READING, NAMING, AND CHANGING THE WORLD:

YOUTH PARTICIPATORY ACTION RESEARCH IN A HAWAIʻI SCHOOL

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DEDICATION

This dissertation is dedicated to my godchildren—Noa, Jordan, Kalyani Cynthia (KC), and Eliana. May you all never forget that you are loved, valued, and are all going to make great things happen one day.

It is also dedicated to my mom, Lourdes, who was unable to finish her Ph.D. in Education because she became pregnant with me. This degree is for both of us!

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ABSTRACT

This dissertation documented and analyzed the impact of a Youth Participatory Action Research project on the identity and agency of students and teachers in an urban Honolulu high school. The study was conducted over the course of a school year and included a doctoral student, a high school English Language Arts teacher, and ten students who were English Language Learners (ELL) as the researcher/participants. Results from this analysis were reported in three parts: (1) the impact of YPAR on the identity of the teachers and students; (2) the impact of YPAR on the agency of the teachers and students; (3) the relationship between identity and agency; (4) the impact of YPAR to challenge structures like settler colonialism, heteropatriarchy, and white supremacy. Recommendations for the teaching of YPAR in an ELL classroom within the unique context of Hawaiʻi and its implications for the impacts of YPAR resulted in the development of a Pedagogy of Solidarity that would allow for radical possibilites in education.

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CHAPTER 1: INTRODUCTION

My Story

I grew up in the Excelsior District of San Francisco—a working-class community primarily comprised of multi-generational immigrant families of color in the Southeast corner of the city. At the time, it was the district with the highest population of Filipina/o/x[1] American residents and the site of all the public schools with large concentrations of Filipina/o/x Americans. Growing up in the Excelsior, I loved my community and the people in it. I never saw my neighborhood as a "bad place," even after my parents and I moved out and into a suburban community. Unbeknownst to me at the time, my parents had primarily moved to the suburbs so that I would not go to the same local public high school that my cousins had attended. They hoped that I would not face the same issues and experiences that they had witnessed my cousins go through such as experiencing violence, exposure to drugs, and other social toxins.

Although I never saw the Excelsior in a negative light, I was taught that success meant getting a good job and moving out of the community into the suburbs. As I grew older, I received more messages from my family and others that reflected this deficit thinking[2] about the

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[1] I am using the terms Filipina/o/x and Filipina/o/x American to resist some of the heteropatriarchal norms introduced through Spanish colonialism in the Philippines. The Philippines is home to over 180 languages of which Filipino, mainly based off of Tagalog, is the national language. Primarily a non-gendered language, Tagalog does not mark differences in gender using a and o. However, Spanish loan words, such as Filipino, use this gender distinction. This distinction marks the colonial construction of a gender binary that ascribes particular roles and ideologies to what is feminine and masculine. This binary did not exist prior to Western contact but was imposed upon everything and everyone during the colonial process in the Philippines. Additionally, scholars have built off the Latinx discourse (de Onis, 2017) and have started using the term Filipinx to challenge the discourse on Filipina/o identity that erases the existence of individuals that do not conform to a gender binary.

[2] Deficit thinking and the subsequent model is a theory created to justify differences in educational attainment between white students and students of other ethnic groups—particularly

Excelsior. I was presented with a model of success built upon the idea that our community was "bad" and a place meant to be escaped or outgrown to achieve success. Although I still saw myself as part of the Excelsior community, I was discouraged from seeing the value of my experiences in the Excelsior, nor was I encouraged to believe in my potential to contribute or have an effect on the community.

It was not until 2008 when I became involved in a community service learning (CSL) project during my undergraduate studies that I saw my potential to return to the Excelsior and have an impact on the community that raised me. One of my Ethnic Studies classes that I enrolled in required students to teach in a public school classroom. It was very empowering to be in a high school classroom with students that I could identify with. I was so moved by the experience that I joined a community organization with an educational pipeline, called Pin@y Educational Partnerships (PEP), that allowed university students to teach K-community college students in San Francisco schools with large Filipina/o/x populations.

Through this program, I taught Filipina/o/x American history and Ethnic Studies at the same high school in the Excelsior that my cousins had attended and where my parents had refused to allow me to enroll. I gained a sense of myself as a scholar and as a contributing member of a community with a sense of agency to dream beyond what I had previously thought possible. In my last few years with PEP, I participated in three different Youth Participatory Action Research (YPAR) projects and two different Teacher Participatory Action Research (TPAR) projects where I was able to witness and understand the potential impact of these types

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Black and Latina/o. In this discourse, the impetus for the gap is placed on the students' family, culture, and community while completely ignoring any of the structural and systemic barriers that are engrained within the apparatus of schooling (Harry & Klinger, 2007; Solorzano & Yosso, 2001).

of projects on both students and teachers. Unlike CSL projects, which are often driven by local organizations who partner with universities in order to acquire volunteers who are able to help with various community projects while also receiving school credits (many of these volunteers are not from the communities that they are serving), YPAR & TPAR projects involve the stakeholders within the community (youth from the community in the case of YPAR) who seek to develop and implement an action to address a problem that they have chosen themselves. While CSL often brings in people from the outside to assist in community development projects, YPAR seeks to empower youth from within the community to make the changes that they consider necessary for their success.

Youth Participatory Action Research (YPAR) is a project where youth, with the help of adults, become researchers and agents of change by creating and implementing a plan of action to address an issue that directly impacts their lives and community. The YPAR projects that I have participated in have always been a 5-step process: (1) identify the problem; (2) analyze the problem; (3) create a plan of action; (4) implement the plan of action; and (5) reflect on the project and its impact on the students and their community. It is a method that allows youth to become “critical action researchers.” It allows youth to develop “a positive youth identity, develops critical consciousness and empathy for the struggles of others, and engages youth in social justice activities informed by students’ lived experiences” (Tintiangco-Cubales et al., 2014, p. 12). YPAR stems from Participatory Action Research (PAR), but it also incorporates key principles of critical pedagogy in which the youth themselves are at the forefront of the research. Students not only collectively examine an issue that directly affects them and their community, but they also implement an action plan to address that issue. It is through their interrogation and analysis of a social problem relevant to their lives that they begin to “read their

hood" to ultimately "transform their hood" (Tintiangco-Cubales et al., 2014, p. 12). YPAR allows students to challenge traditional research paradigms. Students develop their critical consciousness and decentralize the power dynamic in research through questioning objectivity and the relationship between researcher-researched. Besides, YPAR also incorporates Ethnic Studies principles of self-determination, agency, social justice, equity, healing, and love. YPAR allows students to connect their education and lived experiences to address problems in their communities. Through YPAR, students learn to become critically conscious because they have an opportunity to see themselves as knowledgeable, intellectual, capable, and empowered (Ginwright and Cammarota, 2007).

I witnessed students with some of the toughest shells—the angriest and traumatized—begin to let down their guard as YPAR helps students start processing the way that multiple forms of oppression manifest themselves in their everyday lives. Students allow themselves to change and be more vulnerable because they are empowered with the knowledge that they have the potential to impact and alter those multiple oppressions, which they had previously been led to believe was out of their grasp.

Experiencing PEP's unique combination of Ethnic Studies with YPAR projects was a catalyst in my life. While I was in PEP's teaching pipeline and my Master's program, I gained the language to articulate my frustration with the world. Were it not for my parents' decision to leave our neighborhood; I would have gone to the same school that my students were currently in and that my cousins had gone too. I would have most likely tacitly accepted the false notion that conditions are the way they are because that is the natural order of things.

Even though I ended up going to a much better funded and higher ranked suburban high school, I was still fed the same messages. However, I was given more tools to navigate a world

that looked vastly different from the one I came from. Despite this, I was frustrated and angry because I could recognize multiple forms of oppression on a daily basis, but I felt like I could not articulate that frustration in a way where I could be authentically heard. Instead, I often felt like I was viewed as an angry brown man who was too easily triggered. I grew up seeing myself as stupid and would have never described myself as an academic or researcher. Working in my classroom and seeing my students transform—knowing that I was a part of that transformation—gave me a new sense of hope for myself. Being able to read and name the world (Freire, 1970, p. 88) is a vital tool for young people—especially working class, youth of color (or anyone else from outside the norm of the dominant class). For me, the importance of YPAR in schools is not just as a method of instruction, but as a tool for healing and survivance[3] (Goodyear-Kaʻōpua, 2013).

Why YPAR in Hawaiʻi Matters to Me.

Most recently I have been teaching Filipino language at the University of Hawaiʻi at Mānoa where the majority of my students are Filipina/o/x and come mainly from either the neighborhoods of ʻEwa, Waipahu, or Kalihi. I routinely assign journal prompts as part of my curriculum and one of them is on their community. When I give this assignment, I leave the definition of community open and ask students to choose a community that they feel is important to them. This can include their physial neighborhood, their ethnic community, their gender, a

[3] Goodyear-Kaopua (2013) describes survivance as "a term which emphasizes 'renewal and continuity into the future' rather than loss and mere survival 'through welcoming unpredictable cultural reorientations.' As Vizenor writes, 'Survivance is the continuance of stories, not a mere reaction, however pertinent" (xii). While Goodyear describes this term in regards to the continuation of Native Hawaiian epistemologies and cultural practices against the constant process of erasure by the dominant settler colonial system, I see this term as also being important for other communities of color who, although technically settlers on Kānaka ʻOʻiwi ʻāina, also experience forms of erasure due to hegemonic structures that aim to assimilate ethnic minorities into conforming to a white heteropatriarchal Christian paradigm

political organization, a religious affiliation, their high school (since high school affiliation is particularly significant in Hawaiʻi), their college or major or a campus organization, a sports team, or any other potential community they may define for themselves. I ask them to reflect on the following four questions and briefly write about each: what is your community; what is the wealth/value[4] of your community; what are the needs and issues of your community; and what are your dreams for your community? Whenever I give this assignment, I find that the majority of my students that are from Kalihi choose to write about Kalihi and what it means to them. There is a lot of love and pride in their journals for the place that they call home. Many people both from Kalihi as well as from outside of Kalihi love that particular ʻahupuaʻa[5], but they also internalize a lot of the stereotypes about their place. For instance, my students' journals, they all consistently also mention all the stigmas and stereotypes associated with Kalihi (poverty, violence, drugs, gangs, public housing, and crime). Some of their answers remind me of my previous thinking when they reflect the tacit acceptance of the status quo because they describe what others explained to them as "that's just the way it is because that's how it has always been." This construction of "how it has always been" and the complacency[6] around social change serve to reinforce the status quo.

Furthermore, in 2014, I worked with some high school students from a school in Kalihi and, when asked about their community, their answers were also very similar. Kalihi was a place

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[4] I also ask the to define what they mean by wealth and value as wealth does not necessarily have to be measured in monetary value.
[5] A term in ʻōlelo Hawaiʻi (Hawaiian language) for a traditional land division that runs from mountain to ocean.
[6] These students have already acquired some social mobility having "made it" into U.H. Månoa, the largest university and only R-1 institution in the state. This sense of having achieved some mobility along with the acceptance of meritocracy (Giroux, 2012**;** Akom, 2009; DeCuir & Dixson, 2004**;** Ladson-Billings & Tate IV, 1995) results in complacency around certain issues as being part of the natural order or a result others' inability (sic laziness) to do better.

that was home, as well as a place space where they wanted to see positive change, but were not able to articulate how they could facilitate that change. Their notion of community change was about going outside to find resources, but this ignored the fact that there already were numerous resources within the community that were not necessarily valued by the dominant society (Mahi, 2013; Yosso, 2005). While they often described the community as not being as bad as outsiders say, not once did they write about what positive changes they saw happening there—of which there were many I can attest to. In spaces such as Hoʻoulu ʻĀina[7], people are speaking to this and they are offering a radical envisioning of previously impossible futures. YPAR is one way that youth can get more involved in spaces such as this where this radical imagining is happening.

Background and Context of Problem

Haunani-Kay Trask (1993) describes "Modern Hawaiʻi, like its colonial parent the United States, [as] a settler society; that is, Hawaiʻi is a society in which the indigenous culture and people have been murdered, suppressed, or marginalized for the benefit of settlers who now dominate our islands" (p.25). Beyer (2007) argues that from the period prior to the overthrow, the purpose of education in Hawaiʻi was intentionally created to prepare young Hawaiian men for labor that would benefit the haole controlled economic system (sic capitalism) as well as groom them for American citizenship which would by default meant stripping them of their agency and sovereignty. Benham & Heck (1998) further assert that Territorial Hawaiʻi's school policies were informed by business and government policies that privileged the primarily white business elites resulting in a schooling system that was "a primary method through which

[7] Hoʻoulu ʻĀina is a 100 acre community space located in the back of Kalihi Valley and managed by Kōkua Kalihi Valley (KKV) since 2004. The space is described as a "welcoming place of refuge" dedicated to cultural education and community transformation for people of all cultures based on the principle that "the health of the land and the health of the people are one."

advantage was attained and maintained" (p. 21). These descriptions of the purpose of education in Hawaiʻi are a prime example of a settler colonial project that seeks to disenfranchise the Indigenous population for the benefit of the settler economy. While the United States was staking its claim over the Hawaiian Kingdom, it was also setting its sights on other islands in the Pacific and would eventually colonize the Philippines, Guam, the Mariana Islands, American Samoa, and other islands in the region now called Micronesia (Gonzalez, 2013; Godinet & Vakalahi, H., 2008; Watras, 2007; Cassels, 2006; Kaomea, 2005; Strobel, 2001). Many people from these different groups have migrated to Hawaiʻi due to economic, social and political disenfranchisement that results from American imperialism in their homelands. While they may not be indigenous to the Hawaiian Islands, they face multiple forms of oppression and related oppression under the dominant settler state.

As a result, Kānaka ʻOiwi, Filipina/o/x, and Pacific Islander youth are disproportionately overrepresented in the juvenile justice system in Hawaiʻi –especially on the island of Oʻahu. (Office of Hawaiian Affairs, 2014; Justice Policy Institute, 2010; Prison Policy Initiative, 2010; Godinet & Vakalahi, 2008). Godinet & Vakalahi (2008) describe identification with community—both good and bad—in combination with a sense of hopelessness and defeat that result in negative behaviors that lead youth into the juvenile justice system. While Godinet & Vakalahi name this phenomenon, they do not use deficit theory or their cultures to blame youth but instead look at how structural racism and inequality (under-education, poverty, exploitation, discrimination, racism, differential treatment) converge to create the conditions for this reality in their community. They challenge the theory of meritocracy and bootstrap models (Giroux, 2012; Akom, 2009; DeCuir & Dixson, 2004; Ladson-Billings & Tate, 1995) that are perpetuated by neoliberal education reforms (Giroux, 2012), which promote the idea that it is solely the

individual that is responsible for their educational attainment and social mobility while the role of structured and systemic oppression is entirely ignored (DeLissovoy, 2012; Duncan-Andrade & Morrell, 2008; Noguera, 2008; Anyon, 1997).

One way that this construct of meritocracy plays out for Kānaka ʻOiwi, Pacific Islander, and Filipina/o/x youth is through the internalization of deficit theories about particular communities (Desai & Corbin, 2018). Often these students develop a negative association with their community due to hegemonic constructions of what is expected of a person of color in communities like Kalihi (Desai & Corbin, 2018; Galacgac, 2012; Llantero, 2012; Magday, 2012).

Statement of the Problem

Dawn Mahi (2013) in the journal, Reclaiming Children and Youth, describes many youth in Kalihi as "disconnected from both homeland and home, ashamed of their origins as well as their zip code...the most dense and diverse community in the state, one of the areas with the lowest income" (p. 50). She portrays a community where systemic and structural racism—rooted in a settler colonial paradigm that is founded upon the systems of heteropatriarchy and white supremacy—places the blame on the individuals and their culture. Mahi is describing how these youth internalize these colonial narratives of cultural deficits[8] that the individual while ignoring structural barriers that prevent upward social mobility for marginalized communities. This blame renders youth to feel powerless to make a change. Mahi (2013) further articulates the deficit

[8] Although these deficit models are connected to exclusionary practices based on race, class, linguistic, and other hierarchies, I use the term colonial narratives of cultural deficits because I understand these concepts as being implanted in Hawaiʻi via the American colonial experience particularly through the Territorial and State plantation economies, labor practices, immigration policies and other laws, as well as through schooling practices that perpetuate social stratification and colonial agendas.

narrative that argues, “if Kalihi kids just worked harder, tried harder, made better choices, spoke proper English, or were simply more successful, the community would be a better place” (p. 51). This narrative ignores the multiple forms of wealth or capital that are inherent and endemic to these various communities within Kalihi (Yosso, 2005). Kalihi is wealthy in naural resources as can be seen in the lush vegetation and forests that abound in the back of the valley—a perfect location to grow food allowing for greater food sovereignty[9] in Hawai'i. Additionally, Kalihi is home to multiple multilingual communities whose varied epistemologies, experiences, and cultural knowledges are assets. In many ways, Kalihi may have much more cultural wealth than some other more affluent areas on O'ahu.

Critical theorists advocate that school ought to model the practice of education as freedom (hooks, 2003). Learning occurs within the classroom and goes beyond the school to challenge the dominant paradigms internalized and perpetuated by the families and communities that the students come from in the pursuit of positive outcomes. Schooling needs to be a space where humanization allows for the development of a critical consciousness that embraces multiple modes of self and community empowerment (Darder, 2012; Giroux, 1988; Freire, 1970). Students should feel empowered to challenge hegemonic assumptions of the hidden curriculum to value their communities (Tintiangco-Cubales et. all, 2014; Goodyear-Kaʻōpua, 2013; Sleeter, 2011; Yosso, 2005)

For me. colonialism has ever been merely a historical moment. Instead, it affects my everyday interactions, my experiences, my family, my mind, and even my body. I do not just see this in myself but also in my family, my friends, my students, and in the community. An example of this can be seen in the population demographics of the Hawaiʻi Department of Education

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(HIDOE). The population breakdown is: Kānaka ʻŌiwi 26%; Filipino 22%; Micronesian 4.5 %; and Samoan 3.5%. Overall, these students, who all have historical or current experiences with direct U.S. colonial occupation of their ancestral homelands, comprise 56% of all students in Hawaiʻi public schools. According to Halagao (2017b) these populations had lower achievement on the Strive HI report than other large groups such as White, Japanese, and Latina/o/x. There may be many factors that affect the academic achievement and performance of these students, but I see colonialism and the way it can affect identity and agency as one of the major factors. Additionally, students from these aforementioned communities comprise over 90% of the population of the main public high school that serves Kalihi.

Prior to coming to Hawaiʻi, I solely understood my relationship to colonialism through the way it impacts my Filipino/x identity and experiences. Coming here definitely challenged and expanded my understanding of colonialism and how my relationship to other colonized peoples can vary according to location. Saranillo (2010a) argues that "within an ever-growing system reliant on imperial accumulation and Native dispossession since its very inception, American liberation and exploitation are two sides of the same coin. Perhaps until we become multilingual in each other's histories, we will continue to renew a system of imperial violence and capitalist exploitation" (p. 304). I see YPAR as a potential tool to help different groups collaborate to collectively achieve our goals for the success and wellbeing of ourselves, our families, and our communities in ways that allow us all to succeed.

Purpose

The purpose of this case study was to examine and describe the impact that YPAR projects can have on a teacher and their students in Kia'āina[10] High School a high school located in a working class community in O‘ahu, Hawai‘i. A central aim of this study was to examine teacher and student understandings of their identities and perceptions of their agency in the classroom, school, and broader community. I will be using discursive identity theory to understand how student and teacher identities and agency are shaped through the process of YPAR. Merriam (1998) states that a case study strives to get a profound analysis of the particular phenomenon being studied. This study analyzed the impact of YPAR projects had on radical possibilities to dismantle and unsettle hegemonic structures in Hawai‘i’s settler colonial landscape—especially in the marginalized and stigmatized community of Kalihi.

Research Questions

- What is the impact of Youth Participatory Action Research projects on the identities of students and teachers in a Hawai‘i context?
- What is the impact of Youth Participatory Action Research projects on the agency of students and teachers in a Hawai‘i context?
- What is the relationship between identity formation and formation of a sense of agency?
- How does a YPAR model/intervention challenge settler colonialism and white supremacy in Hawai‘i?

[10] I will be using this pseudonym for the school site.

Definitions

I will be using the following terms throughout this study and wanted to provide a brief overview of how I will be operationalizing the concepts of identity and agency in this research project. I will be examining these concepts in depth in the literature review.

Identity.

Chryssochoou (2003) defines identity as simultaneously encapsulating "the way we think about ourselves and about the world in which we live. In this capacity, it acts as an organizing principle of symbolic processes and represents the relationship between cognitive organizations and social relationships" (p. 227). In this study, I examined identity in regards to three areas: ascribed social identities[11] (race/ethnicity, class, and gender), community identity, and academic identity. I also utilized discursive identity theory, which means that student and teacher identities can adapt and change in response to educational experiences. These changes in identity out of discursive moments also influence the learning experience of the individual. Moya (2009) notes the necessity for educators to be cognizant of these multiple identities of the students in their classrooms, to respect their dynamic relationship, and to challenge the way they may be ascribing identities on their students within their teaching praxis.

Agency.

Davies (1990) recognizes that agency is intertwined with identity. She argues that one's identity is intertwined and bound within the multiple collectives they are a part of. Therefore, their discourse is bound by the limitations collectively set of these various collectives. Davies describes agency, which is embedded into these discursive practices, as "an understanding that

[11] Deaux et al. (1995) define ascribed identities as one that "a person does not have to do anything to gain membership to the group" (p. 282).

each person is one who has an obligation to take themselves up as a knowable, recognizable identity, who 'speaks for themselves', who accepts responsibility for their actions, that is as one who is recognizably separate from any particular" (p. 343). For this study, I looked at the participants' perceptions of themselves to effect change for themselves and their community. I define agency utilizing Bautista's (2012) three categories: individual agency; sustaining public goals and structures; and unprecedented agency that transforms and changes the world. He further breaks down agency into different aspects such as decolonization, liberations, self-defense, radical healing, and transformative resistance. I connect Baustista's agency to Freire's (1970) concept of cultural action & synthesis [agency & transformation] as a systematic and deliberate form of action which operates upon the social structure, either with the objective of preserving that structure or transforming it.

Theoretical Framework

My theoretical framework for this research study is based on multiple critical theories that I have synthesized. I will be connecting Smith's heteropatriarchy and the three pillars of white supremacy (2006), Gramsci's theory of hegemony (1998), and Freire's pedagogy of the oppressed (1970) to create a framework to analyze the potential to disrupt and dismantle settler colonial projects. By the term settler colonial projects, I mean various systems, structures, and actions that perpetuate erasure[12] (Canella & Manuelito, 2008; Kaomea, 2003), control and commodificiation of ʻāina and people (Goodyear-Kaʻōpua, 2013), militarization (Gonzalez,

[12] An example of a system that supports settler colonial erasure would be white supremacy that is a prerequisite for American colonial dominance. Some of the structures that perpetuate white supremacy are the institutions of government, media, education, and even religion to name in some instances. In order for white supremacy to maintain itself, it must become invisible and establish itself as the normal order or status quo. Furthermore, to complete the settler colonial goal of legitimacy to the land, the narrative of Indigenous erasure or acquiescence to Western/American cultural/intellectual/military superirority is required.

2013), and hierarchies of knowledge and power (Patel, 2016; Strobel, 2001; Memmi, 1965). Schooling often serves as an institution where these manifestations of colonial ideologies are reinforced, normalized, and eventually internalized by students as part of the natural order (Kaomea, 2014; Kaomea, 2005; Kaomea, 2000; Freire, 1970). Examples of this are the ways that in public schools in Hawaiʻi Kānaka ʻŌiwi forms of cultural capital have historically only been deemed useful when associated with financial success in a tourist economy and how Filipina/o/x forms of cultural wealth such as linguistic capital are deemed inferior to western culture by the general invisibility of Filipinas/os/xs in American textbooks (Halagao, 2010; Labrador, 2004; Kaomea, 2000).

Smith (2006) argues that colonial and neocolonial domination happens by establishing and subsequently engraining the intertwined systems of heteropatriarchy and white supremacy to displace a people, strip them of their agency, and maintain social, political, and economic power. She further asserts that these systems are supported by the pillars of slavery/capitalism, genocide /colonialism, and orientalism/war which continue to marginalize people of color and women within these societies. Although Smith describes these three specific pillars, she states that these are not the only pillars and that there are potentially others that may be described by subsequent scholars. Gramsci's (1992) articulation of hegemony is that it is the exercise of direction (power) from the dominant society in which the citizenry becomes so wholly indoctrinated with ideas—such as heteropatriarchy and white supremacy—that maintain the present power structure to the point that they view them as objective reality. He argues that this is a dualistic process by which the citizenry is coerced by society to conform to the dominant ideology while they also tacitly conform to this coercion. The discourse on hegemony describes five primary culture-bearing institutions that perpetuate this hegemonic coercion: government/law, family, media, religion,

and schools (Lears, 1985). Hall (1986) argues that Gramsci's theory of hegemony specifically uses a Marxist framework focusing on class and the ways that dominant groups utilize different means of coercion to get large groups to consent to their subordination and subjugation. He further notes that Gramsci's is particularly referencing what happens in Italy at a particularly period but that his theory can 'still be useful to us in our attempt to think through the adequacy of existing social theory paradigms in these areas [race, ethnicity and indigeneity]" (p. 8).

