breath.
Yes, and some tell the story of young Mickey Free,
Who lost an eye to a buck deer in the Tongue River Valley.
Oh, and some tell the story of California Joe,
Who sent word through the Black Hills there was a mountain of gold.
And the gold it lay cold in their pockets,
And the sun she sets down on the trees,
And they all thank the Lord for the land that they live in
Where the white man does as he pleases.
Some flat-shoed fool from the East comes a-runnin'
With some news that he'd read in some St. Joseph paper.
And it was “Drinks all around” ’cause the news he was tellin’ was the one they called Crazy has been caught and been dealt with.
And the Easterner, he read the news from the paper,
And the old ones moved closer so’s they could hear better.
“Well it says here that Crazy Horse was killed while trying to escape, and that was some time last September, it don’t give the exact date.”
And the gold it lay cold in their pockets,
And the sun she sets down on the trees,
And they all thank the Lord for that they live in
Where the white man does as he pleases,
Then the talk turned back to whiskey and women
And cold nights on the plains, Lord, and fightin' them Indians.
And the Easterner, he says he'll have one more 'fore he goes.
He gives the paper to the Crow boy who sweeps up the floor.
And the gold it lay cold in their pockets,
And the sun she sets down on the trees,
And they all thank the Lord for that they live in,
Where the white man does as he pleases,
Where the white man does as he pleases,
As he wants to, as he pleases. (Taylor, 1993)

Kumulipo

*Ka Wa Umikumamalima*

Chant Sixteen

*Maui ke kane -- Hinakealohaila ka wahine*

Maui-son-of-Kalana was the man, Hina-kealohaila the wife

*Nanamaoa -- Hinakapa 'ikua*

*Kula 'i -- Hinaho 'opa 'ia*

*Nanakua 'e -- Keaukuhonua*

*Kapawa -- Kukuluhiokalani*

*Heleipawa -- Ko 'oko 'okumaikalani*

*Hulumalailena -- Hinamaikalani*
Hulu-at-[the]-yellow-sky was the man, Hina-from-the-heavens the wife

‘Atikanaka -- Hina ‘aiakamalama

‘Ai-kanaka was the man, Hina-of-the-moon the wife

Hanau o Punaimua, o Hema, o Puna i muli

Born was Puna-the-first, born was Hema, born was Puna-the-last

‘Aha‘i Hema i ke apuela o Luamahaheau

Born was Kaha‘i the great to Hema, Hina-ulu-‘ohi‘a was the wife

Hanau Kaha ‘i-nui-a-Hema -- Hinaulu ‘ohi‘a

Hema went after the birthgifts for the wife [?]

Wahieloa ke kane -- Ho‘olaukahi li ka wahine

Wahieloa was the man, Ho‘olaukahi the wife

Laka -- Hikawaolena

Laka was the man, Hikawainui the wife

Luanu‘u -- Kapokulei‘ula

Kamea -- Popomaile

Pohukaina -- Huahuakapolei

Hua -- Hikiiluna

Paunuikaikeanaina -- Manokaliilani

Huanuikeala‘ia ‘ila‘ikai -- Kapoea

Paunuikuakaolokea -- Kapuho‘okia

Haho -- Kauwilat‘anapu

Palena -- Hikawainui
Palena was the man, Hikawainui the wife

Hanau Hanala‘unui, hanau Hanala‘aiki

Born was Hanala‘a-nui, born was Hanala‘a-iki

Hanala‘aiki ke kane -- Kapukapu ka wahine

Hanala‘aiki was the man

Mauiloa -- Kauhua

Alau -- Moeikeana

Kanunokokuheli 'i -- Keikauhale

Lonomai -- Kolu

Wakalana -- Kawai

‘Alo -- Puia

Kaheka -- Ma‘ilou

Mapuleo -- Kama‘eokalani

Paukei -- Pa‘inale‘a

Luakoa ke kane -- Hina‘apo‘apo ka wahine

Kuhimau -- Kaumana

Kamaluohua -- Kapu

Lo‘e -- Waoha‘akuno

Kahokuohua -- Hikakauwila

Kaka‘e -- Kapohanaupuni

Kaulahea -- Kapohauola,

Kahekili -- Hauanuhoni‘ala
Kahekili [the first] was the man, Hauanuihoni’ala was the wife

Hanau o Kawauka’ohele, o Kelea-nui-noho-ana-‘api‘api, he wahine

Born was Kawauka’ohele and [his sister] Kelea-nui-noho-ana-‘api‘api [“Keleaswimming-like-a-fish”]

Noho [Kelea] ia Kalamakua

She [Kelea] lived as a wife to Kalamakua

Hanau La‘ielohelohe, noho ia Pi‘ilani, [hanau Pi‘ikea]

Born was La‘ie-lohelohe, [she] lived with Pi‘ilani, Pi‘ikea was born

O Pi‘ikea noho ia ‘Umt, [hanau] o Kumalae-nui-a-Umi

Pi‘ikea lived with ‘Umi, Kumalae-nui-a-‘Umi [was born]

Nona ka Pali haili kauwa

His was the slave-destroying cliff

Kumalaenui-a-‘Umi ke kane, o Kumunuipuawale ka wahine

Kumulae-nui-a-‘Umi was the man, Kumu-nui-puawale the wife

Makua ke kane, ka wohi kukahi o ka moku

Makua was the man, standing first of wohi rank on the island

Kapohelemai ka wahine, he wohi ali‘i kapu, ka ho‘ano

Kapo-hele-mai was the wife, a taboo wohi chiefess, the sacred one

O ‘I, ia ‘I ka moku, ka haina kanaka

‘I, to ‘I is the chiefship, the right to offer human sacrifice

Ke kaulana ‘aina i Pakini

The ruler over the land section of Pakini
Ka 'ōhi'a ko, ke ku'ina o ka moku o Hawai'i

With the right to cut down 'ōhi'a wood for images, the protector of the island of Hawai'i

Ia Ahu, ia Ahu-a-'I, ia Lono

To Ahu, Ahu son of 'I, to Lono

Ia Lono-i-ka-makahiki ho 'i

To Lono-i-ka-makahiki (Beckwith, 1951 [Electronic version])
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