Freire (1970) primarily examines how the apparatus of schooling can either serve to maintain or challenge the power of the dominant society. It is in the classroom—whatever space you define as a classroom or where learning takes place—that there is much potential to transform society by assisting those most oppressed to liberate themselves on their terms. In his scholarship on literacy, Freire (1970) describes the need for the oppressed to be able to "read the world" to "name the world" (p. 88). These two concepts promote (1) the need to nourish one's identity—because we read the world based on who we are—and (2) the need for agency—to actively challenge (strength & confidence in identity) hegemony by refusing to tacitly accept what is being coerced. These same sentiments are echoed by renowned Kenyan scholar Ngugi wa Thiong'o (1981) when he argues the urgency to go beyond interpreting the world to change the world as a healing praxis for colonized peoples.

Colonization, Decolonization, and Indigeneity in relationship to Freire.

Some scholars have critiqued Freire's work within the discourse of settler colonialism (Tuck & Yang, 2012; Watras, 2007; Giroux, 1992). Tuck & Yang (2012), in particular, argue that Freire's work vastly differs from the scholarship of Franz Fanon because "Freire situates the work of liberation in the minds of the oppressed, an abstract category of dehumanized worker vis-a-vis a similarly abstract category of oppressor" (Tuck & Yang, 2012, p. 20). They claim that

Freire’s work abstracts the Fanon’s purposeful critique of colonialism and impetus for decolonization by relegating colonialism to a past event. This is because colonialism in an ongoing process for indigenous people within a settler society. They further assert that Freire’s binary of oppressor and oppressed masks the reality of indigenous struggles under settler colonialism. One of the most significant issues is that it masks the very real binary of indigenous and settler. They claim that by ignoring this binary, he is creating a space that allows the perpetuation of settler colonial structures.

Alfred & Corntassel (2005) write that “it is important to identify all of the old and new faces of colonialism that continue to distort and dehumanize indigenous peoples...However, it must be recognized that colonialism is a narrative in which the settler‘s power is the fundamental reference and assumption, inherently limiting Indigenous freedom and imposing a view of the world that is but an outcome or perspective of power” (p. 601). In other words, colonialism shapes the ways indigenous peoples read and name their world based on their relationship to the colonial power structure. This is much in the way that colonial structures contort other oppressed minorities perceptions and epistemologies. Although the two groups, indigenous and oppressed minorities, have different relationships to the power structure and to one another, both groups still experience oppression within the dominant society. I am not claiming that their epistemologies and perceptions are fixed, but that the dual consciousness that enslaved and colonized people have affects the way they see and read their world (El-Rae Cachola, 2018a; David, 2011; de Guia, 2010; Enriquez, 2004; Strobel, 2001; Constantino, 1982; Memmi, 1965; Fanon, 1963).

Tuck & Yang's (2012) assertion is that Freire disregards the particular distinction between indigenous people and other oppressed minorities, because of his amalgamation of all oppressed people into one category. They claim that he ignores the settler/indigenous binary "implying either that [settler colonialism] is an unimportant analytic or that it is an already completed project of the past (a past oppression perhaps)" (p. 20). Their critique is that Freire is perpetuating settler colonial erasure by seemingly ignoring to use that language.

The discourse on colonialism had not begun to articulate the particularities of settler colonialism at the time Freire was writing *Pedagogy of the Oppressed.* Tuck & Yang's argument is that Freire gets operationalized in educational spaces and research to mean a particular kind of decolonization that maintains colonial dominance and displacement of indigenous people. This does happen, and often educators may feel discomfort in examining the binary of settler/indigenous in the classroom—especially when they belong to the settler community[13]. However, Freire also work specifically calls on people to become "radically transformed [that] they are no longer willing to be objects…[and] struggle to change the structures of society which until now have oppressed them" (p. 31). This statement directly aligns with indigenous movements of sovereignty and decolonization where indignenous peoples challenge their objectification at the hands of the colonial power. Freire's use of the term sub-oppressor can instead speak to the binary in the way that other oppressed minority groups are coerced and consent to the hegemonic construction that liberation can only look like that modeled by the colonial power which renders the indigenous invisible. I think this is an important distinction

[13] Just because someone may identify as a settler does not mean that they do not also experience other forms of oppression. Not everyone that is a settler in Hawai‘i is necessarily intentionally agreeing to participate in the settler colonial system, but the category of settler is important tool to challenge the erasure of the very real fact that non-Native mobility in Hawai‘i and in the United States in general is foregrounded upon the displacement, genocide, and continued oppression of Indigenous peoples.

because, while I see the settler/indigenous binary as a divide, I do not see it as a barrier, but as a site of inquiry which can spur radical imaginations of collective healing and survivance for both indigenous peoples and oppressed minorities. It is one of those “unthought locations” that Cannela & Manuelito (2008) describe where previously unthought possibilities can emerge where mutually oppressed groups can collectively struggle to create alternative futures. It is with this lens in mind that I examined YPAR in a Hawaiʻi school.

Significance of Study

Many studies have shown the potential benefits of YPAR to foster strong identity formation and a sense of agency in youth—particularly in youth from urban, working-class communities of color (Tuck & Yang, 2014b; Cammarota & Fine, 2008). While this study builds off this body of scholarship, the aim was to explore YPAR in the space of Hawaiʻi. Hawaiʻi has a unique relationship and history with the United States. The United States illegally overthrew the Hawaiian Kingdom in 1893 and has subsequently continuously occupied the island nation since the annexation in 1898 (Fujikane & Okamura, 2008; Trask, 1999). Aside from the fact that this “state” is, in fact, an internationally recognized sovereign kingdom that is being illegally occupied through the process of settler colonialism, Hawaiʻi is also one of the most ethnically diverse places in the nation and possibly even the world.

Additionally, the plantation system which was the primary driving force of the economy from the late 1800s until the late 20th century has created a stratified social hierarchy primarily based on ethnicity. (Okamura, 2008) That coupled with the current economy based heavily on hypercapitalist tourism and massive militarization has resulted in a “paradise” that leaves many Native Hawaiians, Pacific Islanders, and Filipina/o/xs in the margins—especially in a community like Kalihi. (Gonzalez, 2013; Galacgac, 2012; Llantero, 2012) This study examined

the impact of YPAR projects on the identities and agency of the students and the teachers. As with any YPAR project there are direct impacts on the people conducting the research—the students. As a result, this study has implications for the practices of school and district administration, teachers, teacher education programs, as well as for communities on O'ahu—in particular, Kalihi. It is crucial for disenfranchised communities to be allowed the opportunity to advocate for their need on their terms.

Overview of Dissertation

This dissertation is organized into seven chapters. Chapter one presents the background of the problem, the need for research, the purpose of the study, the research questions, an overview of the theoretical framework and implications of the research. Chapter two includes a review and discussion of the related literature regarding settler colonialism; race/ethnicity, colonialism, and schooling Hawai'i; and YPAR. In chapter three, I describe the research design and methodology, along with limitations of the research. Chapter four describes the YPAR curriculum used in this project and some of the reasoning behind it. Chapter five presents the findings of the research study—focusing on identity and agency of the teacher and students. Chapter six examines the lessons from this study regarding the implications for non-indigenous educators in Hawai'i. Finally, chapter seven provides a discussion on the findings and expands the discussion from chapter six into a pedagogy of solidarity. Ths chapter also includes the implications of the research and concluding remarks.

CHAPTER 2: REVIEW OF THE LITERATURE

Did you hear about the rose that grew
from a crack in the concrete?
Proving nature's law is wrong it
learned to walk without having feet.
Funny it seems, but by keeping its dreams,
it learned to breathe fresh air.
Long live the rose that grew from concrete
when no one else ever cared.
–Tupak Amaru Shakur

Tupac Shakur's poem describes the way he sees himself as an intellectual, fully actualized human being which is in defiance and opposition to the what the world expects of him. The cracked concrete that he grows from is a metaphor for the underserved urban communities that many working-class youths of color come from. One would commonly expect to find a weed growing from the cracks in concrete and not a rose. That is because our society places more value on a rose than it does on a weed. A weed is an aberration while a rose is a thing of beauty. We care for the rose and pull out the weed—it serves no purpose in our garden and therefore, doesn't belong.

The metaphor of the garden is appropriate to examine the way that power structures marginalize people in America. Jones (2000) uses the metaphor of the gardener's tale to describe how the long-term effects of structural racism are explained away as stemming from the people affected by racism while ignoring the fact that it is structural racism that caused their disadvantage to begin with. In American society, we continuously treat youth of color like weeds giving them both overt and subtle messages that they do not belong or are not worthy of success (at least success as defined by the dominant society[14]). Since the 1980s the blame for the lack of

[14] meritocracy

achievement of certain student populations has been blamed on the students themselves, their families, and communities (Milne, 2017; Delpit, 2001; Oakes, 1995). The general discourse on "at-risk" youth assumes that they are incompetent, deviant, and in need of control (Fox, 2013; Giroux, 2013; Akom et al., 2008; Noguera, 2008; Ginwright & Cammarota, 2007; Anyon, 1997). As opposed to looking at the way schooling, curriculum, testing, and privilege, in general, is skewed to benefit a middle to upper-class white protestant experience that unfairly puts working-class youth at a disadvantage, deficit thinking argues that it is the fault of these communities' and their lack of skill, knowledge (capital), and initiative. Ginwright and Cammarota (2007) describe this as the argument that "urban youth learn 'ghetto related' behaviors, including disrespect for authority, indifference toward educational achievement, ad lack of work ethic from other urban residents who have given up on legitimate means for economic security" (p. 693). This deficit way of thinking has pervaded educational research and although greatly refuted since the early nineties, still permeates teacher bias in schools (Noguera, 2008; Delpit, 2001; Oakes, 1995).

Deficit thinking supports American meritocracy and neoliberal policies that blame people's and their communities' lack of socio-economic mobility on themselves as opposed to examining the way that power structures produce, reproduce, and reinforce these inequities in particular communities (Omi & Winant, 2014; Giroux, 2013; Noguera, 2008; Gramsci, 1992; Hall, 1986; Freire, 1970; Fanon, 1963). Arguably in Hawaiʻi, three main power structures coexist to influence local culture and society: settler colonialism, heteropatriarchy, and white supremacy. These three structures influence socio-politico-economic hierarchies that maintain American colonial dominance, overmilitaization, hypercapitalist tourim, erasure of Kānaka ʻOiwi, and inequities such as the marginalization of other non-native people of color. Aside from affecting society as a whole, they also impact and are reinforced in Hawaiʻi schools.

Colonialism, Settler Colonialism, and Systems of Power

Colonialism.

Memmi (1970) refers to colonization as a "social and historical mutilation" that impacts colonized peoples's identities, cultures, and societies (p. 96). Fanon (1963) argues that colonialism goes beyond just control of the native's mind, body, and life, but also "turns to the past of the oppressed people" to "devalue pre-colonial history" (p. 210). McDougall (2015) further asserts that "colonialism is a system that must justify itself through the colonized peoples' purported ineptitude to govern and support themselves" (p. 776). This thinking both centers the development of knowledge, civilization, and modernity in the West and also subordinates and renders invisible the epistemoloiges and practices of colonized peoples. Fanon argues that colonialism is inextricably linked to capitalism and individualism which, when internalized by native peoples results in infighting as opposed to challenging the colonial structures that often remain even after the colonizer has physically left. Memmi states that "economic privilege is central to all colonial relationships" (xii) and "racism is incorporated into the colonial system" (p. xxii). These social division based on class and race/ethnicity are vital for the oppressor to maintain his domination over the oppressed throguh divide and rule techniques (Freire, 1970, p. 141). In order to maintain division, colonial spaces are dialectic and dualistic in nature: savage/civilized; oppressor/oppressed; nature/culture; intellectual/embodied (Bhabha, 2012; Byrd, 2011; Cesaire, 2000; Freire, 1970). According to Kaomea (2005) "there is no "masterplan" of imperialism, and its advance is not necessarily secured through violence and oppression. Instead the repressive structures of colonialism operate through an invisible network of filiative connections, psychological internalizations, and unconsciously complicit associations" (p. 35).

Mignolo (2011) describes coloniality as a hierarchy of power that situates history, time, and knowledge in the Western World. He describes a distinction of time & history in relationship to difference to perpetuate colonial agendas Both the timeline and narrative of histories are controlled and legitimated by the colonial power to distort subaltern knowledges (Bhabha, 2012; Mignolo, 2011; Cesaire, 2000).. Byrd (2011) gives an example of coloniality in the one-sided land bridge metaphor and aruges that "migrations weren't necessarily only one way, but the power of coloniality prioritizes the position that upholds Western imperial dominance" (p. 200). The power of coloniality is also expressed through the dominance of the written word as authority which normalizes colonial power (Goodyear-Kaʻōpua, 2013; Bhabha, 2012; Mignolo, 2011; Strobel, 2001 Meyer, 2004; Cesaire, 2000). For Filipinos, the colonial myth about the benefits of US benevolent paternalism in colonized spaces constructs a "nostalgia" for a friendly colonial relationship that never really existed. (Gonzales, 2013)

Settler Colonialism.

Contemporary Indigenous scholarship delineates franchise colonialism—that has occurred in many countries in Latin America, Africa, and Asia (Kauanui & Wolfe, 2012) —from settler colonialism—which is happenng in places such as the United States, Canada, and Australia—where the colonial powers settle land while rendering the Native population invisible through discourse on genocide, extermination, and assimilation (Goodyear-Kaʻōpua, 2014; Gonzales, 2013; Byrd, 2011; Kauanui, 2008; Fujikane & Okihiro, 2008; Alfred & Corntassel, 2005). There is a rhetoric of "*homo nullius"* in which indigenous people are transformed into subhuman inhabitants of lands emptied and awaiting arrival (Byrd, 2011, p. xxi). Although both forms of colonialism do include the genocide of indigenous peoples, there is a myth of erasure in settler colonial societies that Indigenous peoples have all been eradicated or have become so

assimilated that their indigenous epistemologies, worldviews, traditions, and practices are no longer practiced and therefore do not need to be protected under the law (Kauanui & Wolfe, 2012, Pettman 1992). Alfred (2009) describes the settler colonialism experience by First Nations people in Canada as "an irresistible outcome of a multigenerational and multifaceted process of forced dispossession and attempted acculturation – a disconnection from land, culture, and community – that has resulted in political chaos and social discord within First nations communities and the collective dependency of First Nations upon the state" (p. 52).

Additionally, while colonialism is often relegated to an event from the distant past or a previous historical period, settler societies intentionally ignore and deny the fact that colonialism is an ongoing process that is built upon the sustained genocide and erasure of Indigenous peoples. Byrd (2011) states,

> Settler colonialisms seek to rid the land of the collective Native presence and permanence in order to make way for and legitimize settler societies. Settler colonialisms are historically rooted, land-centered projects that are never fully complete, thus requiring constant effort to marginalize and extinguish Indigenous connections so as to secure control of land. (p. 23)

In Hawaiʻi, Kānaka ʻOiwi continue to name and challenge instances of American settler colonial erasure and genocide of Indigenous people, identity, and culture (Arvin et al., 2013; Szego, 2010; Fujikane & Okamura, 2008; Kaomea, 2003). There is a substantial military presence that is so visible, that it becomes normalized and we fail to see just how extensive it is (Brown, 2014; Gonzalez, 2013).

Colonialism and Heteropatriarchy.

One of the ways colonial power is established and maintained is through the establishment of binaries—one such binary being a male: female binary where the land and peoples to be conquered are rendered feminine to be captured by the male colonial power (Pettman, 1992).

This establishes male dominance, and, in particular, a heterosexual male dominance which seeks to inferiorize and/or queer all other categories such as female, feminine, homosexual, etc. Finley (2011) asserts that “colonialism needs heteropatriarchy to naturalize hierarchies and unequal gender relations” (p. 34) Kaomea (2006) furthers this and says “colonialism has often justified its ‘civilizing mission’ by claiming that it was rescuing native women from oppressive patriarchal domination (p. 345).

Tengan (2008) asserts that Kānaka ‘Oiwi men have been emasculated by the fetishized image of the hula girl that is there to greet, serve, and please the white heterosexual male colonial/military/tourist gaze. The traditional male role in hula is erased, and the Native Hawaiian male is deemed inferior to the white colonial master. He argues that Hawaiian men suffer from this emasculation and this manifests itself in behaviors such as violence and toxic masculinity as a coping mechanism. While Tengan‘s focus is primarily on the men, this emasculation of men and fetishization of women impacts everyone in society. This corruption of hula and traditional gender expressions impacts the contemporary experiences of Kānaka ‘Oiwi, but also the way that they view their traditions, practices, and history. The false binaries of male: female and heterosexual: queer that is rooted in white New England Protestant missionary rhetoric serves to further the colonial narrative of the savage native (Kaomea, 2014; Pettman, 1992). Twomey (2018) claims that “the colonial project [in Hawai‘i] used gender as an integral way to create racial hierarchies and maintain structures of white supremacy while at the same time, it was these early missionary women who thought that such ideologies would transform and ‘civilize’ the Hawaiian women” (p. 95). This is an example of what Smith (2006) describes as the way that heteropatriarchy and white supremacy reinforce settler colonial projects and goals. Arvin, Tuck, & Morrill (2013) argue for the incorporation of Native feminism in the

exploration of women's studies and ethnic studies. They problematize settler colonialism to challenge the erasure and dispossession of Indigenous people and also to emphasize the relationship between heteropatriarchy and settler colonialism.

Colonialism and Race/Ethnicity.

White supremacy functions with heteropatriarchy to maintain colonial domination. Leonardo (2004) defines domination as "a relation of power that subjects enter into and is forged in the historical process...[a power that is] secured through a series of actions, the ontological meaning of which is not always transparent to its subjects and objects" (p. 139). From the founding of the United States, freedom was contingent upon the ideologies of slavery, heteropatriarchy, and capitalism which privileged free, affluent white men (Smith, 2006; Leonardo, 2004). The assumption of white intellectual, technological, and evolutionary superiority was the justification for mass global colonization and for the study of race itself (Milne, 2017; Smith, 1999). Byrd (2011) describes the way that the colonial imagination constructs the polynesian bodies and cultures as savage and compares them to the way Native American communities are portrayed in order to justify Western imperial dominance.

> In Cook's journals, the term "Indian" is used interchangeably with Tahitian, Māori, and Hawaiian...American empire does not replicate itself through a detachable and remappable "frontier" or "wilderness"...it does so through the reproductions of Indianness that exists alongside the racializing discourses that slip through the thresholds of whiteness and blackness, inclusion and exclusion, internal and external, that are the necessary conditions of settler colonial sovereignty. (p. 26)

While America's system of white supremacy can easily be seen on the continent, Hawai'i is often described as a paradise of racial harmony where the effects of white supremacy are not felt due to the increased visibility of mixed heritage people (Okamura, 2008; Labrador, 2004). This

rhetoric masks the harsh realities of racially divisive plantation tactics which still cause tension and prejudice within some communities today (Okamura, 2008; Labrador, 2004). Again, divide and conquer tactics result in shifting the focus of the causes of inequity to the community while taking the gaze off of the system that privileges whiteness. Additionally, as Fujikane & Okamura (2008) argue, the hierarchy in Hawaiʻi is different because of the influx of Asian settlers, especially Japanese, who also dominate local economics and politics as constructive whites (Okihiro, 1994) with the white settler population. The difficulty with systems of domination such as white supremacy is that they become so ingrained within societies that the functioning of the system is not always visible to those within the system including those that reinforce, benefit, or are oppressed by it (Arvin, Tuck, & Morrill, 2013; Smith, 2006).

Filipinos as Settlers in Hawaiʻi

> As long as the United States continues to occupy Hawaiʻi in violation of international law and against the consent of the Native Hawaiian nation (Trask, 2008), no matter how long non-Hawaiians or their families have lived in these islands, and no matter how interested they are in the Hawaiian culture and language, if they do not have a genealogical connection to the aboriginal people of this land, in this colonized location they are here as settlers in another's homeland (Kaomea, 2009, p. 94)

Many scholars have grappled with the discourse around indigeneity and Filipinos and whether those of us who have suffered from this colonial separation can still have a claim to indigeneity--particularly in the diapsora and especially in a place like Hawaiʻi (El-Rae Cachola, 2018a; Herbito, 2010; Saranillo, 2006;Strobel, 2001; Rafael, 2000; Rimonte, 1997). It may be argued that as immigrants into a settler colony, Filipinas/os/xs in America are no longer indigenous peoples and are solely settlers. Corntassel (2003) argues that the distinction between indigenous people and ethnic minorities is crucial because of the fact that "indigenous peoples have attained a distinct legal standing under international law" (p. 76). Alfred (2009) and Corntassel (**2003**)

both stress the importance for indigenous groups to self-identify and self-define what indigeneity means to them. I know that the majority of Filipinas/os/xs do not identify with the term indigenous because that term has primarily been used to perpetuate a hierarchy of culture the Philippines since colonial times (El-Rae Cachola, 2018a; Goodyear-Kaʻōpua, 2014; Mabalon, 2013; Strobel, 2001; Constantino,1980**)**. However, more and more Filipinas/os/xs today are beginning to assert their indigenous identity.

The *Babaylan*[15] movement that is happening in both Northern California and the Philippines is an example of when this indigenous assertion is being made. While happening simultaneously in the homeland and in the diaspora, this phenomenon fits into Corntassel's definition of indigenous as "peoples who believe they are ancestrally related and identify themselves, based on oral and/or written histories, as descendants of the original inhabitants of ancestral lands" (p. 91). In the Philippines, the hegemony of the nation-state creates a binary of Filipina/o/x vs. indigenous person, ignoring the fact that all Filipinas/os/xs, by even using the name Filipina/o/x, have a history of colonization by Western powers. Unlike indigenous communities still under settler colonialism, indigenous identity for Filipinos in the diaspora is a cultural distinction, while for some groups in the Philippines that distinction is both cultural and political as those groups must contend with the nation-state for access to ancestral lands.

The Philippines has been ravaged by centuries of colonialism that has ripped lands, communities, cultures, and identities to the very core. This colonial legacy renders any quest for Filipinas/os/xs with no known connection to a specific indigenous group to uncover their specific indigenous roots and traditions as seemingly impossible (Herbito, 2010; Strobel, 2001**)**.

[15] A *babaylan* is a Visayan term for a female or often transgender shaman from the pre-colonial times. Although a Visayan term, other ethno-linguistic groups in the archipelago had similar shamans.

Furthermore, The American education system in the Philippines served the same purpose as the education of African Americans and Native Americans in the US—to subjugate those people and get them to internalize American ideology (Strobel, 2001). Unfortunately, this education system was so "good" that it really became deeply engrained in the identity and practices of an entire generation. So much so that many people in my parents' and grandparents' generation are unable to see the similarities and commonalities they have with other ethnic groups in the Philippines. Instead they have internalized the notion of "primitive" cultures vs. high cultures and are only able to discern that which makes them more "advanced."

Since so many outsiders have come and continue to come to deplete Philippine resources with no concern for the welfare of the people, Filipinas/os/xs are forced to leave to sustain ourselves as well as our families that remain in the homeland. In fact, Filipinas/os/xs can now be found on almost every corner of the planet. Settler colonialism and neo-colonialism in the Philippines have created corrupt government systems, inequitable control and access to land, poverty, a lack of opportunity for socio-economic upward mobility, an inept infrastructure, and an overwhelming sense of inability to change conditions in the homeland which push people out of the Philippines (Constantino, 1992; Rafael, 2000). Simultaneously, the majority of Filipinas/os/xs also consent to the colonially constructed education system and the coercive nature of corporate media that cause them to desire a Western life that can be found in the diaspora. The sense of hopelessness has been instilled by a colonial education system that was implemented by the American colonial government in the Philippines. Historian, Renato Constantino (1982), echoes early African American scholars and says, "the most effective means of subjugating a people is to capture their minds. Military victory does not necessarily signify conquest…the molding of men's minds is the best means of conquest. Education, therefore,

serves as a weapon in wars of colonial conquest" (p. 2). The educational system that was instituted in the Philippines by the Americans during the colonial period was intentionally created to subdue the desire of independence of the Filipino people and to implant many American myths into the Filipina/o/x consciousness (Constantino, 1982; David, 2010; Halagao, 2010; Rafael, 2000; Tintiangco-Cubales, 2011). The internalization, normalization, and perpetuation of these myths by Filipinos is what is known as colonial mentality.

Some of these include the belief in meritocracy; the belief that America is a land of opportunity with an egalitarian society; and the belief that America's relationship to the Philippines was that of a kind benefactor and not a colonial oppressor/exploiter of the land and people (Constantino, 1992). The acceptance of these hegemonic misconceptions along with the Model Minority myth often cause the lack of awareness around the multiple issues that plague the Filipina/o/x American community. The Model Minority myth also masks the long history of colonial oppression that has plagued Filipinos.

By ignoring the history of colonialism and the truth behind our history of exploitation by the U.S. we ignore the traumas that affect our lives and communites (Strobel, 2001). We internalize these Americanized notions of what it means to be a Filipina/o/x or Filipina/o/x American all to the detriment of our spiritual selves that are still trying to cope with the trauma of colonization (Apostol, 2010; Enriquez, 2004; Herbito, 2010; Rimonte, 1997). What makes this even more dangerous is that we then ignore the relationship between our current community issues and the devastation of colonialism.

Filipina/o/x's colonial relationship with the United States places us in an interesting position as both post-colonial subject and immigrant within the subjugation of people of color in the United States. In fact, in Hawaii in particular, Filipina/o/x American educational attainment

and socio-economic status is very similar to that of Kanaka ‘Oiwi and other Pacific Islanders as opposed to Asian settler groups (Libarios, 2002, Okamura, 2008). Pitting Filipina/o/x Americans against Kanaka ‘Oiwi and other Pacific Islander groups in competition for limited resources prevents inter-group solidarity by masking the commonalities all groups have against larger systems of oppression. While Filipinas/os/xs are viewed as Asian settlers, the demographic data shows that they have a much different experience than most of the other ethnicities in that group.

For example, in Hawai‘i, Filipinas/os/xs occupy a majority of the low-income, service-oriented positions such as hotel workers and landscapers. Although they make up 20% percentage of the state population and comprise approximately 21% of public school students, Filipina/o/x students only account for 12% of the University of Hawai‘i system and less than 10% of the student population at Mānoa. Race to the Top (2010) identified Filipinos as one of the “consistently underrepresented in areas of academic achievement…and in postsecondary learning opportunities.”

Dean Saranilio (2006) argues that Filipinas/os/xs in Hawaii “lack social, economic, and political power, yet we often seek empowerment as “Americans” within a U.S. settler state” (p. 125). By associating with an “American” identity, Filipinas/os/xs are acquiescing to American colonial dominance over the Hawaiian kingdom, while simultaneously being critical historical colonialism and contemporary neo-colonialism of the Philippines by the U.S. According to Saranillio, there is a clear understanding of the damage of colonialism that has been the impetus for migration, however, in regards to the new land, there is an acceptance of the dominant narrative perpetuated through a colonial education that Hawaii is a land of opportunity and that the colonial past has been reconciled. While his research examines Filipina/o/x struggles for and celebrations of national independence, I argue that even within that framework, many of those

Filipinas/os/xs were still complicit in colonial ideals such as meritocracy and class hierarchy. Assata Shakur (1987), in her biography, writes about similar internalized colonialism that Black people face in America. She writes,

> Every day out in the street now, I remind myself that Black people in amerika are oppressed. It's necessary that I do that. People get used to anything. The less you think about your oppression, the more your tolerance for it grows. After a while, people just think oppression is the normal state of things. But to become free, you have to be acutely aware of being a slave. (Shakur 262)

Shakur, like Saranillio, recognizes the necessity of a critical consciousness that makes one aware of the oppression of the dominant nation-state. However, it would appear that the majority of Filipinas/os/xs do not wish to recognize colonialism within the United States and its contested territories. These sentiments are expressed by Byrd (2011) who argues:

> As indigneous peoples struggle for agency and authority on their own lands through discourses of antecedent and originary rights, such articulations are perceived by others as exclusionary, essentialist, and counter to a pluralistic society that proffers indigenous peoples cohabitations within a liberal nation-state on the lands that had been stolen from them as remediation for their ongoing colonization. What is seen and what is said, what is heard and not heard, continue to haunt the imagined posts of settler colonialisms in the Americas [and Hawai'i]. (p. 113)

We cannot ignore the continued dehumanization, dehistorization, desecration, and erasure of Indigenous peoples while attending to our struggles for upward mobility in American society. Shakur further argues that, "if you are dumb, deaf, and blind to what's happening in the world, you're under no obligation to do anything. But if you know what's happening, and you don't do anything but sit on your ass, then you're a punk" (p. 207). Shakur's response to people that remain complicit with colonial structures is similar to Saranillio's critique of Filipinas/os/xs in Hawaii.

While there are many examples of Filipina/o/x complicity with the settler state such as the governorship of Ben Cayetano (Saranillo, 2010b; Kaomea, 2009; Saranillo, 2006), there are

also community leaders and groups, such as Decolonial Pin@ys, who seek to challenge settler colonialism in the Filipina/o/x community. One member of Decolonial Pin@ys, El-Rae Cachola (2018b.), critiques and analyzes some recent incidences of Filipina/o/x settler colonial violence. She asserts,

> Filipinos have and continue to experience imperialist racist sexist and classist violence in the Philippines and diaspora. The colonial structure they continue to inhabit in displaced them from their livelihoods and abused them to survive using an adaptive psychology to navigate the structures of white supremacy, to gain wages from it, to choose it (thru disciplinary education and cultural indoctrination) rather than align with Indigenous land protectors and other exploited and repressed people of color. How do we stop this cycle of internalized oppression reproducing and extending oppression toward another set of people and lands? It requires us to call each other in, collectively, to confront the reality of white supremacist culture we are saturated in, and how it has affected the way each of us think and feel about each other.

Darlene Rodriguez (2018) further adds to this and states that his is "an example of overcompensation. When immigrants try to be the best American there is so no-one can try to kick you out. I can see the self-hatred and it makes me sad. There is much work to do and sometimes these things must be tackled from a higher angle." Aside from looking at the work ahead, there is also a lot of work to be done looking bckwards to really address some of the root causes of this colonial complicity. El-Rae Cachola (2018a) further argues

> Education in the Philippines has portrayed Hawaii as a privileged Paradise (why he keeps saying Hawaii is a 50th state and Ige is a good governor—this place is way better than how the Philippines currently is politically and economically), in order to fuel the self directed, excited outmigration of Filipinos out of their own homelands, to give up on their native lands and indigenous culture, told to them by their own government, not worth anything but to be extracted, militarized and impoverished by the rich. This self hate is then mirrored outside when he sees other Indigenous people, this tine reproducing the same vitriol upon them, that was told to him. He is manifesting deep colonial mentality, which is a byproduct of Spanish and America settler colonialism, that wiped away his own self-respect for Indigeneity. Settler colonialism recruits people to mimic the colonizer, because the colonized's colonizer wiped away his own indigeneity and love of self...We gotta find a way to engage this phenomenon of settler decolonization in a systematic way. Pull people in to engage in deep conversation about the shadow sides of our psychologies since surviving the ravages of imperialism and white supremacy—everyone is affected by it, but some people are so oblivious that they let it show. (2018a).

As peoples who have been colonized, Filipinos need to fully commit to the struggle for liberation. A deeper understanding of colonialism is required to un-erase the truth that colonialism is much deeper than occupation of land and it is tied to multiple traumas that affect a people in their homeland as well as in their diaspora. It continues way beyond the point of political sovereignty. Although technically a "sovereign" nation, our politico-economic system is dominated by a small percentage of foreign entrepreneurs and local people that have historically sided with the colonial powers at the expense of the populace. Is embracing an indigenous identity necessary to truly decolonize ourselves and heal from the trauma and wreckage of our colonial past? What happens in places like here in Hawaii where we come as settlers on another indigenous people's lands? How do those politics of identity play out? Have we become a colonial power in our diaspora? How do we begin to heal ourselves, our communities, and our homeland, while also respecting the rights of other indigenous peoples? Andrea Smith (2006) asserts that one way to do this is by "making strategic alliances with one another, based on where we are situated within the larger political economy" as opposed to organizing around "shared victimization" (p. 69).

Immigrant communities in settler colonies like Hawai'i need to recognize their struggles as part of the larger struggle of Kanaka 'Oiwi for soveriegnty. Burch (2007**)** expands on this notion by saying,

> "Migrant communities that fail to recognize Indigenous history and culture 'must be seen as complicit agents in the reproduction of contemporary colonialism', whereas those who 'acknowledge the Indigenous owners of the land' and mark both migrant and Indigenous occupation of land place 'generate an opening of a possibility to reject dominant colonial historiographical methods and instantiate critical decolonizing practices" (p. 116)

This recognition is critical for true solidarity and coalition building to happen as well as for Filipinas/os/xs in Hawai'i to truly heal from the multiple colonial traumas that continue to haunt

us. The strong scholar-activist leaders in Decolonial Pin@ys describe this collective struggle for surviviance and humanity in their articulation of the convergence of the Local 5 labor issue and struggles of the protectors of Mauna a Wākea. They explain,

> Dispossessed of our lands and livelihoods by corrupt governments, corporations and foreign interests, we live here in Hawai'i to work and support our families. Our struggles against corporate and foreign entities who steal our labor for profit are the same forces that steal the lands of Native Hawaiians for profit. Our labor is sacred and the land on which we labor is sacred. Both deserve to be valued and protected (Grace Caligtan, 2018)

Settler Colonial Structures in Hawai‘i

Goodyear-Ka‘ōpua (2013) specifies that Kānaka ‘Oiwi have been historically “construed as marginal figures, victims, or anachronistic natives frozen within history” (p. 5). Within the context of Hawaii, settler colonial power and the systems of heteropatriarchy and white supremacy are maintained and reinforced by multiple institutions. These institutions perpetuate the marginalization and erasure of Kānaka ‘Ōiwi epistemologies, histories, identities, and sovereignty. Some of these institutions include the economy and schooling[16].

Economy in Hawai‘i.

A former plantation-based agricultural economy, Hawai‘i’s economy is now primarily based off tourism and militarism. These two settler projects do not compete, but rather collude to perpetuate the displacement of Kānaka ‘Ōiwi and the marginalization of many non-white settlers. Tourist narratives and the knowledge produced by them erase the harsh realities of colonial occupation and also subvert any active decolonial resitance and practices (Gonzales, 2013; Goodyear-Ka‘ōpua, 2013; Ka‘omea, 2000; Tavares, 2003). Former Governor Linda Lingle (2005) argued that we must “preserve the Native Hawaiian culture, which is the

[16] There are certainly other institutions such as government/politics and religion to name two, but for this study I emphasize schooling and to a small extent the tourist/military economy because of their interests in schooling.

foundation for our being in Hawai‘i. It is the essence of who we are as a people and a State. It is also an economic imperative to our State because our State‘s largest industry, the tourist industry, is really dependent upon the preservation of Native Hawaiian culture.” Marusek (2017) asserts that “the performance of aloha through law in tourist discourse is an incomplete, and arguably duplicitous semiotic of officially celebrated indigeneity” (115). The emphasis is on preservation of indigenous culture and language to promote the tourism industry—the same industry which requires the displacement of native bodies and the desecration of native lands for the enjoyment of tourists. Gonzales (2013) states that “sightseeing, like all forms of sight, is an act of surveillance and power...[and] reinforces meanings about the proper places of and distance between tourist bodies and native bodies” (p. 66). The settler state co-opts indigenous langauge and cultue while simultaneously silencing indigenous resistances by extricating indigenous culture from the Indigenous people to whom said culture originates (Marusek, 2017; Warner, 1999). This is a prime example of how the state uses double speak to perpetuate a colonial agenda while giving the impression of benevolently working for the benefit of cultural preservation. The native must be exotified to attract the foreign tourist to this exotic location because the indigenous body is just as exotic as the landscape (Tavares, 1999).

Gonzales furthers this and argues that there is an “intimate relationship between military longing and travel fantasies” (p. 35). These travel fantasies are inextricably linked to heteropatriarchal structures that assist the colonial agenda. In order for the tourist and military economies to function, the colonial landscape needs to be rendered passive or feminine as per the colonizer’s binary. Gonzales also argues,

> Hawai‘i is constructed as passive—something to be visited, viewed, protected, bought, and conquered. Trask’s theorization—both in academic and poetic forms—pays attention to these gendered relations and to the fact that under statehood Hawai‘i’s fecund

> femininity is married is married to the discipline of a masculine military, sealing union that deligitmizes Native Hawaiian claims. (p. 37)

To complicated this further, Gonzales (2013) describes the complexity of the particular economic and political relationship between the Philippines and Hawaiʻi and how each has played and continues to play a role in the continued colonization and neo-colonialism of one another.

> Tourism as a cultural apparatus inspired and mobilized a deeply militarized desire for Hawaiʻi and the Philippines. Mutual reinforcement of colonial agendas "Hawaiʻi provided the perfect depot for American ships to refuel and take on supplies for what would be a protracted campaign of "pacification" in the Philippines, and the Philippines would send Filipino labor to the plantation economy of Hawaiʻi, further reinforcing the legitimacy of the plantation economy as the governing interests in the islands. (p. 12)

These colonial legacies and histories are either remembered or erased in Hawaiʻi's other dominant settler institution—schooling.

Schooling in Hawaiʻi.

> The memory which is assigned him is certainly not that of his people. The history which is taught him is not his own...Everything seems to have taken place out of his country...The books talk to him of a world which in no way reminds him of his own. (Memmi, 1965, p. 105)

Memmi describes the way that colonial agendas are perpetuated through dominant narratives in schooling to make the colonized subject idealize the history, epistemology, and ways of the colonizer while also looking down upon indigenous histories, epistemologies, and ways. Goodyear-Kaʻōpua (2009) asserts that "while American missionaries, their descendants and business associates had a strong influence at various points in the development of public education, Kānaka actively engaged with these introduced educational forms and sought to use them for our own purposes" (p. 57). Although intially adopted as a means to bridge Hawaiian knowledges and histories with western knowledges for the benefit and advancement of Kānaka

ʻŌiwi scholarship, schooling in Hawaiʻi took on the role of helping subjugate and Americanize the population after the illegal overthrow of the Hawaiian kingdom.

Schooling and knowledge production begin to assume a "colonial entitlement" which McDougall (2015) defines as "the naturalized authority/ownership over everyone and everything Indigenous that emerges from histories of conquest" (p. 750). She adds to this and argues that "if Hawaiians wanted to participate in research, especially funded research that would be published, they had to do so through collaborations, in which haole authors got most of the credit" (p. 763). Settler colonial structures seek to maintain dominance through the control of knowledge production and access to knowledge. (Patel, 2016; Tuck & Yang, 2014a; Smith, 1999).

Goodyear-Kaʻōpua (2013) claims that as a "settler-colonial school system," the Hawaiʻi Department of Education polices indigenous practices & beliefs through the designation of safety zones. "Just enough 'culture' is allowable, so long as it does not threaten or undermine settler-colonial relations of power" (p. 8). It is within "historically embedded inequalities observed in the mainstream school system" that are detrimental to the identity, agency, and "holistic health of Hawaiian communities and nationhood" (p. 5). She therefore describes the necessity for *sovereign pedagogies* to challenge and end "colonial relations of power" (p. 6). In their articulation of Hawaiian education in relationship to Kanaka ʻŌiwi Critical Race Theory, Wright & Balutski (2016) assert that "educational structures [in Hawaiʻi] are reflections of colonialism and occupation" (p. 92) and poses the following five questions:

1. How do broader socio-historical and socio-political contexts influence Hawaiian educational journeys?
2. How do colonial educational structures influence Hawaiian educational journeys?
3. How do Hawaiians articulate these journeys?
4. How are Native Hawaiians racialized in education?
5. How can we reconceptualize (higher) education?

Kaomea (2009) interrogates some of these educational journeys of Kānaka ʻŌiwi by arguing that

western schooling in Hawaiʻi since the early 1800s, degenerated the Hawaiian culture, self-image and sovereignty, by banning Hawaiian students from speaking their Native language and learning their traditional cultural practices, and denying Hawaiians access to quality schools (Benham & Heck, 1998). Gone is any mention of how this institutional discrimination against Native Hawaiian students has left in its wake generations of Hawaiians mired by pycho-social and economic difficulties, or how Hawaiians have been left largely to their own accord to attempt to improve the education available to their children. (p. 111)

In addition to children and former students dealing with the miseducation and discrimination in schools, Kaomea (2003) also exposes how seemingly benevolent policies to promote Hawaiian culture in elementary schools are actually exploitative and abusive to the Kānaka ʻŌiwi kūpuna who teach these classes. Kaomea describes the

> many ways in which numerous other *kūpuna* have been disempowered and disembodied in Hawaiʻi's schools…[and] the many challenges of implementing a progressive, liberating Hawaiian curriculum within a system whose goals may, in many respects, be incompatible with—or even hostile to—Hawaiian self-determination and empowerment. (p. 23)

Meyer (2004) challenges Hawaiʻi educational reforms in the context of No Child Left Behind by describing the detrimental affects of high stakes testing policies on Kānaka ʻŌiwi communities. She states,

> We listen, instead, to the view that intelligence is something found in national standardized tests. We tie money to outcomes without understanding the larger issues of what these outcomes mean for the wealth and health of our Hawaiʻi community. We listen to those who talk the most. (p. 5)

Goodyear-Ka'ōpua (2009) echoes this and adds that the "fundamental change is needed in the systems, structures and processes of schooling in the Pacific" (p. 49). She further asserts that the debate about education in Hawaiʻi is fraught with the "tension between models emphasizing centralization, commodification, racial hierarchy and foreign knowledge controlled by non-Native "experts" and models valuing localized governance, equitable distribution of wealth and

Native teachers. (p. 56)

Heteropatriarchy and Schooling in Hawai'i.

The foreign gaze on the colonial body is perpetuated through the schooling system to re-ify colonial tropes about the bodies and histories of colonized peoples (Tavares, 1999). Twomey (2018) argues that "Hawaiians were automatically defined as 'other,' since they were subjects in the [missionaries] wives' own project for transcendence, their purpose for coming, their justification for staying" (p. 94). Kaomea (2006) in her critique of colonial schooling structures, describes how the presumed oppression of women in pre-contact Hawai'i is an example of "a dominant discourse that has been and continues to be used to justify colonial interventions in indigenous societies today" (p. 331). She further states that,

> The need for change in the lives of Hawaiian women was essential if they were to fit the model of Christian womanhood in which the missionaries so ardently believed. The missionaries had unshakeable views on the proper position of women in Christian society, on the appropriate sexual division of labor and on female sexuality…The regeneration of Hawaiian women was carried out through missionary documents, missionary-controlled newspapers and the day-to-day work of missionary women. (p. 342)

The colonial narrative of benevolent assimilation was necessary to justify taking of lands and miseducation (American-based education) of indigenous women through domestic science curriculum (Tavares, 2016; Mabalon, 2013). Twomey describes this in Hawai'i's early missionary education for girls by white women. She states,

> the 'taking' of these girls was seen as a necessary practice for the missionary women in the process of negotiating the border between the domestic sphere and the colonial project of controlling the unrestricted lives of the young Hawaiian women. Enforcing particular roles for domestic work for the Hawaiian women was also a way for the American missionary women to monitor and maintain their own repressive practices of

Christianity within their domestic sphere of influence and authority." (p. 96)

There is a connection between race and gender in the way that both Kānaka ʻŌiwi women and white women were marginalized in Christian patriarchal doctrine, however, colonial cnstructions of race still privilged the white women as having intellectual, spiritual, and moral authority over native women. This plays out today in the homogenization of indigenous identity, history, culture, and geography through a narrative of "Euro-American representation of exotic surplus" where polynesian subjects are portrayed as "infantile and ideal" and also of "inferior morality" (Tavares, 2003; p. 67).

Whiteness, White Supremacy, and Schooling in Hawaiʻi.

Young (2002) argues that constructions of race and racial anxieties grounded in white supremacy, xenophobia, and orientalism were "a key factor in understanding the motivation for the territory's educational policies" (p. 407). Tavares (2003) asserts that American paternalism portrays Hawaiʻi and (particularly non-white) citizens of the state as "allergic to thought," "anti-idea," and "having a massive, immobile literal mindedness" this served to render the hetereogeneity and diversity of Hawaiʻi innocuous as that was threatening to Americanization" (p. 78). Young further claims that "at the schools, where race, social class, and language should not have limited the opportunities provided by education,we see how language and literacy, inflected by race becomes a system that reinforces the plantation social structure (p. 410). Twomey (2018) states that "throughout history literacy has been used both as a tool for conquest and a tool for liberation. These first missionary women in Hawaiʻi played a significant role in the development and establishment of English Standard schools on the islands, emphasizing the written word and the teaching of literacy in mission schools" (p. 93).

English and Language Policy in Hawai'i Schools.

> In 1896, the self-proclaimed "Republic of Hawaii" passed a law mandating that all instruction in public and private schools be given in English. The law absolutely cut schools off from public funding and recognition if they taught in Hawaiian (Lucas, 2000). Most Native teachers were left without jobs… For most of the 20th century, under US imperial control masked as consensual integration, not a single school in the islands made the indigenous Hawaiian language or culture central to its curriculum until the advent of Hawaiian language immersion schools in the 1980s. (Goodyear-Ka'ōpua, 2009, p. 59).

McDougall (2015) asserts that this law "prepped Hawai'i for American colonial rule, functioned to ban the Hawaiian language from schools, and instituted corporal and other forms of punishment for children caught speaking Hawaiian" (p. 759). Nothing that happens in Hawai'i school is accidental. The English only law had much deeper ramifications. Memmi (1965) describes the detrimental effects that linguistic genocide has on colonized people's lives and identities. He states,

> The colonized's mother tongue, that which is sustained by his feelings, emotions, and dreams, that in shich his tenderness and wonder are expressed, thus that which holds the greatest emptional impact, is precisely the one which is the least valued. It has no statue in the country or in the concert of peoples. If he wants to obtain a job, make a place for himself, exist in the community and the world, he must first bow to the language of his masters. In the linguistic conflict within the colonized, his mother tongue is that which is crushed. He himself sets about discarding this infirm language, hiding it from the sight of strangers. In short, colonial bilingualism is neither a purely bilingual situation in which an indigenous tongue coexists with a purist's language, nor a simple polyglot richness benefitting from an extra but relatively neuter alphabet; it is a linguistic drama (p. 107).

In Hawai'i, proficiency and access to Standard English schools become equated with upward mobility (Young, 2002). Standard English schools and private schools consolidating wealth, power, and knowledge with the elites who were primarily white (Young, 2002). Language becomes associated with race, class, and power. Young argues that "English became the language of instruction and governent; Pidgin became the language of the (nonwhite) community; and Hawaiian was actively discouraged, even forbidden...making the use of

Hawaiian in school illegal" (p. 409). Additionally, it is through schooling that particular racial and ethnic identities are erased, reinforced, and/or created. Tavares (2008) describes some of these identities “presently it seems that such terms as ‘local’, ‘native’, ‘immigrant’, and ‘settler’ are designations that have not only been cast as absolute, but placed in opposition as well as rigidly circumscribing what is possible within the rationality of its structure” (p. 380).

Power and Powerlessness in Schooling

Scholars of critical pedagogy regard schooling as an essential tool for maintaining colonial rule, especially in regards to US colonialism **(**Darder, 2012; Tuck, 2011; Ginwright, 2010; Duncan-Andrade & Morrell, 2008; Noguera, 2008). The American education system has functioned to serve the socio-political-economic interests of the government (Kaomea, 2014; Goodyear-Kaʻōpua, 2013; Poon & Cohen, 2012; Strobel, 2001; Kaomea, 2000; Rafael, 2000; Spring, 1989). These interests are rooted in making students adapt to fit into American ideals of good citizenship which are rooted in ideologies such as meritocracy, capitalism, and the American Dream (Giroux, 2013). According to Freire (1970), students within an oppressive schooling system “receive the world as passive entities” and are further taught to become more passive through schooling to “adapt them to the world” (p. 76). Alfred (2004) furthers this by arguing that “the culture we have inherited is thoroughly infused with the values of domination and submission, fear and compliance, and the act of unrestrained and unthinking consumption that is the engine of our economic and political system” (p. 91). Consequently, all students in American are being taught to value American ideals and values, however, some of these ideals and values undermine alternative ways of being that are inherent and natural to Indigenous students and students of color and their communities (Goodyear-Kaʻōpua, 2013; Giroux, 2013,

Darder, 2012; Ginwright, 2010). Schools intentionally ignore youth culture and identity—especially in regards to race/ethnicity (Sealey-Ruiz & Greene, 2010).

Darder (2012) describes how "curriculum tests, workbooks, manuals, films, and other classroom artifacts utilized in American classrooms are implicated in producing, reinforcing, and perpetuating the dominant culture of privilege and power" (p. 21). Aside from the overt curriculum, the hidden curriculum in schools also reinforces dominant power structures. Darder (2013) describes the hidden curriculum as "the manner in which prevailing social values associated with compliance to authority, punctuality, delayed gratification, and the system of punishments and rewards [are] systematically enacted within classroom life" (p. 20). Power structures and hegemonic ideologies and preserved and perpetuated through the numerous messages that students and teachers alike, receive on a daily basis.

> From this perspective, the structures, material practices, and lived relations of a capitalist society are not in themselves a unified culture, but rather a complex combination of dominant and subordinate relations that serve the function of the state. This, more often than not, results in oppressive cultural forces, including schooling, which are "forged, reproduced, and contested under conditions of power and dependency that primarily serve the dominant culture. (Darder, 2012; p.28)

Additionally, as neoliberal educational reforms and poorly implemented district policies result in a fear on the part of teachers to veer from the scripted curriculum, this study has the potential to demonstrate how the best form of curriculum is one that has resonance with and direct relevance to the students' live (Giroux, 2013). Leonardo (2004) argues that "in order for white racial hegemony to saturate everyday life, it has to be secured by a process of domination, or those acts, decisions, and policies that white subjects perpetrate o people of color. As such, a critical pedagogy of white racial supremacy revolves less around the issue of unearned advantages, or the *state* of being dominant, and more around direct processes that secure domination and the privileges associated with it" (p. 137).

Specifically, in Hawaiʻi, local schools become an avenue through which the settler ideologies of heteropatriarchy and white supremacy become perpetuated and reinforced. The Hawaiʻi Department of Education (DOE) is the "is the only system in which Indigenous students comprise the largest proportion, more than a quarter" (Goodyear-Kaʻōpua, 2013, p. 7) with Filipinas/os comprising the second largest population (Halagao, 2017b). From its creation, the DOE was instilled as a system to teach American settler ideologies to Hawaiʻi students (Beyer, 2007; Benham & Heck, 1998). The silencing of Indigenous and minority voice is perpetuated through policies and curricula that normalize colonial relations of power (Kaomea 2014, 2005, 2003, 2000; Goodyear-Kaʻōpua, 2013; Goodyear-Kaʻōpua et all, 2008; Benham & Heck, 1998) As Halagao (2017b) sites, Kānaka ʻŌiwi, Micronesian, Pacific Islander, and Filipina/o/x students all perform below white and East Asian student populations in math and reading. What is important to note, that these students combined make up more than half of the DOE student population (Halagao, 2017b) and that all four of these student populations have a direct connection to historical and/or ongoing American colonialism in their ancestral homelands (Barcinas & Yamashiro, 2017; Kaomea, 2014; Mahi, 2013; Goodyear-Kaʻōpua et al., 2008; Godinet & Vakalahi, 2008; Okaura, 2008; Constantino, 1970).

Power & Powerlesness in the Community

In addition to the coercion from schooling, students are also coerced to consent to structures of domination in their families and communities—especially in communities that carry historical trauma. For instance, for Filipinas/os/xs, being Filipina/o/x means being born into a colonized family meaning you unconsciously "inherit the ideals and learn the narratives of colonization" and are also "immersed in the promises of each colonizer" (Pierce, 2005; p. 32). Filipinas/os have been taught to believe strongly in and define themselves by the colonizer's

ideas which are anti-Filipina/o/x in nature. Rimonte (1997) argues that Filipinas/os/xs were victimized by "assumptions and presumptions of colonial ideology, coercive cultural transformations, and leaders and elders who perpetuated the violence of historical distortions" (p. 41). Filipinas/os/xs have been taught to believe that their ancestors were savage, uncivilized people incapable of self-governance and with an intellectual capacity inferior to Europeans. The internalization of this false narrative has led to issues of self-denial and intentional distancing from Filipina/o/x culture. Rodriguez (2010) further argues that Filipina/o/x American identity is defined by "a relation to a nexus of profound racial and white supremacist violence" that is "largely disavowed" (p. 11). The danger of Filipina/o/x Americans consenting to American cultural hegemony is the complete denial of the effects of trauma on our culture, community, spirituality, self, and identity (El-Rae Cachola, 2018b; Apostol, 2010; de Guia, 2010; Herbito, 2010; Strobel, 2010; Rimonte, 1997).

How YPAR Challenges Dominant Structures

Youth Participatory Action Research (YPAR) is a project that opposes deficit thinking because it centers students' funds of knowledge (Yosso, 2005; Gonzalez et al, 1993; Moll et al. 1992), experiences, communities, and cultures so that students can interrogate and address issues that they find relevant to themselves and their communities (Bautista et al., 2013; Akom et al., 2008; Cahill et al., 2008; Cammarota & Fine, 2008; Duncan-Andrade & Morrell, 2008)**)**. YPAR, in its very nature, challenges traditional research rooted in deficit thinking because it is the students, as members of these communities that describe the issues that need to be addressed. YPAR has youth learn and apply research skills in a project that has a direct positive impact on the material conditions in their immediate community and lives (Duncan-Andrade, 2007). Contrary to traditional research models, YPAR emphasizes "acquisition of knowledge on

injustice as well as skills for speaking back and organizing for change" (Cammarota & Fine, 2008, p. 5). Through this process, students develop what Yosso (2005) calls "resistant capital—the knowledge and skills cultivated through behavior that challenges inequality" (p. 48). Part of this resistant capital is learning to value the multiple other forms of knowledge/capital that exist in their communities: familial, linguistic, social, aspirational, and navigational (Yosso, 2005). These skills go beyond just the classroom and help students—especially those from traditionally under-represented demographics in higher education, better navigate themselves through secondary education into higher education as well as into the world in general. Youth can challenge inequities that they witness and experience on a regular basis thereby allowing them to see their power to change the system (Tintiangco-Cubales et al., 2016; Langhout et al., 2014; Tuck & Yang, 2014b; Akom et al., 2008; Cahill et al., 2008; Duncan-Andrade & Morrell, 2008).

Most YPAR curricula begin by having students understand different aspects of identity such as race/ethnicity, class, gender, and sexuality while also looking at the relationship of these things to power structure in our society. Then students begin to explore the way their identities have been influenced and shaped by the power structure. This allows everyone in the class to start understanding how power works on a very personal level. From here, students take that understanding of power structure and apply it to theirs schools, communities, and the issue(s) that they are trying to examine and address.

Akom, Camarrota, & Ginwright (2008) advocate for "pedagogical spaces of resistance and resiliency" that examine "how students think about their identities, and the hidden ways that hierarchies of race, class, gender and sexual orientation are reproduced through hidden curriculum" to heal from the traumas caused by these hierarchies (p. 4). These spaces are similar to what Alfred (2005) refers to as "everyday resurgences" which he describes as the multiple

daily ways Indigenous people resist colonial domination. and hegemony YPAR is such as space for the simultaneous exploration of identity, agency, resistance, and resilience that is so necessary for youth and all marginalized peoples in general. It functions as a third space[17] that can shape the contours of academic engagement, and how factors of race, class, gender, immigration, and environmental racism influence the formation of political consciousness amongst urban and suburban youth" (Akom et al., 2008, p. 7). Cammarota (2011) argues that "YPAR projects allow students to engage in Freire's conception of culture and undertake a praxis that leads to transformation of self and community" (p. 841). Friere's (1970) concept of praxis is a constant cyclical process of theory, reflection, and action that constantly seeks to improve society for the common good. The importance of reflection with action and the constant strive to improve conditions are important parts of the YPAR process. In addition to praxis, Freire (1970) asserts that "cooperation" (p. 167) and "unity" (p. 172) challenge the "divide and rule" tactics of colonial domination—YPAR is an exercise in cooperation and unity.

YPAR as Pedagogy

YPAR combines multiple critical pedagogies such as culturally resposive pedagogy, community responsive pedagogy, and culturally sustaining pedagogy. Critical pedagogy was developed as part of the decolonial movements of the mid 20th century to challenge the way that colonial domination was perpetuated in schools through pedagogy and curriculum (Freire, 1970). Giroux (1999) further argues that schools also maintain socio-economic disparities and that the

[17] Bhabha (2012) describes third space as a space where the "cutting edge of translation and negotiation" between colonizer/First World and colonized/Third World (p. 38). Bhabha further argues that " arrises from colonial nonsense challenges this dualistic notion of the (post)colonial world. Culture, language, and meaning do not exist in isolation from one another. "It is in the enunciatory act of splitting that the colonial signifier creates its strategies of differentiation that produce and undecidability between contratriesor oppositions" (p. 182-183).

bulk of educational research conducted is market driven. Critical race and feminist scholars of education say that mainstream curriculum is designed to uphold white heteronormative structures and epistemologies that serve to maintain the status quo of inequity. (Twomey, 2017; Matias, 2016; Stovall, 2016, Wright & Balutski, 2016; Goodyear-Kaʻōpua , 2014; Kaomea, 2014; Tintiangco-Cubales et al., 2014; Tuck & Yang, 2014a; Goodyear-Kaʻōpua, 2013; Tuck, 2011; Halagao, 2010; Duncan-Andrade, 2009; Goodyear-Kaʻōpua et a., 2008; Nieto & Bode, 2008; Noguera, 2008; Tavares, 2008; Kaomea, 2006; Yosso, 2005; Meyer, 2004; Young, 2002; Delpit, 2001; Solorzano & Delgado-Bernal, 2001; Strobel 2001; Kaomea, 2000; Rafael, 2000;Ladson-Billings & Tate, 1995; Gonzalez et al., 1993).

Multicultural education came about in the late 1970's and early 1980's to address these inequities in education. Critical pedagogy, praxis, and social justice are foundational principles of multicultural education (Nieto & Bode, 2008). Banks & Banks (2010) describe the five dimensions of multicultural education: (1) content integration; (2) knowledge construction; (3) equity pedagogy; (4) prejudice reduction; and (5) empowering school and social structure. They further describe multicultural curriculum as having four different approaches to content integration: (1) contributions; (2) ethnic additive; (3) transformative; and (4) decision-making and social action. Culturally responsive pedagogy was developed to extend the discourse on multicultural education and helps to challenge the ways that "uncritical and superficial multicultural education" is often implemented that can tokenize the cultural wealth of students of color (Ladson-Billings & Tate, 1995).

YPAR as Culturally Responsive, Community Responsive, and Culturally Sustainable.

Culturally Responsive Pedagogy.

Tintiangco-Cubales et al. (2016) challenge us to examine the ways schools perpetually coerce students to internalize hegemonic constructions of their existence to ensure students of color continue to experience disenfranchisement and dehumanization (p. 1309). Gloria Ladson-Billings (1995) describes culturally responsive pedagogy as a humanizing pedagogy that utilizes the students' lived realities, experiences, and cultural backgrounds to inform method, form, and content of instruction. She states that this goes against traditional education that "attempts to insert culture into education, instead of inserting education into the culture" (p. 159). Gay (2010) furthers this concept by including that this pedagogy should utilize and affirm students' "personal and cultural strengths, their intellectual capabilities, and their prior accomplishments" (p. 26). She also notes that to be effective, the student-teacher relationship should be "fluid and equitable" which is contrary to traditional education models such as banking pedagogy (p. 163).

Sleeter (2011) claims that culturally responsive pedagogy can potentially close gaps in learning among secondary students. She argues that including professional development in culturally responsive pedagogy can "improve the educational attainment of Indigenous and minoritized students" (p. 165). Sleeter does not see the binary as solely between indigenous and settler, but also between ethnic minorities and the dominant society. Furthermore, she described the necessity to maintain high academic rigor while still offering appropriate support through scaffolding and utilizing the cultural competence of students' funds of knowledge. Kathryn Au (2010) culturally responsive curriculum "allows students to succeed academically by building on background knowledge and experiences gained in the home and community" (p. 78). Building on background knowledge and experiences requires turning the classroom into a hybrid space that reflects some of the students' home cultures, but is not a replacement of those home cultures.

Aside from content and method, culturally responsive pedagogy involves engaging the larger community by developing genuine relationships with students and their homes. Culturally responsive pedagogy means "classroom belonging as much to the students as it did to the teacher, students feeling at 'home' in the classroom" and both student and teacher are focused on academic learning (Au, 2010). Besides, this pedagogy "recognizes that the cultures of different ethnic groups provide content worthy of inclusion in the curriculum" while simultaneously "acknowledging that a disproportionate number of these students typically experience failure in school" (p. 78). For culturally responsive pedagogy to work, Sleeter argues that professional development must also become culturally responsive. She describes the possibility to reduce learning disparities in secondary schools meaningfully through "a relationship-based system of professional development in culturally responsive pedagogy" (p. 163). This means that teacher education needs to mirror the classroom practices that are expected of these educators. Since this study is looking at both teacher education and implementation of this pedagogy, that aspect of relationship-based professional development in this study needs to be analyzed carefully.

Community Responsive Pedagogy.

Building off culturally responsive pedagogy (Gay, 2010; Ladson-Billings, 1995), Tintiangco-Cubales et. al. (2016) argue for community responsive pedagogy that develops "critical consciousness, developing agency through direct community experience, and growing transformative leaders" (p. 12). Through community responsive projects, students can see the wealth of knowledge, ability, and power that they and their communities have (Ginwright & Cammarota, 2007). Community responsiveness is central to the core of Ethnic Studies pedagogy and is important in engaging youth from marginalized communities. (Duncan-Andrade & Morrell, 2008, Tintiangco-Cubales et. al., 2014) Community responsive pedagogy is built upon

the principles of "self-determination, social justice, equity, healing, and love" with a "commitment to capacity building, local knowledge, and community generated information" (p. 12). Community responsive pedagogy is important because traditional educational models have focused on community deficits and narrative of education as a means of escape from these communities instead of empowering youth to work with their communities in order these needs. (Duncan-Andrade & Morrell, 2008; Ginwright & Cammarota, 2007; Tintiangco-Cubales et al., 2012; Tintiangco-Cubales et al., 2014). It important to engage communities because a sense of community is vital to education—it is important for students both in the classroom and beyond. This sense of community is also important for teachers to have, especially new teachers because the first few years of teaching are often the most difficult (Sleeter, 2011). Pin@y Educational Partnerships of San Francisco, CA found that developing community between students and teachers fostered a better working/learning environment for both and created a space where real radial healing could happen (Tintiangco-Cubales, 2011). According to Shawn Ginwright (2010),

> "Community is a consciousness of the interrelatedness one has with other. This conceptualization of community is rooted in political, cultural, cultural, and economic histories as well as contemporary struggles in which people collectively act to make meaning of their social condition. Communities are created when people share a collective consciousness about their history, neighborhoods, racial and ethnic identities, gender, politics, and geography and act to defend, rebuild, or resist threats to that collective understanding" (p. 78).

It is this type of critical consciousness and commitment to community that we hope to engage our students with through YPAR pedagogy. Community responsiveness is similar to what Cammarota (2008) calls "cultural therapy" where educators "push culture to the forefront in the school context [to] help stakeholders grasp the hidden and negative assumptions informed by culture" (p. 46). "A learning environment in which teachers can develop and strengthen their

own self-identity…an environment that will not jeopardize their students' attachment to home language and culture, their self-respect and ethnic pride" (p. 46).

Culturally Sustaining Pedagogy.

Culturally sustaining pedagogy is similar to the synthesis of culturally and community responsive pedagogy. These pedagogies do not "try to isolate teaching skills, strategies, and pedagogical moves from the political, ideological, and moral commitments" (Paris, 2016, p. 7). An important concept within culturally sustaining pedagogy is the inward gaze—a critical self-reflection that lovingly challenges internalized colonial ideologies and the way they manifest both within and outside schools (McCarty & Lee, 2014; Paris & Alim, 2014). In examining YPAR in Hawaiʻi culturally sustaining pedagogy requires educators to respect, value, and embrace the multiple facets of student identities and ensure that language used in the overt and hidden curricula do not reinforce the dominant ideologies and stigmas that subordinate students' cultures. There is a need for cultural & community responsive pedagogy to address the historical construction of deficit thinking that places blame for the socio-economic hardships of this community solely on the community members themselves. Furthermore, it is crucial for a culturally sustaining pedagogy that respects, values, and perpetuates the multiple facets of youth's cultures and identities that are subordinated by the dominant ideology (Paris & Alim, 2014). Being culturally sustaining in the classroom means being intentional about validating and maintaining the students' histories as well as their cultural and linguistic capital.

What makes Hawaiʻi a Unique Site for YPAR?

The occupied Kingdom of Hawaiʻi is a site where hyper-capitalist tourism and hyper-militarization converge and influence all aspects of society including education (Brown, 2014; Goodyear-Kaʻōpua, 2013; Gonzalez, 2013; Tengan, 2008; Kaʻomea, 2000; Benham &

Heck,1998). There are certain communities here that are deemed unsafe, dirty, and inferior—Kalihi being one that many residents hold in this regard. In a recent study of bias in teacher candidates at UH Mānoa, stereotypes of poverty, crime, immigrants, and public housing were the first things mentioned when asked to describe Kalihi (Desai & Corbin, 2018). In this context, particular schools are feeders into the mili-tourism industrial complex. Kiaʻāina High School is one of these sites where a significant percentage of students do not matriculate to graduation[18] (http://arch.k12.hi.us/PDFs/ssir/2015/Honolulu/106SSIR-1.pdf) Additionally, there is massive military recruitment here and the ethnic communities that the students come from represent ethnic groups that are overrepresented in the U.S. military. In order to survive amidst all these challenges, it is essential for students to have an opportunity to learn how power structure plays a key role in the construction of their lived realities for them to also see their ability to change those structures and expand their possibilities. YPAR is a process that helps students realize their agency to affect change in their communities by promoting "local knowledge development and critical consciousness" (Foster-Fishman et al., 2010, p. 68). It can be used to speak back to the military, tourist industrial complex in a way that allows for community survivance[19] and healing (Ginwright, 2010; Meyer , 2004; Duran & Duran, 1995).

Also, there is already great potential for the resonance of YPAR in Hawaiʻi. There are constant challenges to Western empirical dominance—although they may frequently go unheard or unacknowledged by many, they do exist none the less (Goodyear-Kaʻōpua, 2013; Mahi, 2013; Tuck & Yang, 2014a; Goodyear-Kaʻōpua et al., 2008; Meyer, Tengan, 2008; Kaomea, 2005). YPAR has the potential to collaborate with and build off of these challenges and movements.

[18] Taken from Hawaii Department of Education (DOE) 2015-16 ARCH reports http://arch.k12.hi.us/PDFs/ssir/2015/Honolulu/106SSIR-1.pdf

[19] Survival and resistance. This concept comes from Indigenous studies

The geography of Hawai‘i itself and the fact that this place is comprised of relatively small islands (in comparison to the continental United States) explains why these movements have greater visibility or perceived proliferation in Hawai‘i. Aside from this, for Kānaka ‘Ōiwi and locals alike[20], connection to place generally plays a significant role in identity, interaction, and relationships (Oliveria, 2009; Chinn, 2007; Kawakami, 2003).

Building off the idea of place, I examine the importance of place and ‘āina in a Hawai‘i context by exploring the Kānaka ‘Oiwi relationship to land. Kalihi is a traditional ‘ahupua‘a land division that predates Western land divisions in Hawai‘i, and it only makes sense to talk about the importance of land in regards to YPAR in Hawai‘i and challenging/healing from colonial structures of domination.

> What can plants teach us? How can plants carry us through struggles?...So much more than a thing in the ground. Plants gift us: sustenance, hold our memory, offer us a connection to places and people lost. Plants our creators of islands. A way to go home and grow home. They are mo‘olelo. Medicine and healing, hope and resilience, adaptatio and generosity. They are history, a way to remember childhood and family. They teach us navigation. They help guide our paths. They help us hold the connection we need to sustainresistance, the bravery to act. (Barcinas & Yamashiro, 2017)

There is a binary of indigenous: invasive species according to scientific research that argues that invasive species permanently alter the ecosystem in which indigenous species have evolved (Sousa et al., 2009; Pattison et al., 1998). This binary has also been applied to the Indigenous: settler binary that frequently describes the settler population as wholly complicit in the process and system of settler colonialism[21]. Sousa et al. (2009) describe two varieties of invasive species—ones that increase habitat complexity and ones that decrease habitat complexity. I apply this metaphor to the indigenous: invasive binary of settler colonialism. Yes,

[20] Although this connection to place is different for Kānaka‘Oiwi than for non-Natives.
[21] I have heard this anecdotally in spaces like Ho‘oulu ‘Āina.

as a settler on stolen Indigenous land, one is complicit in the system of settler colonialism; however, that does not mean that one must, therefore, cause harm.

Building off this metaphor, I examine the concept of Kānaka ʻOiwi as stewards of the land (Ching, 2012; Kauanui, 1999) that refers to the traditional system of land tenure and resource management under the ʻahupuaʻa system established prior to Western contact in Hawaiʻi. Korese & Flora (1992) argue that land stewardship "refers to the responsibility of farmers and landowners to strive to leave the land in as good or better condition than it was when it was acquired" (p. 5). As a steward of the land, one is responsible for maintaining a healthy ecosystem that provides maximum benefit to the entire community—a community that includes the land itself as a member equal to other people (Ching, 2012; Kauanui, 1999). In this system of management, both invasive and indigenous species can co-exist as long as those species are contributing to the health and survival (or survivance) of the greater community. As expressed at Hoʻoulu ʻĀina, the key to restoration and healing is to not completely strip the mountainside bare to remove all invasive species but to work together slowly to heal the land and allow indigenous species to reclaim their place in the ecosystem. Plants aren't just about beauty, but also their function in the ecosystem and the community. Plants are valued for more than merely their aesthetic appeal but also their utility for food, shelter, clothing, medicine, and ritual use to name a few of their functions. This is a concept of land management that is rooted in a more equal power balance that humanizes all individuals and the land in a more equitable way.

This is in contrast to the Western concepts of a gardener and their garden (Jones, 2000). I first think of English gardens when I think of Western gardening with precise and intentional planting and pruning that forces the plants and the land to submit to the will of the gardener who is master. In my experience, the plants in this scenario are generally selected for their aesthetic

and culinary value. There may be many other smaller, more subtle plants with much potential to offer, but they get overlooked. This is very similar to ideologies that reinforce colonial dominance. Furthermore, since the gardener is the only to determine who is eligible to be in the garden, any plants that resist and fight for their survival are labeled as weeds and subsequently eradicated to make way for the gardener's master plan.

This idea relates to Tupac Shakur's poem at the beginning of this paper. Like the rose that grew in concrete, he was presumed to be a weed because of the conditions in which he grew up. Upon recognizing his beauty, the response is to pluck him from the concrete because that is not where he belongs—roses are beautiful and should be in the garden. That is a gardener's response.

> In our language [ʻōlelo Hawaiʻi], "koa" is not used to describe those who fight in battles because it means "warrior"; it is used to describe those who fight in battle because it means "brave." It means "courageous." It is connected to the mighty koa tree here, and has a history of other trees called toa throughout Polynesia. Koa seeds can remain viable in the soil for twenty-five years or more.. For them to germinate, they often have to be scarred or cracked first, yet they grow to amazing heights...So it is not war that we have in mind when we use the word koa. Warriors can fight for justice, but too often nowadays they are invaders, going about the corporate-sponsored business of war. Our koa are defenders, growing from the land...Koa grows from adversity, damaged and scarred, to become one of the pillars of the forest, so when we call people koa, this is what we are talking about. (Kuwada, 2015)

In as much as Kuwada describes Kānaka ʻŌiwi understandings of the scars from overcoming adversity being what later define a warrior and pillar of the forest (and community), so too are the wounds that mark the rose in concrete who tenaciously fought for survivance while being ignored and bypassed. The gardener would place the blame on koa's demise as due to its

inferiority in comparison to the haole koa[22] or would be surprised at a rose growing out of the toxic and unsuitable concrete (Jones, 2000).

Alternatively, a steward of the land would question why cover the land in concrete in the first place, and they would then remove more of the concrete around the rose to allow more roses to grow in that space. I remember the Mexican proverb, “they tried to bury us, but they didn’t know we were seeds.” Pulling from the same idea that informs Goodyear-Kaʻōpua’s (2013) analogy of the seeds planted in Kānaka ʻŌiwi students by their teachers in an immersion school, the seed metaphor connotes growth, healing, and critical hope (Duncan-Andrade, 2009)—the radical decolonial imagination where unforeseen futures are possible.

> They [nā koa aloha ʻāina in 1895] imagined a world where Hawaiian values still guided decisions about Hawaiʻi, a world where buiness concerns didnʻt dictate everything, a world where leaders atually stood for something. Those brave koa who have come before us to imagine. More. To imagine what this world could be. A world where everyone understands the sacredness of land. Where we donʻt have to use telescopes to find and escape planet. Where development and progress mean loʻi and fishponds. Where our language belongs everywhere. A nation doesnʻt have to be structured on oppression and genocide. To imagine what it would be like if we all listened to the stones and sea. Just to imagine. More...Each act of imagination plants a seed, and koa seeds remain viable in the soil for years, and as we have been seeing up on the mountain, for generations. (Kuwada, 2015)

The goal with YPAR is to be culturally sustaining within our classrooms where there are no weeds because we are all vital for our collective survivance.

YPAR as Transformational Praxis

Akom (2009) states that YPAR allows students to “transformative education for the poor and disempowered bgins with the creation of pedagogic spaces where marginalized youth are enabled to gain a consciousness of how their own experiences have been shaped by larger social

[22] An invasive tree that looks like koa and is outgrowing and replacing it in many forests in Hawaiʻi.

institutions" (p. 63) Such spaces challenge the "social difference" that students from marginalized backgrounds face in schools and communities (Akom, 2009, p. 54). In these spaces, youth challenge the hierarchy of knowledge allowing them to see themselves not only as consumers, but also as producers of knowledge (Morell, 2006) as well as civic agents (Bautista et al., 2013). Additionally, through collaborative research, students from different cultural backgrounds can find similarities with one another through shared goals and barriers within their schools and communities (Poon & Cohen, 2012). Students further develop a critical consciousness rooted in a critique of oppression while and build a commitment to social justice through exercising their agency to affect change in their community. Both a commitment to social justice and a critique of oppression are required to develop what Solorzano & Delgado-Bernal (2001) desribe as transformational resistance and which they argue is the most productive form of youth resistance. Scorza et al. (2017) argue that this transformation

> does not occur without critical approaches to teaching and learning as they relate to the content of these research projects. Therefore, behind every powerful research project, there is a space where youth researchers must develop powerful pedagogies to engage others in the information they are gathering. (p. 139)

The transformation in YPAR happens during the action and consequent reflection, however, both action and reflection must be rooted in a process of critical inquiry that seeks to understand the root causes of the problems addressed by the action.

Identity and Agency in YPAR

> In YPAR, *youth* are the people involved in this research process. Involving youth is significant for several reasons. First, youth, and especially youth from low-income communities, are seldom engaged as potential knowledge producers. YPAR is an approach to research for action and change that conceptualizes youth as legitimate and essential collaborators. In addition, positioning youth as researchers offers important and unique insights into some of our most serious social ills hat disproportionately affect young people…If we are to truly understand how young people are affected by these social issues, and if we are to understand how to eradicate the social conditions that

> contribute to these issues, then we must listen to the young people most affected by them. Furthermore, we must equip young people with the investigative tools that allow them to collect, analyze, and distribute information about these issues from their unique perspectives as insiders. (Morrell, 2008, p. 158)

YPAR is a process that decenters the power in research from adults by allowing youth to explore their identities and power structure while also engaging in action that challenges structure. It is a complex project that involves processes of understanding identity, agency, power, and their connection to one another. One of the main focuses of YPAR is on the identity of the youth participants and how those identities develop and change in the process of YPAR (Tintiangco-Cubales et al, 2016; Cammarota, 2011; Cammarota & Fine, 2008; Cahill et all, 2008; Ginwright, 2008; Ginwright & Cammarota, 2007).

Identity.

In examining identity, I explore what Moya (2002) calls a "postpositivist reality theory of identity" which has the following four premises:

1. Different social categories (gender, race/ethnicity, class, and sexuality) that together constitue an individual's social location are causally related to the experiences he/she will have (p. 39)

2. An individual's experiences will influence, but not entirely determine the formation of their cultural identity (p. 39)

3. There is an epistemic component to identity that allows for the possibility of error and of accuracy in interpreting the things that happen to us (p. 40).

4. Some identities, because they can more adequately account for the social categories constituting an individual's social location, have greater epistemic value than some others that the same individual might claim (p. 41).

In this framework, identities are multiple, fluid, subjective, and situational. Within the context of this framework, Moya (2002) describes the "dialectical concept of identity" where ascriptive & subjective identities are in tension with one another (p. 99). While Moya (2002) argues these two

categories differ, she also explains that they can never be entirely separate from one another because they are relational.

Moya (2009) describes "ascribed identity" as based on categories such as race/ethnicity, gender, class, etc. and are connected to meanings that have historically been influenced by socio-political & economic forces such as law and policy (p. 97). Ascribed identities are usually imposed on individuals by the dominant society. Often used by deficit theorists to argue for essentialized and static constructions of identity that emphasize group characteristics (Moya, 2009). This can be a very surface level understanding of identity, and although it may connect identity to experiences based on the socio-politico-economic experiences based on social constructions of identity, it ignores the relationship of individual experiences to identity formation. Moya (2002) describes "subjective identities" as more personal aspects of identity that can be related to personality, beliefs, etc. (p. 98). Subjective identities are generated by the individual and are formed from their experiences within the world. Moya (2002) explains that both the student and the teacher are in a constant process of negotiating these multiple identities that are not "self-evident, unchanging, and uncontestable, nor are they absolutely fragmented, contradictory, and unstable" but they are "subject to multiple determinations and to a continual process of verification that takes place over the course of an individual's life through their interaction with the society they live in" (p. 41). Moya (2009) notes the necessity for educators to be cognizant of these multiple identities of the students in their classrooms, to respect their dynamic relationship, and to challenge the way they may be ascribing identities on their students within their teaching praxis (Haniford, 2010). Leonardo (2003) argues that "the problematic for school reformers is to interpret language in a way whereby discourse, or the use of language in real contexts, is interrogated in a critical way for its traces of domination" (p. 15). As educators,

we must be cognizant of the way that our discursive practices in educational spaces can influence the identities of our students.

Discursive Identity.

Building off of Moya's (2001) postpositivist reality theory of identity, I also explore how identity is discursive (Allie et al, 2007; Leonardo, 2003; Apple, 1996; Robyns, 1994). In regards to the power of discourse over identity, Apple (1996) argues that language "plays a primary role in the creation of meaning and language must be studied in social context, especially if we are interested in the politics of meaning" (p. 130). Allie et al (2007) explain that discursive identity theory means that student and teacher identities can adapt and change in response to educational experiences. These changes in identity out of discursive moments also influence the learning experience of the individual. Allie et al (2007) assert that "there is an ongoing system of dynamic feedback between these two aspects of identity as it both influences and is a result of discursive interactions. Furthermore, identity is socially co- constructed as students engage both with peers and teachers" (p. 10). Discursive identities are based on positioning which is a discursive practice. Teachers position themselves and their students within the curriculum and classroom (Haniford, 2010). This concept of positioning of the teacher through discursive practice also draws on Gramsci's concept of war or position which relates to counter hegemony and the agency of the individual against the dominant society (Duncan-Andrade & Morrell, 2005; Giroux, 1999; Gramsci, 1992). Positioning also connects to agency in that "certain discourses make available certain positions, people have some choice in the positions they adopt and those they reject" (Haniford, 2010, p. 988). The way we position ourselves based on our identity is in relationship to power structures—whether it is submission to or in resistance to hegemonic constructions of who we were, are, or can become.

Identity's Relationship to Power Structure and Hegemony.

Rockquemore et al (2002) describe a multiracial identity theory that connects a mixed-race/mixed-heritage racial identity to power structure and hegemonic notions of race based on essentialized racial categories. They describe this construct as having three distinct factors: (1) racial identity (an individual's self-understanding), (2) racial identification (how others understand and categorize the individual), and (3) racial categories (what racial identities are available and chosen in a specific context) (p.27). According to Rockquemore et al (2002), these categories which I understand as internal, interpersonal, and institutional all work simultaneously to affect and inform identity and experience. This means to say that there is a constant and direct relationship between identity and power structure that may often go unperceived, but is ever present none-the-less. Leonardo's (2003) articulation of the "modus operandi of ideology" (p. 15) describes the 3-step process through which some of these hegemonic constructions become internalized and normalized rendering them invisible. The steps of Leonardo's (2003) ideological modus operandi are: legitimation ("seen as a legitimate way of ruling"), dissimulation ("disguising itself as something other than what it is"), and reification ("naturalizes relations that are otherwise produced socially and historically") (p. 15). The challenge then for educators and school reformers is to critically examine the way we utilize language and discourse and to be aware of "traces of domination" within the language of our pedagogical praxis (Leonardo, 2003; p. 16). Many critical educational scholars have described the way that schools perpetuate constructions of higher/lower and dominant/subordinate cultures through the discourse and material differences that exist in both the overt and hidden curricula (Darder, 2012; Duncan-Andrade, 2009; Yosso, 2005; Moll et al, 1992;

"From this perspective, the structures, material practices, and lived relations of a

> capitalist society are not in themselves a unified culture, but rather a complex combination of dominant and subordinate relations that serve the function of the state. This, more often than not, results in oppressive cultural forces, including schooling, which are "forged, reproduced, and contested under conditions of power and dependency that primarily serve the dominant culture" (Darder, 2012; p.28).

Ginwright & Cammarota (2007) give an example from schooling as to how the social organization of the environment affect particular identities more so than just ecological and demographic characteristics of the community. They illustrate the way students from certain neighborhoods are less likely to get access to specific networks that lead to upward social mobility. Ginwright & Cammarota (2007) argue that a way to counter this is for youth to develop "a critical consciousness that recognizes the oppressive forces impeding healthy development" of self and community which can only be found through relationships with adults (p. 707).

Native American psychologists developed the concept of the soul wound to name the way internalized oppression as a collective trauma haunts colonized communities and results in manifestations of historical trauma such as domestic violence to escape/alleviate the pain (Duran, 2006). Other communities of color describe similar instances of trauma related to the way identities are affected by colonial histories—no matter how far in the past they may be (Barcinas & Yamashiro, 2017; David, 2011; Strobel, 2001; Rafael, 2000; Anzaldua, 1999; Rimonte, 1997; hooks, 1993; Constantino, 1970; Freire, 1970). Furthermore, since the feminist discourse on colonialism links heteropatriarchy and white supremacy to colonial ideologies and practices, it is important to look at the intersections of these multiple identities (Arvin et all, 2013; Tuck & Yang, 2012; Smith, 2006; Pettman, 1992).

> I think the whole notion of intersectionality that has characterized the kind of feminisms we're talking about, that we cannot simple look at gender in isolation from race, form class, from sexuality, from nationality, from ability, from a whole range or other issues…to imagine broader notions of intersectionality (Davis, 2016; p. 41).

Identity and YPAR Curriculum.

YPAR curriculum interrogates the multiple power structures that affect students both in and out of school. It challenges students to begin to reframe the way they understand, interpret, and interact with their school, community, and the world. Fox (2013) states that YPAR projects require "rigorous ethics that take into account relations of power and ways in which adults and adult systems do not always at in the best interests of children and young people" (p. 987). YPAR, as I have experienced it, is grounded in a definition of pedagogical praxis that goes beyond the simple concept of the art of teaching and learning (Tintiangco-Cubales et al, 2016; Duncan-Andrade & Morrell, 2008).

The pedagogy that I describe here takes on a deeper understanding of power structures and decenters authority from the teacher (Tintiangco-Cubales et al, 2016; Cahill et al, 2008; Duncan-Andrade& Morrell, 2008). This process begins with the teacher(s) initial analysis of the curriculum and their personal pedagogical philosophy and praxis which requires and analysis of: (1) the context of the school site/ learning environment, (2) what is being taught and why, and (3) how that content is being taught. Once that process has begun, then it is important for both the students and the teacher(s) to examine and understand who each other is. What is their context? What motivates and frames their understanding and engagement with the curriculum, one another, and the world? This is where the understanding of identity as ascriptive, subjective, and discursive is important (Moya, 2009; 2002). While this process is happening, both the students and the teacher(s) begin to unpack and process some of the dominant discourses that generalize one another.

As this process of self and collective inquiry is happening, there is a mutual transfer of knowledge where teacher(s) and students become teacher-student which challenges deficit and

banking models of education that assume a one-sided transfer of knowledge in the classroom (Tintiangco-Cubales et al, 2016; Cahill et al, 2008; Duncan-Andrade & Morrell, 2008; Ginwright & Cammarota, 2007; Freire, 1970). Cahill et al (2008) describe this process as the three openings.

> [YPAR means] looking closely at our neighborhood, to question our surroundings (that we often take for granted), and to "see" how social/economic/political issues take shape in our neighborhood. Because how we understand ourselves is ultimately bound with where we come from, opening eyes is about making sense of our everyday life experiences at school, in our neighborhoods, etc. and drawing connections between our personal experiences and global economic and political processes. (p. 90)

This process of mutual eye opening is important in educational spaces because it not only allows the students to see themselves and their potential, but also "creates an opportunity for educators to see the youth as competent expert social actors" (p. 987). More than just about youth seeing their agency, YPAR allows changes teacher identities by changing the way teachers understand knowledge, power, and agency.

Agency.

Bautista (2012) asserts that, "central to the concept of agency is the relation of people's response to social structures and their functions. At its inception, this duality of agency and structure was about how people responded to the conditions created by social institutions and societal relations and vice versa" (p. 22). He also describes three categories of agency (p. 6):

- Type 1: Individual agency that is manifested in fulfilling personal and aspirations that individuals can embody
- Type 2: an agency that helps sustain public goals and structures
- Type 3: Unprecedented agency that transforms and changes the world

He further breaks down agency into different aspects such as decolonization, liberations, self-defense, radical healing, and transformative resistance. Bautista also argues that youth express agency by incorporating different forms of capital from their cultural knowledge and community experiences into their "hustle" to survive and resist both societal and structural barriers to achieving their goals (p. 7). de Lissovoy (2012) describes the impact of youth agency on power structures and claims:

> This rediscovery of identity as agency, as a ubiquitous fact that persistently outrages power and domination, also organizes my account of violation in the context of hidden curriculum. From this perspective, it is the very integrity and resilience of young people which enrages power, and which it seeks futilely to overwhelm. In this way, the proliferating syndromes, terminologies, and classificatory systems—the deficit and behavioral disorders, the acronyms for language deficiency and cultural impairments—are themselves proof of the failure of the dominative drive they express, since as young people refuse and defy them new labels must be continually invented and inserted into the discourse of education. For this reason, power as violation should be seen as a process of injury rather than destruction, since the beings it targets are ever finally defeated. (p. 476)

Youth agency expressed through varying forms of resistance can be enacted in one of four ways: self-defeating, reactionary, conformist, or transformational behaviors (Bautista, 2012; Solorzano & Delgado-Bernal, 2001). A goal of YPAR is to help develop this transformational resistance in youth which Bautista (2012) describes as showing "advocacy and self-determination" (p. 30). Agency within participatory action research, which Lipman (2008) calls a form of critical democratic inquiry, is a means for people who are objectified to become subjects, or actors in history. Agency can be perceived or it can be enacted (Cammarota & Ginwright, 2007). In my experience, both are necessary and vital in critical education spaces that aim to address inequity on community and structural levels. Cahill et al (2008) argue for agency as perceived potential for action by arguing that "PAR engages the transformative potential of collective responsibility to contribute to social change…people's ability to exercise their free agency and chose in an

informed and participatory way is a necessary condition for democracy" (p.92). A true democracy should include and value everyone's input. Engagement and activism in YPAR gives youth a chance to participate in civic praxis (Ginwright & Cammarota, 2007). Cammarota & Fine (2008) describe perceived agency as "the knowledge that human agency constructs reality is power—a power that has very specific education and development outcomes. Young people possessing critical knowledge of the true workings of their social contexts see themselves as intelligent and capable" (p. 7). Coates (2015) describes agency as "being 'politically conscious'—as much a series of actions as a state of being, a constant questioning, questioning as ritual, questioning as exploration rather than the search for identity" (p. 34). In this sense, agency is a form of critical consciousness in the way that Greene (2008) asserts should cause an individual to "feel worthy enough to pose his/her own questions or act to initiate his/her own learning…to begin is to open up spaces of untapped possibility" (p. 46).

As critical consciousness and action, this definition of agency is more in line with Freire's articulation of praxis which emphasizes agency as action (Cahill et al, 2008; Freire, 1970). Freire's (1970) concepts of cultural action & synthesis [agency & transformation] is a "systematic and deliberate form of action which operates upon the social structure, either with the objective of preserving that structure or transforming it…permanence or change [of oppressive systems]" (p. 179).

It is important for educators to understand the fact that selective acceptance types of agency that are more acceptable (to settler colonial domination). This can be seen in the way that particular students' behaviors are described as bad behavior and not viewed as expressions of agency. Some example of resistance are described as healthy versus unhealthy (or perpetuating trauma/conflict) (Scott et al, 2014; Solorzano & Delgado-Bernal, 2001). Solorzano & Delgado-

Bernal (2001) describe agency as transformational resistance when it is rooted in social justice with a critique of oppression. They also argue that students that just resist without an understanding of oppressive structure and their workings, are just exhibiting reactionary behavior that results in punitive punishments and no real change. De Lissovoy (2012) challenges this and argues that agency is already inherent within the students and is “in contradiction to and opposed to power” and in struggle with “violation” (p. 477). She furthers this assertion by stating that educators should seek an agency that “challenges not only the reach of power, but even its most basic assumptions” (deLissovoy, 2012; p. 478). Noguera, Tuck, & Yang (2014) challenge this and argues that there is a difference between agency and resistance. The assert that resistance requires collective consciousness while simple individual manifestations of resistance are instances of agency. In this sense agency and resistance are what I am calling agency as perceived (agency) ad agency as action (resistance). This understanding of the different ways students can understand, have, and express agency can transform the way teachers understand and engage with their students, but requires the educator to become self-reflective (Twomey, 2013).

YPAR as Agency and Resistance.

Ault (2017) argues that “YPAR in itself is resistive pedagogy” (p.158). YPAR incorporates Freire’s critical praxis which Akom (2009) argues “starts from the premise that all education is political, and thus schools are never neutral institutions” (p. 56). In this sense, YPAR is resisting the multiple invalidations of students’ racial, gender, socio-economic, and other identities within the overt and hidden curricula. Bautista (2012) describes his work with YPAR as informed by a pedagogy of agency which is rooted in four pillars: self-defense; critical consciousness, advocacy, and self-determination (p. 139). Foster-Fishman (2010) assert that

“YPAR projects can provide participants with opportunities to: (a) expand their knowledge and contribute to local knowledge production processes; (b) develop their critical thinking and experience consciousness raising; and (c) inspire and/or pursue action (p. 67). Rodriguez & Brown (2009) assert that YPAR projects are:

> pedagogical and methodological processes that not only gather and present the viewpoints of marginalized youth but further their understandings of how they can make their voices matter—that is, a shift from simply having a voice to being actual agents of change. (p. 22)

The purpose in YPAR is to help students understand themselves and their communities along with finding their voice so that they can use it to advocate for themselves and their communities. Students need to see beyond the deficit perspectives imposed on them and their communities in order to develop a critical consciousness and sense of agency (Bautista, 2012, p. 3).

YPAR projects are directly connected to students’ lives and communities in ways that meet the cultural, social and intellectual needs of students while also validating their identities (Cammarota & Fine, 2008; Rivera & Pedraza, 2008). Irizarry (2009) asserts “schools do not operate in a vacuum; therefore, it is critical that the communities schools serve are incorporated as meaningful partners and stakeholders in the development of youth.” (p. 198) YPAR challenges the “depoliticizing & softening of multicultural education” (Irizarry, 2009, p.194) that has reduced multicultural curriculum to Banks & Banks’ (2010) first two approaches—ethnic contributions and additive approaches—which neither challenge power structure nor the status quo and moves curriculum to the transformative and social actions approach.

One of the ways that YPAR challenges power structure, status quo, and banking models of education is by centering students’ lived experiences at the forefront. Akom (2009) argues that “we must reposition students as subjects and architects of research...Educators need to find ways

to identify the resources and strengths of youth of color and place them in the center of their research, curriculum, and teaching practicums" (p.57). YPAR decentralizes power and creates a more equal relationship between students, teachers, and administrators and also challenges the standardized pre-set curriculum that is the standard practice in schools (Smith et al., 2014). Akom et al. (2008) state that YPAR "as a field of academic inquiry is that it goes beyond traditional pathological approaches to assert that young people have the ability to analyze their social context, to collectively engage in critical research, and resist repressive state and ideological institutions" (p. 2). Due to the unpredictable, open-ended nature of YPAR curriculum, standards cannot be predetermined (Ozer & Douglas, 2013). Instead, the teacher needs to have trust in the process and know that the standards will be addressed, but the primary goal is to connect to the students' experiences and provide them space to develop and practice their agency. Thus, YPAR curriculum must continuously be adapted to the context of the class, school, community, and central problem of the research (Ozer & Douglas, 2013).

Ginwright and Cammarota (2007) describe YPAR as developing agency in the way it "provide youth access to networks, ideas, and experiences that build individual and collective capacity to struggle for social justice—the chance to engage in civic practice" (p. 694). In this way students begin to become critically aware of structural constraints in their communities, such as violence and poverty, but also view themselves as active participants in affecting change (Tintiangco-Cubales et al, 2016; Ginwright, 2010; Cammarota, 2008; Duncan-Andrade & Morrell, 2008; Ginwright & Cammarota, 2007).

Ethical Issues and Vulnerability.

The process of exploring identity and agency and their relationship to power is a very personal process which requires one's vulnerability. Matias (2016) argues that we must first

work on ourselves before we can change things systemically. We must become vulnerable and face out identities. This is true working with adults, and even more so when working with children who are considered a particularly vulnerable population. As explained earlier, ideologies of power function to make themselves invisible and end up becoming normalized as part of the natural order (Leonardo, 2003; Gramsci, 1992). To engage in this work, particularly with an emphasis of challenging structures of oppression and domination such as settler colonialism, heteropatriarchy, and white supremacy, the participants must become vulnerable in order to engage in this process of eye opening.

Brown (2015) asserts that "shame is universal, but the messages and expectations that drive shame are organized by gender. These feminine and masculine norms are the foundation of shame triggers" (p. 107) This justifies the need to challenge heteropatriarchy, but also alerts me to be cognizant of this in challenging. hooks (2003) argues that patriarchy is so deeply engrained into our society that children first learn about it at home and then it is subsequently reinforced in schools and religious institutions. The problem is that children are not given easy access to the term "patriarchy". There is a silence around the term that leads to denial. "Citizens in this nation fear challenging patriarchy even as they lack overt awareness that they are fearful, so deeply embedded in our collective unconscious are the rules of patriarchy" (p. 29). Working with youth to name the unnamed will cause them to be vulnerable and challenge what they have taken for granted.

Vulnerability can be a scary place for anyone, but especially young people that are beginning to see, understand, and engage with themselves and their world in new ways. One of the risks is that youth experience trauma (as a result of vulnerability) during this process. This trauma can be from some of the difficult conversations around power and oppression or these

same conversations may trigger memories of past traumatic events. Additionally, colonized and historically marginalized people often carry inherited family trauma (intergenerational/historical trauma) (Wolyn, 2016).

> "During a traumatic incident, our thought processes become scattered and disorganized in such a way that we no longer recognize the memories as belonging to the original event. Instead, fragments of memory, dispersed as images, body sensations, and words, are stored in our unconscious and can become activated later by anything even remotely reminiscent of the original experience. Once they are triggered, it is as if an invisible rewind button has been pressed, causing us to reenact aspects of the original trauma in our day-to-day lives" (Wolyn, 2016; p. 15).

There is a particular risk with trauma and people who work with youth because of the way that youth experience, exhibit, and process trauma (Perry & Szalavitz, 2007). They argue that youth are most likely to exhibit manifestations of depression in response to traumatic events as opposed to adults who have a wide array of expressions of PTSD (Perry & Szalavitz, 2007).

A way to help this is by fostering a safe space in the classroom through authentic relationships between and amongst teachers and students in the classroom. Maintaining relationships is vital in healing from trauma (Wolyn, 2016; Brown, 2015; Duran, 2006). Furthermore, during some of these difficult conversations, it is important to distinguish between the individual, actions, and systems. This is to prevent youth from feeling shamed in this dialogue.

> Dialogue is the encounter between men [and women]. Mediated by the world, in order to name the world. Hence, dialogue cannot occur between those who want to name the world and those who do not wish this naming—between those who deny others the right to speak their word and those whose right to speak has been denied them. Those who have been denied their primordial right to speak their word must first reclaim this right and prevent the continuation of dehumanizing aggression. (Freire, 1970, p. 86).

Dialogue that causes vulnerability is an important part of the YPAR process, but it is imperative to not reproduce the silencing and shame that reinforces oppressive structures. Brown (2012) argues that "shame is so painful for children because it is inextricably linked to the fear of being

unlovable" (p. 225). Aside from safe spaces, it is crucial to be cognizant of language and how language may trigger trauma in people.

Another challenge is the fact that some of these oppressive power structures and their affiliated ideologies may be reinforced by the beliefs of the families and communities these youth come from. Brown (2012) asks "How can we expect someone to give up a way of seeing and understanding the world that has physically, cognitively, or emotionally kept them alive? None of us is ever able to part with our survival strategies without significant support and the cultivation of replacement strategies" (p. 158). It is important to remember that what may come up in dialogue may feel like a threat to the youth's position in and connection to their family and/or communities. It is important for educators to acknowledge the problem, seek support, work through shame & secrecy, integrate vulnerability into daily practice (Brown, 2012). Additionally, the dialogue needs to be grounded in language that is more accessible to youth in ways that challenge systems, but still humanize individuals.

An additional aspect of vulnerability is the potential for both educators and youth to be vulnerable to punitive action by coming into conflict school and district policies and/or administrators that reinforce oppressive structures. Milne (2017) argues for the naming of the white spaces in order to transform educational institutions in settler colonies. She argues that "this hidden, and unacknowledged nature of Whiteness and power is a fundamental cause of our apparent inability to make change in our schools that benefit children of color" (Milne, 2017; p. 28). Twomey (2013) uses a moment of trauma and vulnerability where she is racialized and verbally assaulted in a way that reinforces heteropatriarchy, white supremacy, and settler colonial binaries. Instead, of shutting down, she uses the event to trigger a critical self-reflection in tandem with history, power structure, race, class, and gender. Through this willingness to

explore her vulnerability, she gains deeper insights into the tensions and complexities of her positionality and identity as a white female educator in Hawaiʻi, in the white spaces that exist to maintain colonial dominance, and into her own agency with that tension.

Hope and Healing from Vulnerable Spaces.

While there is a risk of trauma from vulnerability, Matias (2016) asserts that vulnerability is vital for healing and can lead to critical hope (Duncan-Andrade, 2009). Moya (2001) argues

> "women of color feminists acknowledge the conflicts they experience, they attempt to work through them to create a qualitatively new and better social order. Furthermore, they do so in ways that require them to stake out political positions—positions that are generally justified with reference to a normative conception of the human good" (p. 77).

Understanding positionality can be difficult—especially for educators who have internalized banking/deficit of models of education that demand they always be in control. This critical self-reflexivity is "not an easy process, but we think it completely necessary if we are going to participate in making positive changes in our selves and our communities" (Cahill et al, 2008; p. 90).

Vulnerability is about love—loving one's self enough o be vulnerable and loving and supporting those that make themselves vulnerable. Brown (2015) describes daring greatly as "to set down those lists of what we're supposed to be is brave…to love ourselves and support each other in the process of becoming real is perhaps the greatest single act of daring greatly" (p. 110). Additionally, this vulnerability allows youth and educators to humanize themselves and one another which creates a space for mutual respect. van Quaquebeke et al. (2007) argue that there is an ontological difference between the terms respect and tolerance. Tolerance implies a hierarchy where the one tolerating is positioned above the one being tolerated, while mutual respect means seeing one another as equal. Respect is important to dismantle hierarchal structures such as settler colonialism, heteropatriarchy, and white supremacy.

My pedagogical philosophy is one that seeks to really humanize students in ways that allow for our collective critical consciousness. My aim is to develop an educational space "where people can return to themselves more easily, where the conditions are such that they can heal themselves and recover their wholeness" (Tuck et all, 2008; p. 73)

CHAPTER 3: METHODS

Carter & Miles (2007) define methodology as “a theory and analysis of how research should process, an analysis of the assumptions, principles, and procedure in a particular approach to inquiry, or the study—the description, the explanation, and the justification—of methods, and not the methods” (p. 2). King (1994), additionally, defines methodology as something that “cannot be reduced to a unit or a technique, it is a way of viewing patterns of the whole” and method as “an approach or way of gathering information to provide answers to the actual research question” (p. 20). A method is then a “research action” where method “produces data and analyses” that are justified by methodology (Carter & Miles, 2007; p. 2). In other words, a method is a singular approach to achieve a goal, while methodology is a larger theoretical philosophy that utilizes method(s) to achieve a larger understanding or goal. It is with these working definitions of method end methodology that I examine Youth Participatory Action Research (YPAR) as both a methodology and method.

Qualitative Method

Qualitative research utilizes methods of inquiry that “enable the researcher to develop a level of detail about the individual or place and to be highly involved in actual experiences of the participants” (Creswell, 2003, P. 181). Unlike quantitative research, qualitative research is often constructivist in nature where the personal stories of the research participants inform the researcher’s findings. This type of research is primarily interpretive meaning. Creswell (2003) states, “the researcher interprets the data...through a personal lens that is situated in a specific sociopolitical and historical moment. One cannot escape the personal interpretation brought to qualitative analysis” (p. 182).

While qualitative methods offer a deeper glimpse into the process behind a phenomenon and often described as a more humanistic approach to research, it is important to note that all analysis is filtered through the lens of the researcher. This is especially important for this project. Patel (2016) asserts the importance of understanding that truth is subjective the relationships of both the researcher and the participants to one another as well as to the power structure. She explains that "[nongeneralizability] works from the implicit premise that research should be universal, generalizable, and immutable, key constructs of coloniality. Instead, knowledge should be seen as an entity, specific, mutable, and impermanent itself" (Patel, 2016, p. 79). This study does not aim to find generalizable, permanent truth, but instead attempts to find truths that are specific to this community, in this classroom in this time, that may have real relevance to other communities in Hawaiʻi.

Qualitative Case Study.

The research design of my study was a qualitative case study that included some participant observation. Merriam (1998) states that a case study is a way to get an in-depth analysis of the particular phenomenon being studied. Creswell (2003) defines a case study as a research project in which the researcher does an in-depth study of "a program, an event, an activity, a process, or one or more individuals" (p. 15). This particular case study was heuristic which Merriam (1998) describes as a research project that explains the context and causes of a problem while also evaluating and summarizing in order to increase potential applicability. Plano, Creswell, and Clark (2010) also assert that case studies are bounded with the beginning and clearly defined by time, place, or physical boundary. Additionally, according to Hammond & Wellington (2013), "an in-depth case study drawing on participant observations is an ethnography of a kind" (p. 17). In this study, I implemented a Youth Participatory Action

Research curriculum in collaboration with a high school teacher, and I observed the impacts of it on my co-teacher as well as on the students.

This qualitative case study examines and describes the impact that YPAR has on a teacher and his/her students in a Hawai‘i high school. A central aim of this study was to examine their understandings of their identities and perceptions of their agency in the classroom, school, and broader community. This study did an in-depth analysis of YPAR's impacts to dismantle and unsettle hegemonic structures in Hawai‘i’s settler colonial landscape—especially in the marginalized and stigmatized community of Kalihi. It explored the following research questions:

- What is the impact of Youth Participatory Action Research projects on the identities of students and teachers in a Hawai‘i context?
- What is the impact of Youth Participatory Action Research projects on the agency of students and teachers in a Hawai‘i context?
- What is the relationship between identity formation and formation of a sense of agency?
- How does a YPAR model/intervention challenge settler colonialism and white supremacy in Hawai‘i?

Youth Participatory Action Research draws from the traditions of action research and participatory action research (PAR). Sealey-Ruiz & Green (2011) state that a primary goal of PAR is “improving social practice by changing it and learning from the consequences of change” (p. 346). Youth Participatory Action Research takes PAR concepts further by centering youth (who have traditionally been viewed solely as subjects of research) as researchers, research subjects, and agents of change (Patel, 2016; Tintiangco-Cubales et al., 2016; Cammarota & Fine, 2008; Morell, 2006). YPAR challenges traditional research paradigms by valuing the multiple forms of capital that they bring with them from their lives, cultures, and communities (Cammarota & Fine, 2008; Duncan-Andrade & Morrell, 2005; Yosso, 2005; Gonzalez et al., 1993, Moll et al., 1992). YPAR follows Freire‘s (1970) concept of praxis (theory, action, &

reflection to develop critical consciousness and challenge oppressive systems) and utilizes them in 5 step process: (1) identify the problem, (2) analyze the problem, (3) develop a plan of action, (4) implement a plan of action, and (5) reflect on the plan of action & the initial problem (Akom et al,2008; Tintiangco-Cubales et al, 2016; Duncan-Andrade & Morrell, 2005). YPAR projects attempt to challenge issues of power and inequity on individual, community, and structural levels in regards to the way students and teachers see their identity, agency, relationship to one another, and their relationship to power and knowledge production.

> YPAR represents a systematic approach for engaging young people in transformational resistance, educational praxis, and critical epistemologies. By attaining knowledge for resistance and transformation, young people create their own sense of efficacy in the world and address the social conditions that impede liberation and positive, healthy development. Learning to act upon and address oppressive social conditions leads to the acknowledgment of one's ability to reshape the context of one's life and thus determine a proactive and empowered sense of self" (Cammarota & Fine, 2008; p. xx)

As a pedagogical philosophy, praxis, and process, YPAR functions as both a method and methodology in educational research.

Theoretical Framework on Research Design

Baxter & Jack (2008) state that educational case studies frequently use a constructivist paradigm which understands truth as subjective. They argue that this truth is built upon an idea of a co-constructed "objective" reality that is based upon individual subjectivities. This articulation of constructivism connects my theoretical framework of critical theory. Gramsci's articulation of hegemony is a social construction of reality or "common sense" created through the coercion and consent of individuals to the dominant ideology. It is through schooling (Freire, 1970), one of the five primary culture-bearing institutions, that hegemonic constructions of identity and a sense of agency are coerced upon and consented (Gramsci, 1971) by both teachers

and students. By tacitly accepting hegemonic discourse around success, failure, and the status quo as being fixed and natural, teachers and students internalize and rationalize the dominant heteronormative white supremacist settler colonial power structure (Goodyear-Kaʻōpua, 2013; Smith, 2006; Kaomea, 2005). Smith (1999) furthers the importance of a constructivist approach as opposed to a positivist one because of the numerous feminist and indigenous critiques of the way that positivism perpetuates colonial hegemonic constructions of the hierarchy of knowledge by strictly adhering to the notion of objective fact that is rooted in Western (and often male) heteronormative ideology. She argues for the use of post-positivist paradigms that are decolonizing in the way that they respectful of the communities being research and that seek to understand, emancipate, and deconstruct. For example, by ensuring that the community has final say in the way the data is interpreted by the researcher. Scholars in the field of decolonizing methodologies have significant critiques of the way research has historically created, reinforced, and perpetuated a hierarchy of knowledge that has been used to perpetuate colonial and neo-colonial agendas (Patel, 2016; Cannella & Manuelito, 2008; Strobel, 2001; Smith, 1999). This decolonial approach to qualitative case study allows for a sharper, more critical analysis of YPAR in a way that will not reinforce colonial hierarchies and trauma.

YPAR as a Method/Methodology

Ginwright (2008) describes YPAR as both "an art and a method to engage youth in democratic problem solving...with an emphasis on democratizing knowledge, fostering critical inquiry of daily life and developing liberatory practices" (p. 14). In YPAR, students learn about themselves, the problems in their community, and the ways that they can challenge those problems. Ginwright argues that YPAR "provides a method of understanding that transgresses the boundaries of social scientific knowledge" (p. 14). In this research study, I will be using

YPAR both as a method and a methodology. In the YPAR project, students learn about their identities, examine an issue in their community, and address that issue through their collective action in the YPAR project. I use the data from their YPAR project to analyze its potential to impact the effects of settler colonialism and white supremacy on the community.

YPAR as Methodology.

I describe YPAR as a methodology because it can encompass multiple research methods and encompasses "viewing patterns as whole" (King, 1994; p. 20). Methodology, beyond just encompassing multiple methods, also includes the theoretical reasoning behind choices regarding the research process and researcher positionality. Morrell (2006) argues that "research that is "critical," "participatory," and "action-oriented" fundamentally questions who has the right to engage in research by positioning students, community members, and K-12 [sic] teachers as legitimate and integral participants in the research process" (p. 3). These particular questions are fundamental in the YPAR process. YPAR is a methodology that is concerned with equity by providing youth a venue to examine and improve their current conditions with less hindrance from adult domination (Fox, 2013; Akom et al., 2008). Bautista et al. (2013) argue that YPAR as a methodology must challenge traditional and objective research, but must engage the multiple subjectivities of the youth co-researchers in order to challenge silencing and hierarchies of knowledge.

YPAR as a Method.

A method is generally defined as a singular approach to gather data in research (King 1994). However, in regards to YPAR, I see it as a method to help youth learn & understand about themselves and their community. It is a teaching method that can be utilized as "an approach or way of gathering information to provide answers to [an] actual research question"

regarding student identity, power, and agency (King, 1994; p. 20). Cammarota and Fine (2008) describe YPAR as a method that teaches youth to analyze and act. They claim that "young people learn through research about complex power relations, histories of struggle, and the consequences of oppression. They begin to re-vision and denaturalize the realities of their social worlds and undertake forms of collective challenge based on the knowledge garnered through their critical inquiries" (p. 2). In other words, youth begin to learn praxis as a process that produces a radical shift in their understandings of power, the world, and the way power influences their positionality in and relationship with the world.

YPAR as a method challenges some of the traditionally accepted norms around methods themselves. Fox (2013) discusses the ways that the research process inherently marginalizes youth voice in multiple subtle ways. She discusses how IRB consent can "include or exclude certain young people because adults are choosing whom to include thereby reinforcing the social control over the young person" (p. 988). This is a provocative claim because ethical consent is meant to protect vulnerable populations in research, but as Fox illustrates, it can also be used to silence.

Additionally, and specifically for this study, YPAR is more than a research method, but also a pedagogical method. Irizarry (2009) describes YPAR as a promising practice with the potential to improve the educational experiences and outcomes for students of color and groups of marginalized students" (p. 195). YPAR has produced significant impacts in educational spaces that primarily serve marginalized students such as working-class students, indigenous students, and students of color (Tuck & Yang, 2012a; Irizarry, 2009; Akom et al., 2008; Cammarota & Fine, 2008; Duncan-Andrade & Morrell, 2008). Cahill et al. (2008) describe YPAR as a three-step process of opening the eyes to the neighborhood, self, and the possibilities of different

futures. They describe the necessity of these steps and their interaction as crucial "because how we understand ourselves is ultimately bound with where we come from, opening eyes is about making sense of our everyday life experiences at school and in our neighborhoods, and drawing connections between our personal experiences and global economic and political processes" (p. 90). In this way, YPAR is a method that facilitates this critical paradigm shift in the way youth can view themselves and their world while also shifting the way educators view the youth in their classes.

Intersections of Method & Methodology in Feminist & Decolonizing Methodologies.

YPAR as both methodology and method has connections to other critical research methodologies—in particular, feminist and decolonizing methodologies. Ramazanoglu (2001) describes feminist methodology as always "entailing some theory of power…questioning who has the power to know what, and how power is implicated in the process of producing knowledge" (p. 14). In addition to looking at power, experience and relationships are also crucially important. Especially the relationship of researcher and research subject to one another in addition to their relationship to power (King, 1994; Hammersley, 1992). King (1994) furthers this and asserts that in feminist research paradigms, method, methodology, and epistemology, although different, are interconnected and cannot be seen in isolation. Instead, "it is 'epistemology, methodology, and the paradigms from which they spring not the methods that give research investigations the characteristics of feminist research" (King, 1994; p. 21). In other words, she argues that a feminist methodology must critically examine methodological issues that affect the entire project including research strategy, methods, and the ways that results are presented.

Similarly, decolonizing methodologies seek to examine the relationship between methods, methodology, research purpose, presentation of results, and the relationship between researcher and research subject. Decolonizing methodologies, like feminist methodologies, seek to challenge the way that traditional research has silenced voices and privileged particular knowledges and epistemologies. Smith (1999) asserts that "the act, let alone the art and science, of theorizing our existence and realities is not something which many indigenous people assume is possible" (p. 29). The same can be said of urban youth of color who are told what they are and what they are capable of before they have a chance to theorize for themselves (Darder, 2012; Giroux, 2013; Cammarota, 2008; Cammarota & Fine, 2008; Tuck & Yang, 2014; Ginwright, 2010; Akom et al.,2008). As with decolonizing methodologies, PAR and YPAR, in particular, challenge traditional paradigms that hoard research in the academy & ascribe a higher value to academic work (Combes, Johnson, & Howitt, 2014). In addition to this, Coombes, Johnson, & Howitt (2014) note the importance for the researcher to not "give voice" to the voiceless because that "patronizes and silences those whose voice is quite capable of self-expression" (p. 849).

Furthering this idea of decentering power from the researcher, decolonizing methodologies in education need to challenge colonialism in research by refuting "the implicit premise that research should be universal, generalizable, and immutable" and instead view knowledge as "an entity, specific, mutable, and impermanent itself" (Patel, 2016; p. 79). YPAR projects cannot be replicable, and the results or even topics chosen by the youth research groups can never be pre-determined—nor should it be. YPAR as a method/methodology is a feminist practice of decolonization, especially in this study that seeks to challenge the systems of heteropatriarchy and white supremacy and the way they co-function to maintain and perpetuate settler colonial domination (Tintiangco-Cubales et al., 2016; Grace & Langhout, 2014; Arvin et

al., 2013; Mirra & Rogers, 2013; Cahill, 2008; Cammarota & Fine, 2008; Ginwright & Cammarota, 2007; Rose, 1997; Pettman, 1992). Cahill et al (2008) describe this process when they argue that "as a practice of decolonization, [Y]PAR is committed to "re-membering" the excluded (bodies, history, knowledge, etc.) and interrogating privilege and power (bodies, history, knowledge, etc.) and interrogating privilege and power" (p. 93). This re-membering that they speak of allows for unknown possibilities that cannot and should not be controlled by the researcher. It belongs to the students enacting the YPAR project and the communities that they serve. The researcher cannot pre-determine what participation will look like, but must instead "take seriously the agency and decision-making capacity of all involved" (Cahill et al., 2008; p. 98). These possibilities should come from what Cannela & Manuelito (2008) describe as "previously unthought locations" where the decolonial imagination (Hanna, Vargas, & Saldivar, 2025) can thrive in opposition to structures of power and domination. Hanna, Vargas, and Saldivar (2015) describe the concept of "decolonial imagination" in the literary, cultural, and political work accomplished by author Junot Diaz's fictional, intellectual, and activist projects. It is a challenge to the logic of coloniality called the fuku americanus which I understand as connected to US settler colonial and global imperial projects. I examine the ways that the teacher and students in this project can develop their decolonial imagination in this YPAR project.

Reflexivity and Subjectivity

An essential part of the YPAR praxis is critical self-reflection. As part of this process, I need to interrogate myself, my subjectivity, and my place within this project and community. Twomey (2013) describes the importance of teacher "self-narration in constructing the current social worlds in which we live in and teach in" (p. 123) Building off the feminist concepts of reflexivity and subjectivity, Rose (1997) argues that knowledge is subjective and relational

meaning it is dependent on who is creating it. It is “marked by its origins, and to insist that to deny this marking is to make false claims to universally applicable knowledge which subjugate other knowledges and their producers” (Rose, 1997; p. 307). As a researcher, it is important to be reflexive in one’s positionality in relationship to the participants and to power structure. Rose (1997) advocates for knowledges that are “limited, specific, partial, and concerned with elaborate specificity and difference and the loving care people might take to learn how to see faithfully from another's point of view” (p. 307). The researcher needs to situate themselves and their work to ensure that their research does not “exclude or erase” (p. 318).

Mirra & Rogers (2016) further the application of researcher reflexivity in regards to YPAR. They argue that YPAR creates a space for critical reflection on the meaning and purpose of universities and their role in addressing social issues. Gianovelli (2003) describes reflective practice as “a dialogue of thinking and doing through which I become more skillful” (p. 293). Connected to Friere’s (1970) concept of praxis which is the constant process and synthesis of theory, action, and reflection which is a necessary component of critical pedagogy. Gianovelli (2003) found that a reflective disposition has a direct connection to reflective teaching.

In examining my reflexivity, I situate myself in this project as simultaneously a researcher and a teacher-student—or researcher-teacher-student. I challenge binaries and hierarchies that support colonial dominations by responding to Watson & Mariano’s (2015) the call for “focused collaborations between teachers and researchers to illustrate everyday teaching and learning within and across teachers and youths’ urban classrooms” (p. 43) and Freire’s (1970) call to “reconcile the poles of contradiction so that both are simultaneously teacher and students” (p. 70). In understanding my role as a researcher-teacher-student, I challenge dominant paradigms that define what teaching and pedagogy are and should be. Teaching is an art

(Duncan-Andrade & Morell, 2008) and therefore the lesson planning and communication between myself and the participating teacher is a viable and valuable source of data in this project. More importantly, the relationships that develop between myself, the participating teacher, and the students are also an essential part of this research process. I cannot leave the emotions and relationship out of YPAR.

Zembylas (2003) advocates for teachers to explore their "teacher-self" by interrogating their emotions. He links emotion, identity, and subjectivity. To do this, Zembylas operationalizes emotion based on the four following assumptions:

> 1. Emotions are not private or universal and are not impulses that simply happen to passive sufferers (the Aristotelian view). Instead, emotions are constituted through language and refer to a wider social life. This view challenges any sharp distinction between the "private" domain (the existentialist and the psychoanalytic concern) and the "public" domain (the structuralist concern).
>
> 2. Power relations are inherent in "emotion talk" and shape the expression of emotions by permitting us to feel some emotions while prohibiting others (for example, through moral norms, explicit social values such as efficiency, and so on).
>
> 3. Using emotions, one can create sites of social and political resistances. For example, feminist poststructuralist criticism exposes contradictions within discourses of emotions, thus identifying "counterbalancing discourses" or "disrupting discourses." These counter-discourses are sites of resistance and self-formation.
>
> 4. Finally, it is important to recognize the role of the body in emotional experience. This view is not related to any notion of emotion as "inherent" but emphasizes how embodiment is integral to self-formation. If emotion is understood as corporeal and performative, then the subject appears in a new light, in a way that rejects the individualized psychological self. (Zembylas, 2003; 110)

Utilizing this understanding of emotion, Zembylas (2003) argues that educators need to explore their emotions especially in regards to their identities and subjectivity. It is important for educators to understand how identity and emotion are "social as much as they are personal" (Zembylas, 2003; p. 112).

> Teacher emotion is embedded in school culture, ideology, and power relations, through which particular emotional rules are produced to constitute teachers' emotion and subjectivity. These rules act as norms that code, rank, and regulate emotion and subjectivity. These rules act as norms and code, rank, and regulate emotional responses regarding conformity and expectations about teacher role—for example, displaying too much affection or too much anger may be inappropriate. These rules, interacting with school rituals (presentations, meetings, teaching manuals, speeches, memos), constitute both the teacher-self and teacher emotions. Teachers must perform themselves in line with these familiar identities, or they risk being seen as eccentric, if not outrageous. They need to regulate and control not only their overt habits and morals, but their inner emotions, wishes, and anxieties. (Zembylas, 2003, p. 120)

If I am to truly challenge power structure and expect vulnerability of my students, I cannot be afraid to make myself vulnerable and have an emotional investment in this work and in the lives of the people that I will be engaging within this work. Vulnerable moments and the emotions they create are essential for educators because they are "teaching moments that shift our understanding of our work" (Tuck et al., 2008; p. 61) My personal experiences are just as important in this process; not only to understand myself but to also fully and accurately understand this YPAR project. Duran (2006) argue that "providers [teachers] are involved in a narrative therapy of their own, and in this honest vessel the wounding itself can be healed. Parallel narratives will emerge that will be liberating to both patient and healer, thus facilitating a more collective healing of the soul wound" (p. 28).

In previous YPAR projects, I have had to share some of my own personal experiences and trauma around particular issues in order to earn the students'trust and also to create a safe space for them to share their own stories. It is through this mutual vulnerability that we can see each other's humanity and challenge the way power works in schools. This vulnerabilty is not an easy task and it comes with risk. As mandated reporters, educators could be compelled to share some of the stories brought up and this can have real consequences in regards to trust from and safety of the students. It is a risk that many educators choose not to go to and I understand this,

but I, however, cannot. I know the feeling of not being seen in school and wanting to remain invisible because I thought that no one care. I was not able to begin healing from my own traumas until I met teachers who helped me get to that vulnerable spare.

It is with the intention of collective hope and healing that I position myself in this YPAR project as an Ethnic Studies educator. I have, at times, been told to choose between ethnic studies because there is a difference between the disciplines—for me, EVERYTHING is ethnic studies. It informs who I am, whom I can become, how I interact with the world, and how I hope and dream. With this in mind, I include the principles of Ethnic Studies pedagogy developed by Tintiangco-Cubales et al. (2014) which include the following:

1. engagement with the purpose of Ethnic Studies which is to eliminate racism by critiquing, resisting, and transforming systems of oppression on institutional, interpersonal, and internal levels

2. knowledge about personal, cultural, and community contexts that impact students' epistemologies and positionalities while creating strong relationships with families and community organizations in local areas

3. development of rigorous curriculum that is responsive to student's cultural, historical, and contemporary experiences

4. practices and methods that are responsive to the community needs and problems

5. self-reflection on teacher identity and making explicit how identity impacts power relations in the classroom and in the community

In addition to these principles, I include two more values that to me are necessary to be an educator—love and hope. It is vital for me to love the people that I engage in this work with. I do not mean some abstract or romantic version of love, but a genuine love that is found within many families. My family is far from perfect, and we often fight, but at the end of the day there is love, and I know I belong. This love is vital to me as an educator. Especially in regards to YPAR and other ethnic studies rooted curriculum where we uncover stories that are not always told or

shared in our families. By uncovering these stories, we create spaces for ourselves and youth to find our moments of healing and fuller humanity. These spaces are practices of decolonial love. Barcinas & Yamashiro (2017) describe decolonial love as an enduring love for ancestors, place, and land as well as the intentional acts of "practicing and remembering loving andcommitted relationships between people and plants" amidst capitalism, migration, occupation and genocide (p. 6). Figueroa (2015) asserts that decolonial love is about healing, reparations, politics, and futurities. Recollet (2016) claims that radical decolonial love "presents itself in all of its flaws, inconsistencies, imperfections, ruptures, releases, gorgeousness, and brilliance….an urgent matter of Indigenous survivance" and a "way of holdsing space for each other" (p. 96).

Decolonial love is simultaneously messy, painful, scary, beautiful, and safe all at once—it is a space that K-12 and higher educational institutions were not designed to allow. A part of this love means to give up some of my power in the classroom. In relationship to YPAR, this means giving up my ownership of this research project. Grace & Langhout (2014) problematize some of the ways educators fail to be critically self-reflexive in how they may be upholding hierarchies within their YPAR project by not giving more ownership to the youth researchers. They advocate for adults to challenge assumptions in question and research practices that may embody power in YPAR. For instance, in one elementary school YPAR project, students preferred random choice over majority rule as a decision-making practice (Langhout et al., 2011). The researchers found that random choice "flattens power hierarchies by prioritizing a neutral process" which is important for youth who have experiences where power hierarchies that are "designed to mute their voices" "drive who make decisions and how they are made" (Langhout et al., 2011; p. 306).

As a teacher, I am not there to give the answers—especially in a process like YPAR. I need to respect the students and their process and trust in both them and the process. Although at first, they may attempt to explain the causes of the issues they experience through the quick, deficit rooted answers that they are used to hearing. It is not beneficial for this process if I rush to challenge this quickly, but allow the youth themselves to learn, unlearn, process, and heal from the multiple traumas and systems that are a part of their communities. We are not looking for one right answer through YPAR. Instead, we are trying to challenge banking models, deficit thinking, and power structure by creating spaces where we co-construct knowledge with youth (Grace & Langhout, 2014). I have to trust in the youth and their process and commitment.

This trust is also necessary to how I understand and envision the hope that is necessary for YPAR which draws from Duncan-Andrade's (2009) description of "critical hope" which "rejects the despair of hopelessness and the false hopes of "cheap American optimism" (p.5).

> For those of us who will be working alongside this next generation of teachers, we must purposefully nurture our students, colleagues, and ourselves through the cracks, knowing we will sustain the trauma of damaged petals along the way. It is essential that we understand these damaged petals as the attributes of indignation, tenacity, and audacity. They are not the social stressors we are trying to overcome, and they must not be misinterpreted as deficits in our students. We must implore our colleagues to recognize that our damaged petals, and those of our students, are not what need to be reformed out of us; they are what need to be celebrated about us. Each time we convey this—the actual value of the painful path—we are building critical hope in the person next to us who wonders if they, too, can make it through the crack. (Duncan-Andrade, 2009, p. 11)

As a co-constructor of knowledge, I see myself as more of a steward of the land than a gardener. I am not there to make all the decisions. I am there to help heal and nourish the land by exposing and clearing the toxins for the seeds to germinate and break through the soil. As a steward, I do not make things grow, but I help them grow. I help in the process, but I must ultimately step back, and watch them grow and hopefully reclaim the forest. This is an intentional pedagogical

act rooted in a commitment to a radical decolonial future (Fujikane, 2016; Recollet, 2016; Figueroa, 2015; Arvin et al., 2013; Goodyear-Kaʻōpua, 2013; Tuck & Yang, 2012; Cannella & Manuelito, 2008).

Research Site

This case study focuses on a particular classroom in a public high school located in a working-class community in Honolulu. Kiaʻāina High School primarily serves students from the Kalihi-Pālama districts of Honolulu on the island of Oʻahu. Their enrollment for the 2014-15 school year was 2417 students with only 2199 (91%) enrolled for the entire year. Kiaʻāina's student demographics in order of size are Filipina/o/x (61%), Micronesian (10.2%), Samoan (9.9%), Native Hawaiian and/or part Hawaiian (8.8%), Tongan (1.5%), Indochinese (1.5%), Japanese (1.1%), White (1.0%), and the rest of the ethnic populations falling below 1% of the entire student population. 60.3% of Kiaʻāina's student population receives free or reduced lunch, 11.1% of students are English Language Learners, and 9.8% receive special education services. (http://arch.k12.hi.us/PDFs/ssir/2015/Honolulu/106SSIR-1.pdf) This school site was chosen in particular because of the school demographics. This is one of two public high schools on Oʻahu that serves a majority (over 60%) of Filipina/o/x students, and one of eight DOE high schools in the state that serves a significant (over 30%) Filipina/o/x community. This school was also chosen because of the stigma that the community has to both locals and outsiders which make it a prime location for a YPAR project. Furthermore, I chose this particular school because of the relationships I already have with the community and school site. Hammond & Wellington claim that "case study shares with ethnography an understanding of local conditions" (p. 17) which are necessary to go in-depth. My pre-existing connection to and time in this community allows me to better understand some of the nuances involved in conducting this study.

Participants

I had two different sets of participants. The first was myself and the host teacher that I work with to implement this curriculum. I observed and analyzed data from my experiences and interactions in the classroom. I also interviewed the participating faculty member at three times during the school year— the beginning of the year and the end of Spring 2018. The second group consisted of the student participants in the class who I observed and analyzed data from our interactions in the class as well as from the work they produced as part of the class.

Teacher Participants.

I worked with a 9th grade Filipino/x male English teacher, Juan dela Cruz[23], that has been teaching for over five years at my Kiaʻāina high school. The reason for choosing a teacher with a minimum of five years is that they will most likely remain in that school and perhaps continue this curriculum in the future if they find it successful. Borman & Dowling (2008) argue that five or six years in the workforce have a significantly higher rate of attrition (p. 387). The teacher was selected based on an initial recommendation from colleagues and advisors in the College of Education at the University of Hawaiʻi at Mānoa.

I conducted two interviews with this teacher throughout the 2017-18 school year. Furthermore, I observed his interaction with the students in the classroom during the YPAR project.

[23] Juan dela Cruz is a pseudonym, but also metaphorically refers to every Filipina/o/x. In the case of this study it is a fitting metaphor for any Filipina/o/x or other non-Native teacher that teaches in Hawaiʻi.

Student Participants.

I observed the students enrolled in a 9th grade English classroom taught by Juan. My sampling was random because it was pre-determined by the school administration. This is preferred because I wanted to see the potential effects of YPAR as general curriculum and generally, school teachers do not get to pre-select their classroom students. The lack of pre-selection of students based on ability, academic performance, and maturity level is beneficial to this study and adds to the validity of the results.

I conducted weekly field observations of the students as they participated in this YPAR project for the 2017-18 school year. I also did curriculum analysis of the materials they produced in their classwork and homework.

Role of the Researcher

I am a participant in this research project as well. Since YPAR includes the term participatory and I will be the one coordinating this project, I was involved in this research process. I consider myself an insider-outsider in this project (Dwyer & Buckle, 2009). While I am an insider connecting to this particular community and share the same ethnic background as many of the students, I did not grow up in Hawaiʻi. I understand that there are specific nuances that come from the Hawaiʻi, Kalihi, and Ilokano experiences that I may not fully understand. Although also of Filipina/o/x heritage myself, I acknowledge the heterogeneity of the Filipina/o/x identity and that there are differences between the histories, epistemologies, and experiences of Tagalog and Ilokano communities both in the Philippines and in the diaspora. I was observing and interpreting as primarily an outsider—with a lens that does not fully understand these particular nuances. I kept a field journal to help me address this issue and constantly reflect on what I observed and how I interpreted that data. The constant reflection

helped me notice, question, and challenge any biases that arose. This pushed me to clarify any questions that may arise with the participants.

Furthermore, while making observations of the class, I also observed myself and my own development of my identity and agency through this project. A part of this study was to examine the potential that I as an educator have to challenge settler colonial structures through my pedagogical praxis.

Data Collection Plan

This study was comprised of three different methods to collect data. They included semi-structured interviews with the teacher, my field notes from the classroom, and curriculum analysis/artifacts. Data was collected over the 2017/18 school year.

Semi-Structured Interviews.

In this study, interviews were used to gain insight into the process of identity development and agency of the participating teacher. I explore how the space created in YPAR challenges the way we all see ourselves thereby affecting our identity and, in turn, impacts our sense of agency. Merriam (1998) argues that interviewing is necessary in a qualitative study in order to understand what cannot be observed through behavior—especially feelings and the way others interpret their world. Dexter (1970) defines interviewing as "conversation with a purpose" (p. 136). He further states that "Interviewing is the preferred tactic of data collection when...it will get better data or more data or data at less cost than other tactics!" (p.11). Some sample interview questions are: What is your ability to affect change (in the classroom, school, and community)? What is your role (in the classroom, school, and community)?

Seidman (2013) notes that it is critical for the interviewer to ensure that class, gender, and racial bias do not infiltrate into the interview process due to the potentially detrimental effect on the interviewer, the interviewee, and the validity of the responses. It is with this in mind that I conducted the interviews and checked for biases through the use of member checks. Creswell & Miller (2000) describe member checking as taking data and analyses back to the participants to get their verification of the validity of interpretation. This helped alleviate any of the unforeseen effects of any bias that I brought to my analysis.

These interviews were with the co-teacher and took place at the beginning of the school year, the end of the Fall semester, and after the end of the Spring semester. The interview questions focused on the teacher's identities (ascribed identities, community identity, and academic identity) as well as his ability to affect change in the classroom, school, and community. The purpose of the multiple interviews was to examine how the teacher's identities and sense of agency were impacted in this research study.

Participant Observation/Field Notes.

Merriam (1998) explains that observation allows the researcher to "record behavior as it happens...interpreting what is observed rather than relying upon once removed accounts from interviews" (p. 96). My role as an observer was between levels two and three from Gold's (1958) spectrum of observation— (2) participant as observer and (3) observer as participant. My work is more along the lines of what Merriam describes as the fifth addition to this list—collaborative partner. Merriam argues that this attempt by the participatory researcher to remain somewhat "detached to observe and analyze" is "a marginal position and…difficult to sustain" for many researchers (p. 103). While this may be difficult, this method is essential in this study because it

creates an opportunity to gain firsthand insights. I mainly observed the students in the classroom and noted their engagement with the content and the ideas they brought up in their dialogues.

For my observation protocol, I was in the classroom a minimum of two to three times per week. I located myself in different spaces in the classroom depending on the activity that took place. For example, during discussions, I sat in the circle amongst the students or during group work, I moved between groups. I interacted with the students, but would also take notes in a notebook using reflexive notetaking. This is a system where the page is divided into two columns where one column is filled with descriptive information, and the other column is filled with reflective information. Clark & Creswell (2010) define descriptive notes as "a description of observed events, activities, and people" while reflexive notes are "personal thoughts that researchers have that relate to their insights, hunches, or broad ideas or themes that emerge during the observation" (p. 262). Notes were taken at each observation, organized weekly and analyzed monthly to find themes as they emerged.

Prior to my beginning the YPAR project at Kiaʻāina, my co-teacher, Juan, had introduced me as a graduate student from the University of Hawaiʻi that be in the classroom regularly. I visited the classroom a few times prior to starting YPAR and was always taking note with either a notebook or my laptop. Additionally, Juan had added me to the class Google classroom and I would use my personal laptop to assist students with their work. My notetaking and the use of my laptop in the classroom had been normalized by the students prior to beginning YPAR.

Curriculum Analysis/Artifacts.

Merriam (1998) notes an issue with using documents in a qualitative study because they are more removed from data gleaned from interviews and participation because they are not created with the intent of research. She further argues that they may not answer the research

question. However, since this is a case study on the implementation of YPAR project, the student work and discussions generated during the implementation of the project are relevant to the study. They serve as a means to triangulate the data from the interviews and observations. It helped provide validity and prevent assumptions on behalf of the researcher. Furthermore, the student work is meant to capture the growth of the students and are part of the curriculum itself. Cohen et al. (2011) argue that "critical pedagogy regards the curriculum as a form of cultural politics in which participants in (rather than recipients of) curricula question the cultural and dominatory messages contained in curricula and replace them with a 'language of possibility' and empowering, often-community related curricula" (p. 36). The study of the curriculum itself would be meaningless without a thorough examination of the way that it was applied by the students and the effects on both the students and the teacher after the YPAR project.

Weekly written reflections are a critical part of the YPAR and Ethnic Studies curriculum. These reflections served as the primary source of data for curriculum analysis. This was also an excellent way to counter any biases that may come up from the researcher in the reflexive fieldnotes. The actual words from the students could potentially counter any incorrect assumptions made by the observer.

Data Analysis [process/procedures]

Baxter & Jack (2008) assert that in qualitative research data collection and analysis generally happen simultaneously. They assert that "the researcher must ensure that the data are converged in an attempt to understand the overall case, not the various parts of the case, or the contributing factors that influence the case" (p. 555). The multiple data sources (interviews, field notes, and curriculum artifacts) must all be treated as one case. To accomplish this, I had an ongoing analysis from the very beginning of my data collection.

I initially used open coding for my initial analysis of my multiple data sources. Hsieh & Shannon (2005) describe three different possible approaches to content analysis: conventional, directed, and summative. This research study utilized the summative method in which themes "are identified both before and during the data analysis" (Hsieh & Shannon, 2005, p. 1286). After finding the initial themes from the respective methods, I did a constant comparative analysis which Merriam (1998) describes as "involves comparing one segment of data with another to determine similarities and differences" (p. 18).

These emerging themes were then organized into a chart based on the various methods of data collection. Then I further defined and redefined the themes into categories and sub-categories until a larger theory emerged. Dye et al. (2000) describe this method of constant comparison of both interview and participant observation as a kaleidoscope of data where the researcher is continuously refining his gaze to get a final picture that generally results in grounded theory.

After the initial analysis, I also utilized member checks which Baxter & Jack (2008) define as when "researchers' interpretations of the data are shared with the participants, and the participants have the opportunity to discuss and clarify the interpretation, and contribute new or additional perspectives on the issue under study" (p. 556).

Timeline of Data Collection and Analysis.

The following table sumarizes my timeline and plan of data collection and analysis. I began data collection in October 2017 and completed data analysis at the end of May 2018.

Figure 3.1 Timeline of Data Collection and Analysis[24]

	Middle of Fall Semester (Oct 2017)	Weekly (Aug-May)	Monthly (Aug-May)	End of Semester (Dec 2017)	End of Year (May 2018)
Interviews	Pre-interview w teacher *Analyzed at the beginning of semester*				Post-YPAR interview w teacher *Analyzed at the end of Spring*
Surveys	Pre-surveys for students & teacher			Mid-semester Social awareness survey for students	Post survey for students & teacher
Observations		Observations at High School	*Analyzed monthly*		
Teacher Reflection Emails		Written weekly	*Analyzed Monthly*		
Student Journals			*Analyzed Monthly*		
Student Work			Collected and *analyzed monthly*		
Student Evaluations				*1st set analyzed after Fall semester*	*2nd set analyzed after Spring semester*

Data Presentation

The data is presented in two different chapters that reflect the themes in the research questions: identity and agency; and the potential for impact on settler colonialism & white supremacy. The first findings section, Reading and Naming the World, examines how YPAR impacted the identities and agency of both the teacher and student participants. The final findings chapter, Changing the World, analyzes the potential that non-Native educators can challenge settler colonialism and white supremacy in their schools and communities.

[24] Italicized fonts indicate data analysis goals.

Validity

For the past nine years, I have taught Ethnic Studies and have been implementing YPAR projects within these classes in the last six years. It is through this process that I can attest to the internal validity of YPAR projects to address identity and agency among high school students. However, within this particular research project I have two experts in the field of YPAR with whom I verified that my instruments and analyses are accurate. Those individuals are Dr. Allyson Tintiangco-Cubales and Dr. Sarah Twomey. Furthermore, my experience with YPAR gives me the ability to understand the nuances of the implementation of a YPAR project in order to address the dynamic issues that may spontaneously arise.

Concerning my biases, I followed up with the participating teacher to verify my inferences of his statements. As far as the analysis of the students, the class discussions that are part of the curriculum should produce enough dialogue and discussion that should give an accurate representation of their perceptions. Additionally, I checked with members of my committee who have a deep, intimate connection to Kalihi in order to regulate my interpretations, inferences, and assumptions.

In regards to external validity, as mentioned earlier, this project aims to address the effects of settler colonialism on the identities and sense of agency of a teacher and students in a Hawaiʻi high school. As such, this research does not assert to be completely generalizable or to create some absolute truth in regards to YPAR in Hawaiʻi. Instead, this study will have relevance to other school settings but does not attempt to give a predetermined answer. YPAR is a dynamic project that will vary with each community, school, classroom, and school year. As a result, the project is not entirely replicable, the experience of the students will also depend on the experience of the teacher implementing the YPAR project.

Confidentialty & Data Management

The confidentiality of the teacher and the students was ensured. Pseudonyms were used for all participants, and a pseudonym was used for the school site. I did not use any identifiable information that could be used to distinguish which students' work or responses are being quoted. The participants were given an opportunity to review all recordings and transcripts before submission of the final dissertation. All field notes, class materials, and other related materials with identifying information is stored in protected personal research files.

CHAPTER 4: YPAR CURRICULUM

Overview of the YPAR Curriculum from PEP (Ethnic Studies)

My first experience with YPAR was in an Ethnic Studies course through Pin@y Educational Partnerships (PEP) in 2010-11. The first attempt at YPAR was extremely challenging, and throughout the next two school years, my co-teachers and I organized our YPAR curriculum into a solid unit with scaffolds to support our students in this process. The most productive and successful YPAR project that I participated in with my time in PEP was in my final year, 2012-13. Below is a sample of the rubric, schedule of the curriculum, and critical questions.

Figure 4.1 PEP Grading Rubric

Assignment		Points	Due Date
YPAR PACKET		**250**	
	Community Issues	10	**Wed 2/20**
	Topic/Issue/Purpose	10	**Thurs 2/21**
	Positionality/Context	20	**Fri 2/22**
	Research Question	20	**Fri 2/22**
	Roles/Research Plan	20	**Fri 3/1**
	Research Map	20	**Fri 3/1**
	Methods	40	**Wed 3/16**
	Data Analysis	20	**Thurs 3/7**
	Action Plan Implementation	50	**Fri 3/8**
	Action Plan Analysis	40	**Thurs 3/14**
	Presentation Roles	20	**Fri 3/15**
PRESENTATION		**100**	**Wed 3/20**
REFLECTION		**100**	**Fri 3/22**
SELF-EVALUATION		**50**	**Mon 4/1**
TOTAL		**500**	

Figure 4.2 Timeline of PEP 2012/13 YPAR

Monday 2/18/13	**No School**	**President's Day**
Wednesday 2/20/13	**YPAR** **What is YPAR?** **What are the issues that we face?**	**What is your community? What is community research? What is YPAR? Why is it important? How does it counter the master-narrative of traditional academic research?** ****List out problems in our communities** **Claire guest speaker??**
Thursday 2/21/13	**YPAR** **Intro Project**	Go over YPAR packet ****Finalize Topics/Issue/Purpose**
Friday 2/22/13	**YPAR** **Research Question/ Positionality**	Research Questions What makes a good research question? What is positionality? ****Finalize research question & Positionality**
Monday 2/25/13	**YPAR** **Archival Research**	Archival Research/Ethnography ****Assign roles** **How do we want to analyze our issue?** **Plan Ethnography/Archival Research**
Wednesday 2/27/13	**YPAR** **Quantitative Methods**	Methods: Quantitative What are quantitative methods? Why is this method important? What do they show? ****Write out surveys/plan**
Thursday 2/28/13	**YPAR** **Qualitative Methods**	Methods: Qualitative What are qualitative methods? Why is this method important? What do they show? ****Write out interview questions/plan**
Friday 3/1/13	**YPAR** **Analytical Skills**	Show how to encode/analyze ****Finalize research plan/timeline for interviews/Surveys/Ethnography/Archival**
Monday 3/4/13	**YPAR** **DATA COLLECTION**	Archival/Surveys/Interviews/Ethnography
Wednesday 3/6/13	**YPAR** **DATA COLLECTION**	Archival/Surveys/Interviews/Ethnography ****ALL SURVEYS, INTERVIEWS, ETHNOGRAPHIES, ARCHIVAL RESEARCH DONE** ***POSSIBLY IN GREEN ROOM***
Thursday 3/7/13	**YPAR** **DATA ANALYSIS**	Data Analysis **THEMES SHEET FILLED OUT**
Friday 3/8/13	**YPAR** **ACTION PLAN**	Action Plan Examples ****Action Plan Implementation**
Monday 3/11/13	**YPAR** **IMPLEMENT PLAN**	Action Plan
Wednesday	**YPAR**	Action Plan

3/13/13	**IMPLEMENT PLAN**	
Thursday 3/14/13	**YPAR** **IMPLEMENT PLAN**	Action Plan ****Action Plan Analysis**
Friday 3/15/13	**YPAR** **WORK DAY**	Work on Presentations ****Presentation Slides/Roles Done**
Monday 3/18/13	**YPAR** **PRES. SKILLS**	Public Speaking Skills
Wednesday 3/20/13	**YPAR** **PRESENTATION**	Practice Presentations ***PEP Presentation**
Thursday 3/21/13	**YPAR** **PRESENTATION**	Class Presentations ***GREEN ROOM***
Friday 3/22/13	**YPAR** **REFLECTION**	Reflections

Although initially planned to be a unit running from February 18 to March 22, out YPAR project at Balboa High School ended up running until April 3. This is the nature of YPAR projects because they are student-centered and issues-driven. It is necessary for students to have a deep understanding of the root causes of the problem to develop meaningful solutions and sustained change.

Overview of YPAR Curriculum and English

While the natural alignment and implementation of YPAR projects has occurred primarily in Social Studies (Romero et al., 2010), Ethnic Studies (Tintiangco-Cubales et al, 2016; Akom, 2009), and Science (Akom et al., 2016), I carried out my YPAR project in this study within an English and ELL classroom examining how YPAR operates within different content disciplines and contexts. I bridged my Social Studies and Ethnic Studies background with the classroom teacher's English Language Arts background and aligned this YPAR project with his existing English curriculum. I need to be clear that this YPAR project was conducted in an English class with an Ethnic Studies framework. Although YPAR can and does exist outside of Ethnic Studies, it is the iplementation of YPAR within an Ethnic Studies framework that influenced the outcomes of this study.

The first step was I discussed intersections between YPAR, English curriculum, standards, and ELL accommodations with the English teacher. He was new to the topic of YPAR, but had previous experience with Participtory Action Research in his graduate studies so he was familiar with the general concept. Instead of diving into the YPAR curriculum, I established a common understanding of key concepts and frameworks and conducted pre-survey to gauge students' understandings of oppression and how it operates on multiple levels—institutional, interpersonal, and internalized. Morrell (2006) claims that "the literacy practices [in YPAR] parallel, or even exceed what would be considered as desirable literacy practices in a primary or secondary literacy curriculum" (p. 55). This was also the case in this study and we were also able to incorporate some of the learning from the YPAR texts in discussions around the English class texts.

The following is a portrait of the English curriculum that was already planned for the 2017-18 school year. We developed a YPAR curriculum that aligned with the English curriculum through a series of meetings and exchanges of emails.

Figure 4.3 Kiaʻāina High School 9th Grade English Curriculum

	Learning Outcomes	**Main Text(s)**	**Assessments**
1st quarter	Explain how an author uses literary devices to create the narrator's voice and present a particular point of view. Write an argumentative essay in which students assert a precise claim, support it with reasons and evidence, and acknowledge and refute counterclaims fairly.	Short Stories: • Marigolds (Eugenia Collier) • • Informational texts on the effects of social media	Expository Paragraph Argument Paper

2nd quarter	Analyze how rhetoric appeals (ethos, pathos, and logos) achieve author's purpose. Analyze Harper Lee's use of literary elements and explain how the literary elements in To Kill a Mockingbird help develop a theme of the novel.	• To Kill a Mockingbird	Literary Analysis
3rd quarter	Analyze and explain how an author uses stylistic techniques to achieve a desired effect.	• Flight • Poetry	Style Analysis Essay
4th quarter	Evaluate research and gather evidence from a variety of sources about a chosen topic relevant to Romeo and Juliet. Synthesize and cite evidence in an argumentative essay that maintains a formal style and tone appropriate to an intended audience and purpose, uses rhetorical appeals including logical reasoning, and includes all the organizational elements of an argument.	• Romeo & Juliet	Argument Paper Debate

Pre-YPAR Curriculum

There are certain topics and concepts that need to be covered before beginning a YPAR project—oppression (institutional, interpersonal, internalized), race/ethnicity, class, gender, sexuality, power, hegemony, social justice, and agency. These topics were a natural fit in my previous course since it was an Ethnic Studies course and those topics were already embedded in the curriculum. However, for this course, I needed to introduce the topics beforehand as well as get an idea of what understandings the students already had around these topics. I implemented the following three assignments/lesson plans prior to beginning the YPAR project: (1) Social Awareness Survey, (2) 3 I's of Oppression Lesson plan & Worksheet, and (3) Student Life

Survey.

Social Awareness Survey.

The social awareness survey was developed by Pin@y Educational Partnerships (PEP) to study the impact that PEP's Ethnic Studies had on the development of students' understandings/critique of oppression and commitment to social justice. This is informed by Solorzano and Delgado-Bernal's (2003) work that looked at the development of transformational resistance through a critique of oppression and a commitment to social justice. The survey has a combination of yes/no questions and questions using a 5-point Likert scale. I utilized a modified version of this survey as a tool to spark dialogue in the class about oppression, social justice, and agency. It is also used to measure the development of the students' sense of agency over the course of the project. The survey was given prior to as well as upon completion of the YPAR project to all the students in the English class. ***See appendix for full survey.***

Sample Questions from Social Awareness Survey.

- Do you feel that social injustice will always exist?
- Do you feel that our society is equal?
- Do you feel that social injustice can be addressed?
- Do you feel that you can identify social injustice?

3 I's of Oppression Lesson Plan & Worksheet.

On October 23, 2018, I taught a lesson plan on the 3 I's of oppression (institutional, interpersonal, and internalized) in the English class. The lesson plan was connected their text, *To Kill a Mockingbird*, to the concept of oppression, and their lived experiences as Filipin@ immigrant students in Hawaiʻi. We co-constructed a running definition of oppression. Students were then given a Wheel of Oppression worksheet that I developed and were instructed to color

in the different forms of oppression they experienced. I then talked about the different levels of oppression based on the 3 I's—mainly through historical examples and my personal experiences. We then listened to the rap Brown Out by Ruby Ibarra, and I had the students "talk to the text" to examine the multiple forms of oppression that she mentions. ***See appendix for full lesson plan.***

Key Concept & Driving Questions.

- What are the different oppressions that we face?
- How does oppression operate?
- What are the different levels (I's) of oppression (institutional, interpersonal, internalized)?
- How do the different levels of oppression function?

Student Life Survey.

The social toxins survey was also originally developed by PEP and had gone through many iterations. I modified a version from the 2012-2013 PEP Social Toxins Survey for use at Kiaʻāina. The survey findings were then resented to the students to spark dialogue around the issues that we face and to help them decide on an issue for the YPAR project. The survey is only given once and at the very beginning of the semester or just before the start of YPAR. ***See appendix for full survey.***

Sample Questions.

- Are you doing well in school?
- Do you have a regular place to study where you can get a lot done?
- Is your neighborhood a safe place?
- Do you talk to your parent or guardian once a day?
- Do you try to eat breakfast everyday?
- Do you have a regular doctor?
- Have you recently felt sad or depressed?
- Have you ever experienced racism?

Praxis of YPAR

My praxis of YPAR is a 5-step process that is centered around a problem. The steps are: (1) identify the problem, (2) analyze the problem, (3) create a plan of action, (4) implement the plan of action, and (5) critical reflection. This specific framework for YPAR stems from Paulo Freire's ideas of critical pedagogy and praxis that synthesizes theory, action, and reflection. While some action research projects may stop at the implementation, for me, YPAR must include the reflection piece where youth critically examine their work and the impact it had on addressing both the research question and the problem itself.

These 5 stepes provided a general framework for moving from thought to action to reflection while also attempting to address a relevant issue. These different steps neither have a specific procedure nor timeline. Instead, they were variable based upon the understandings, capacities, and areas of growth of the students and teachers. There are no guarantees in YPAR and not all YPAR projects are necessarily successful in addressing the root causes of the problem. However, when done with intentionality and a commitment to the community and stakeholders, these projects should be able to further critical consciousness of the participants and possibly also of community stakeholders.

Identify the Problem.

The first phase of YPAR, identify the problem is the phase where students select the issue that they are going to address in their research. We examine the results of the social toxins survey and also brainstorm what they see as the pressing issues in their schools, communities, and lives. We then discuss these multiple problems until we can come to a majority decision on which topic the class would like to do. Depending on class size and capacity of the teacher(s)

involved there may be more than one issue addressed through multiple simultaneous YPAR projects.

In this study, I just began by asking the students, "What are the issues and problems that you all face in your school, neighborhoods, and community?" A whole array of things was mentioned and I wrote them all out on the board. Then, as a class, we coded and organized the responses under larger themes. I then had the students discuss these themes in groups to determine which of the issues they felt was most pressing for them. The next class, I also brought in the results from the student life surveys and had them look at what things stood out to them from the data. Students were repeatedly asked to rank the issues they had listed based on what they felt had the greatest significance to them. After discussing the issues as a group, we then let them decide which topics they felt they could were most interested in exploring. After about three classes of discussing the issues they mentioned, and looking at what came out of the surveys, we settled on our topic: violence in school and the community.

Analyze the Problem.

The next phase is to analyze the problem. Students look at how much that problem personally impacts them. Does it affect different groups of students differently? If so how? What is the reason for these differing experiences? Examples could include but are not limited to race/ethnicity, gender, socio-economic class, sexuality, language, ability, religion, citizenship, etc. From there, students start to formulate a research question, and then begin to analyze the problem looking at scholarly articles, watching documentaries, listening to speakers from community organizations, and by conducting research on their own school and/or community through various quantitative and qualitative methods (i.e., surveys, interviews, focus groups, observations, etc.). One of the significant differences with YPAR is that instead of just studying

the problem, we also try to examine and understand the root causes of these problems. In my experiences with YPAR, I find that some of the most critical learning moments happen when students discover that the issues they initially identify are actually symptoms of much more complex and deeply rooted issues. For instance, in 2013, my students made the connection between gang violence in the streets and structural violence implemented through lack of financial and social resources in their community. They then further examined how the constant exposure to violence caused them and their classmates to internalize and normalize violence. This stage is a vital piece of the YPAR process. Frequently, the desire is to jump right into the action piece, but an action that does not address the root cause of the problem will only be a band-aid solution that will not be capable of enacting sustainable change.

Modifications for ELL.

A large part of YPAR is empowering students to read and analyze scholarly research to better understand the root causes of the problem they wish to address. I had to modify some of the students' readings to be more accessible based on their grade level and fluency in American Standard English. I modified some of the texts to allow them more autonomy in their literary analyses.

Original text:

> For people living in low-income communities, a scarcity of material resources organizes behavioral choices and influences people's efforts to become middle class. Consequently, many people who live in low-income communities have to fight their environment to find relief from the burdens it imposes. One of the products of this effort is the development of a 'defiant individualist' personality. According to Fromm (1970), distinctive for his interest in combining psychic and social traits, this personality characteristic combines dominant social values—i.e. a stress on being socio-economically mobile and on accumulating capital— with a paucity of resources available for people living in lower-income communities to achieve these objectives. Accordingly, 'defiant individual- ism' leads people to become involved with money-producing economic activities whether legal or not; the trait carries along with it an edge that 'defies' any and all attempts to

thwart it.

Modified text:

For people living in low-income communities, a scarcity of material resources [wealth] organizes behavioral choices and influences people's efforts to become middle class. Consequently, many people who live in low-income communities have to fight their environment to find relief from the burdens it imposes [puts/creates]. One of the products of this effort is the development of a 'defiant individualist' personality. According to Fromm (1970) this personality characteristic combines dominant social values—i.e. a stress on being socio-economically mobile and on accumulating capital[getting rich] — with a paucity[lack] of resources available for people living in lower-income communities to achieve these objectives [goals]. Accordingly, 'defiant individual- ism' leads people to become involved with money-producing economic activities whether legal or not; the trait carries along with it an edge that 'defies' any and all attempts to thwart it. (Sanchez-Jankowski, 201)

Figure 4.4 Graphic Organizer to Analyze Articles

FACTORS	What does the article say	What do you think?
Individual		
Family		
School		
Friends/Peers		
Community		

Create a Plan of Action.

Students and the teacher(s) develop a plan of action after gaining a deeper understanding of the root causes of the problem they are addressing. It is critical to ensure that the action plan is manageable and attainable within the temporal and physical constraints of their capability. Also, because, in this instance, I only have access to these students during the school year, we needed to finish implementing our action plan before the end of the semester. YPAR, however, does not operate with time constraints. Frequently, the action plans are just the beginning of larger conversations and projects that need to happen within the communities well after the initial action plan.

The difficulty in continuing these conversations can be that students generally have a

different set of teachers each year. This is why community partnerships are important. Once the students have exposed, analyzed, and tried to address the problem, it is important to use that information to continue to address the problem. Another potential possibility would be to incorporate YPAR into the educational system, and allow for students to continue their particular research topic for multiple years or perhaps for their entire high school career.

Implement Plan of Action.

The planning and implementation of the action plan go hand in hand in YPAR and are, generally, what consumes the most time in the process. This is the primary time where trust comes into play because this is the part that is most unstructured and where students themselves do not necessarily see the process, but also the part where the students experience the most growth (at least that is what I have heard from students in every YPAR project that I have participated in).

Reflection.

"Reflection without action is sheer verbalism or armchair revolution, and action without reflection is pure activism or action for action's sake" (Freire, 1970, p. 44). Ongoing reflection is essential in the development of critical consciousness (conscientização). Freire claims that conscientização requires "learning to perceive social, political, and economic contradictions, and to take **action** against oppressive elements of reality" (p. 35) Freire's work was happening in the 60's and 70's with indigenous and rural communities who were marginalized by the Brazilian government. Although the context then is not completely the same as today, the impetus for social change is as relevant. His work on praxis, the necessary synthesis of theory, action, and reflection, are foundational for any critical pedagogical praxis. Baum et al. (2006) claim that

reflection and action must coincide for critical consciousness to develop and that this is necessary for PAR to challenge dominant ideologies. I incorporate reflection throughout YPAR, but it is essential for the entire class, including myself and the co- teacher, to reflect on the impact and success or failure of the action plan. This is in direct opposition to action as the final piece which rarely leads to sustained change. Instead, the reflection actual continues the process where entirely new problems or new ideas to address the initial issue may arise.

Timeline of YPAR Curriculum

Because of the nature of YPAR, the teacher may initially have plans of what to do, but many factors influence what happens. Some of these include: policy or time constraints on the part of the school, capacity of the students, vulnerability of students, student-generated shifts in the action plan or the timeline of implementation, newer questions and/or issues that arise in the middle of analyzing the problem, or ideas brought up by community stakeholders. The timeline will invariably be affected by some of these factors. Such was the case for this study at Kiaʻāīna. Although I had initially planned a timeframe to allow what I thought would be enough time to get to all the required tasks by the end of the semester, we had to shift our timeline which gave us a shorter window to create the second part of our action plan—a Public Service Announcement (PSA) on violence in the school and community. Furthermore, there were many scheduling changes and a fieldtrip that happened in late April and early May that significantly reduced our time together and required us to rethink our initial plan.

Figure 4.5 Curriculum Plan – As Initially Planned

1/29-2/2	Identify Issues
2/5-2/21	Analyze Issue
2/23-3/9	Analyze Issue & Brainstorm possible Plan of Action
3/12-16	Complete Plan of Action
4/3-20	Implement Plan of Action
4/23-5/11	Critical Reflection & Prepare Results
5/14-18	Present to Community Partners

Figure 4.6 Curriculum Plan – In Actuality

1/29-2/7	Identify Issues
2/14-3/12	Analyze Issue
4/2-4/20	Create Plan of Action
4/23-5/7	Implement
5/9-5/14	Reflect
5/16-18	Present

Timeline and Alignment to National and State Standards

The following section shows the alignment of the YPAR curriculum used at Kiaʻāina High School to the Common Core Standards (ELA and History); the College, Career, and Civics (C3) Framework domains; and the Teaching Tolerance Social Justice standards. I chose to place the standards at the end of this chapter because the general practice is to select the standards first and then develop curriculum around those standards. However, because YPAR is very student-centered and naturally flexible and variable based on the students, the curriculum needs to be centered on the students first. The content of YPAR naturally aligns to multiple standards, but the standards should be secondary to the students.

Figure 4.7 Breakdown of YPAR Timeline at Kiaʻāina & Alignment with Standards

YPAR STEP	DATE	CLASSROOM ACTIVITIES	STANDARDS			
			Common Core ELA	Common Core Social Studies	C-3	Social Justice
Pre-YPAR	10/21	Social Awareness Survey			D2.Civ.5 D2.Civ.7 D2.Civ.8 D4.6 D4.7	JU.12 JU.13 JU.14 JU.15 AC.16 AC.17 AC.18 AC.19 AC.20
	10/23	3Is of Oppression LP & Worksheet			D2.Civ.5 D2.Civ.6 D2.Civ.8 D2.Civ.9 D2.Civ.10	ID.2 ID.3 ID.5 DI.7 DI.10 JU.11 JU.12 JU.14
	1/29	Student Life Survey				ID.1 ID.2 ID.3 ID.4
Identify the problem	1/31	Socratic seminar about "Flight" Students discuss issues in their community	WHST.9-10.1.a WHST.9-10.1.b	RH.9-10.2 RH.9-10.3 RH.9-10.8 RH.9-10.9	D2.Civ.9 D2.Civ.10 D4.1 D4.2 D4.3 D4.4 D4.5 D4.6	ID.2 ID.3 ID.5 DI.7 DI.8 DI.9 DI.10 JU.11 JU.12 JU.13 JU.15
	2/2	Students choose violence Discuss types of violence they see at school & in community Students take pictures of where they see violence		RH.9-10.2	D1.1 D1.3 D2.Civ.9	DI.7 DI.8
	2/7	Community mapping. Looking at school & community KWL Worksheet? Video			D2.Civ.9 D2.Civ.10 D4.6	ID.2 ID.3 DI.7 DI.8 JU.11
Analyze the problem	2/14	Look at FHS map Barkada & Gangs Discussion of KWL Why elementary schools?	WHST.9-10.7		D1.1 D1.4 D2.Civ.9 D2.Geo.1 D2.Geo.2 D2.Geo.3 D2.Geo.4 D4.6	DI.7 DI.8 DI.9 JU.11 JU.12 JU.15
	2/16	Students read Jankowski article	WHST.9-10.1.a WHST.9-10.1.b WHST.9-10.7 WHST.9-10.8 WHST.9-10.9	RH.9-10.2 RH.9-10.3 RH.9-10.4 RH.9-10.5 RH.9-10.8	D1.2 D1.3 D1.4 D3.1 D3.2 D3.3 D3.4 D4.6	DI.10 JU.11 JU.12 JU.13
	2/21	Students read Lösel &	WHST.9-10.1.a WHST.9-10.1.b	RH.9-10.2 RH.9-10.3	D1.2 D1.3	DI.10 JU.11

		Farrington (2012) & Herrenkohl et. al (2000) articles	WHST.9-10.7 WHST.9-10.8 WHST.9-10.9	RH.9-10.4 RH.9-10.5 RH.9-10.8 RH.9-10.9	D1.4 D3.1 D3.2 D3.3 D3.4 D4.6	JU.12 JU.13
	2/28	Discussion about the articles	WHST.9-10.1.a WHST.9-10.1.b WHST.9-10.7 WHST.9-10.9	RH.9-10.2 RH.9-10.3 RH.9-10.4 RH.9-10.5 RH.9-10.8 RH.9-10.9	D1.2 D1.3 D1.4 D2.Civ.9 D2.Civ.10 D2.Civ.13 D3.1 D3.2 D3.3 D3.4 D4.1 D4.2 D4.6	DI.10 JU.11 JU.12 JU.13
	3/2	Exploring Kalihi – what it means to us, what is its history, where do we place ourselves in the (hi)story of Kalihi?	WHST.9-10.2 WHST.9-10.7		D1.2 D1.3 D1.4 D1.5 D2.Civ.10 D2.Geo.1 D2.Geo.2 D2.Geo.3 D2.Geo.4 D3.1 D3.2 D3.3 D3.4 D4.6	ID.1 ID.2 ID.3 ID.4 ID.5 DI.6 DI.7 DI.8 DI.9 DI.10 JU.11 JU.12 JU.14 JU. 15 AC.16
	3/7	Finalize our research question & develop survey question	WHST.9-10.7		D1.1 D1.3 D1.4 D1.5	
	3/9	Students complete survey & send out to teachers				
	3/12	Mo from Adult Friends for Youth speaks to YPAR group about gangs & violence in Kalihi	WHST.9-10.1.b WHST.9-10.8	RH.9-10.2 RH.9-10.9	D1.2 D1.3 D1.4 D1.5 D2.Civ.8 D2.Civ.13 D2.Geo.1 D2.Geo.2 D2.Geo.3 D2.Geo.4 D3.1 D3.2 D3.3 D3.4 D4.1 D4.2 D4.6	ID.5 DI.6 DI.7 DI.8 DI.9 DI.10 JU.11 JU.12 JU.13 JU.14 JU. 15 AC.16 AC.17
	3/18-23	Send out surveys				
Create Plan	**4/4**	Watch TEDTalks: Craig Pinkney "Real roots of youth violence" "Confronting gang violence"	WHST.9-10.1.a WHST.9-10.1.b WHST.9-10.8 WHST.9-10.9	RH.9-10.2 RH.9-10.4 RH.9-10.5 RH.9-10.8 RH.9-10.9	D1.2 D1.3 D1.4 D2.Civ.10 D2.Civ.13 D3.1 D3.2 D3.3 D3.4	DI.7 DI.8 DI.9 DI.10 JU.11 JU.12 JU.14 JU. 15 AC.16

of Action					D4.1 D4.2 D4.6	AC.17 AC.18 AC.19 AC.20
	4/6	Workshop: Theater of the Oppressed			D2.Civ.7 D2.Civ.13	ID.5 DI.6 DI.7 DI.8 DI.9 DI.10 AC.16 AC.17 AC.18 AC.19 AC.20
	4/9	Students analyze data from YPAR survey			D1.3 D1.4 D3.1 D3.2 D3.3 D3.4 D4.1 D4.2 D4.6 D4.7 D4.8	DI.7 DI.8 DI.9 DI.10 JU.14 JU. 15
	4/11	Discuss YPAR survey & connect to action plans Plan out Hālala Middle School presentation (Students each bring in 3 pictures for Powerpoint and brainstorm PSA for 4/18)			D1.2 D1.3 D1.4 D2.Civ.6 D2.Civ.7 D2.Civ.8 D3.1 D3.2 D3.3 D3.4 D4.1 D4.2 D4.6 D4.7 D4.8	DI.7 DI.8 DI.9 DI.10 JU.14 JU. 15 AC.16 AC.17 AC.18 AC.19 AC.20
	4/13	Students work on their own			D2.Civ.7	
	4/16	Students work on their own				
	4/18	Students develop lesson plan	WHST.9-10.1.e WHST.9-10.2 WHST.9-10.2.b WHST.9-10.2.d WHST.9-10.2.f		D2.Civ.6 D2.Civ.7 D4.1 D4.2 D4.3 D4.6 D4.7 D4.8	AC.16 AC.17 AC.18 AC.19 AC.20
	4/20	Students develop lesson plan				
Implement Plan of Action	**4/23**	Students finalize lesson plan	WHST.9-10.4 WHST.9-10.5		D2.Civ.7 D4.3 D4.7 D4.8	AC.16 AC.17 AC.18 AC.19 AC.20
	4/25	Students practice lesson plan			D2.Civ.7 D4.3	AC.17 AC.18 AC.19 AC.20
	4/27	Students practice lesson plan				
	4/30	Students teach lesson plan to middle school students at Hālala Middle School			D2.Civ.6 D2.Civ.7 D4.3 D4.7 D4.8	DI.6 DI.7 DI.8 DI.9 DI.10 JU.12 JU.14 JU. 15

						AC.16 AC.17 AC.18 AC.19 AC.20
	5/2	Students work on PSA/TED Talk	WHST.9-10.5 WHST.9-10.6			JU.11 JU.12 JU.15 AC.16 AC.17 AC.18 AC.19 AC.20
	5/4	Students work on PSA/TED Talk				
	5/7	Students work on PSA/TED Talk				
Critical Reflection	**5/9**	Four Corners of Reflections			D2.Civ.5 D2.Civ.6 D2.Civ.13 D3.3 D3.4 D4.6 D4.7 D4.8	ID.1 ID.2 ID.3 DI.6 DI.7 DI.8 DI.9 DI.10 JU.12 JU.14 JU. 15 AC.16 AC.17 AC.18 AC.19 AC.20
	5/14	Written reflections/ Discussion			D2.Civ.5 D2.Civ.6 D2.Civ.13 D3.3 D3.4 D4.6 D4.7 D4.8	ID.1 ID.3 DI.6 DI.7 DI.8 DI.9 DI.10 JU.12 JU.14 JU. 15 AC.16 AC.17 AC.18 AC.19 AC.20
Present Findings to Community	**5/16**	Students present on PSA/TED Talk Students retake Social Awareness survey				JU.11 JU.12 JU.15 AC.16 AC.17 AC.18 AC.19 AC.20
	5/18	Students present on PSA/TED Talk				JU.11 JU.12 JU.15 AC.16 AC.17 AC.18 AC.19 AC.20

Common Core, C3, and Teaching Tolerance Social Justice Standards

Figure 4.8 Common Core 9th Grade ELA- Literacy Standards

STANDARD
Sub-theme: Text Types and Purposes
CCSS.ELA-Literacy.WHST.9-10.1.a Introduce precise claim(s), distinguish the claim(s) from alternate or opposing claims, and create an organization that establishes clear relationships among the claim(s), counterclaims, reasons, and evidence
CCSS.ELA-Literacy.WHST.9-10.1.b Develop claim(s) and counterclaims fairly, supplying data and evidence for each while pointing out the strengths and limitations of both claim(s) and counterclaims in a discipline-appropriate form and in a manner that anticipates the audience's knowledge level and concerns.
CCSS.ELA-Literacy.WHST.9-10.1.e Provide a concluding statement or section that follows from or supports the argument presented.
CCSS.ELA-Literacy.WHST.9-10.2 Write informative/explanatory texts, including the narration of historical events, scientific procedures/ experiments, or technical processes.
CCSS.ELA-Literacy.WHST.9-10.2.b Develop the topic with well-chosen, relevant, and sufficient facts, extended definitions, concrete details, quotations, or other information and examples appropriate to the audience's knowledge of the topic.
CCSS.ELA-Literacy.WHST.9-10.2.d Use precise language and domain-specific vocabulary to manage the complexity of the topic and convey a style appropriate to the discipline and context as well as to the expertise of likely readers.
CCSS.ELA-Literacy.WHST.9-10.2.e Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.
CCSS.ELA-Literacy.WHST.9-10.2.f Provide a concluding statement or section that follows from and supports the information or explanation presented (e.g., articulating implications or the significance of the topic).
Sub-theme: Production and Distribution of Writing
CCSS.ELA-Literacy.WHST.9-10.4 Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
CCSS.ELA-Literacy.WHST.9-10.5 Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.
CCSS.ELA-Literacy.WHST.9-10.6 Use technology, including the Internet, to produce, publish, and update individual or shared writing products, taking advantage of technology's capacity to link to other information and to display information flexibly and dynamically.
Sub-theme: Research to Build and Present Knowledge
CCSS.ELA-Literacy.WHST.9-10.7 Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.
CCSS.ELA-Literacy.WHST.9-10.8 Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the usefulness of each source in answering the research question; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and following a standard format for citation.
CCSS.ELA-Literacy.WHST.9-10.9 Draw evidence from informational texts to support analysis, reflection, and research.

Figure 4.9 Common Core 9th Grade History Standards

STANDARD
Sub-Theme: Key Ideas & Details
CCSS.ELA-Literacy.RH.9-10.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
CCSS.ELA-Literacy.RH.9-10.3 Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.
Sub-Theme: Craft & Structure
CCSS.ELA-Literacy.RH.9-10.4 Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.
CCSS.ELA-Literacy.RH.9-10.5 Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.
CCSS.ELA-Literacy.RH.9-10.6 Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.
Sub-Theme: Integration of Knowledge & Ideas
CCSS.ELA-Literacy.RH.9-10.7 Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.
CCSS.ELA-Literacy.RH.9-10.8 Assess the extent to which the reasoning and evidence in a text support the author's claims.
CCSS.ELA-Literacy.RH.9-10.9 Compare and contrast treatments of the same topic in several primary and secondary sources.

Figure 4.10 C3 Framework Domains and Standards

C3 Dimensions	Dimension Subsection	Standards by Dimension Subsection
Dimension 1: Developing Questions and Planning Inquiries	Developing Questions and Planning Inquiries	D1.1.9-12. Explain how a question reflects an enduring issue in the field.
		D1.2.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.
		D1.3.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a sup- porting question.
		D1.4.9-12. Explain how supporting questions con- tribute to an inquiry and how, through engaging source work, new compelling and supporting questions emerge.
		D1.5.9-12. Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources.
Dimension 2: Applying Disciplinary Tools and Concepts[25]	Civics	**D2.Civ.1.9-12.** Distinguish the powers and responsibilities of local, state, tribal, national, and international civic and political institutions.
		D2.Civ.2.9-12. Analyze the role of citizens in the U.S. political system, with attention to various theories of democ- racy, changes in Americans' participation over time, and alternative models from other countries, past and present.
		D2.Civ.3.9-12. Analyze the impact of constitutions, laws, treaties, and international agreements on the maintenance of national and international order.
		D2.Civ.4.9-12. Explain how the U.S. Constitution estab- lishes a system of government that has powers, responsi- bilities, and limits that have changed over time and that are still contested.
		D2.Civ.5.9-12. Evaluate citizens' and institutions' effectiveness in addressing social and political problems at the local, state, tribal, national, and/or international level.
		D2.Civ.6.9-12. Critique relationships among governments, civil societies, and economic markets.
		D2.Civ.7.9-12. Apply civic virtues and democratic principles when working with others.
		D2.Civ.8.9-12. Evaluate social and political systems in different contexts, times, and places, that promote civic virtues and enact democratic principles.
		D2.Civ.9.9-12. Use appropriate deliberative processes in multiple settings.
		D2.Civ.10.9-12. Analyze the impact and the appropriate roles of personal interests and perspectives on the application of civic virtues, democratic principles, constitutional rights, and human rights.
		D2.Civ.11.9-12. Evaluate multiple procedures for making governmental decisions at the local,

[25] I left out the dimension 2 subsections of Economics and History because they did not pertain to this particular research topic in the way that we approached it. However, in examining those standards, they can absolutely be incorporated into other potential YPAR projects.

Dimension 2: Applying Disciplinary Tools and Concepts		state, national, and international levels in terms of the civic purposes achieved.
		D2.Civ.12.9-12. Analyze how people use and challenge local, state, national, and international laws to address a variety of public issues.
		D2.Civ.13.9-12. Evaluate public policies in terms of intended and unintended outcomes, and related consequences.
		D2.Civ.14.9-12. Analyze historical, contemporary, and emerging means of changing societies, promoting the common good, and protecting rights.
	Geography	**D2.Geo.1.9-12.** Use geospa- tial and related technologies to create maps to display and explain the spatial patterns of cultural and environmental characteristics.
		D2.Geo.2.9-12. Use maps, satellite images, photographs, and other representations to explain relationships between the locations of places and regions and their political, cultural, and economic dynamics.
		D2.Geo.3.9-12. Use geo- graphic data to analyze variations in the spatial patterns of cultural and environmental characteristics at multiple scales.
		D2.Geo.4.9-12. Analyze relationships and interactions within and between human and physical systems to explain reciprocal influences that occur among them.
Dimension 3: Evaluating Sources and Using Evidence	Gathering and Evaluating Sources	**D3.1.9-12.** Gather relevant information from multiple sources representing a wide range of views while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
		D3.2.9-12. Evaluate the credibility of a source by examining how experts value the source.
	Developing Claims and Using Evidence	**D3.3.9-12.** Identify evidence that draws information directly and substantively from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims.
		D3.4.9-12. Refine claims and counterclaims attending to precision, significance, and knowledge conveyed through the claim while pointing out the strengths and limitations of both.
Dimension 4: Communicating Conclusions and Taking Informed Action	Communicating and Critiquing Conclusions	**D4.1.9-12.** Construct arguments using precise and knowledgeable claims, with evidence from multiple sources, while acknowledging counterclaims and evidentiary weaknesses.
		D4.2.9-12. Construct explanations using sound reasoning, correct sequence (linear or non-linear), examples, and details with significant and pertinent information and data, while acknowledging the strengths and weaknesses of the explanation given its purpose (e.g., cause and effect, chronological, procedural, technical).
		D4.3.9-12. Present adaptations of arguments and explanations that feature evocative ideas and perspectives on issues and topics to reach a range of audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).
		D4.4.9-12. Critique the use of claims and evidence in arguments for credibility.
		D4.5.9-12. Critique the use of the reasoning, sequencing, and supporting details of explanations.
	Taking Informed Action	**D4.6.9-12.** Use disciplinary and interdisciplinary lenses to understand the characteristics and causes of local, regional, and global problems; instances of such problems in multiple contexts; and challenges and opportunities faced by those trying to address these problems over time and place.

Dimension 4: Communicating Conclusions and Taking Informed Action	Taking Informed Action	**D4.7.9-12.** Assess options for individual and collective action to address local, regional, and global problems by engaging in self-reflection, strategy identification, and complex causal reasoning.
		D4.8.9-12. Apply a range of deliberative and democratic strategies and procedures to make decisions and take action in their classrooms, schools, and out-of-school civic contexts.

Figure 4.11 Teaching Tolerance 9th-12th Grade Social Justice Standards

Domain	Standard
IDENTITY	**ID.9-12.1** I have a positive view of myself, including an awareness of and comfort with my membership in multiple groups in society.
	ID.9-12.2 I know my family history and cultural back- ground and can describe how my own identity is informed and shaped by my membership in multiple identity groups.
	ID.9-12.3 I know that all my group identities and the intersection of those identities create unique aspects of who I am and that this is true for other people too.
	ID.9-12.4 I express pride and confidence in my identity without perceiving or treating anyone else as inferior.
	ID.9-12.5 I recognize traits of the dominant culture, my home culture and other cultures, and I am conscious of how I express my identity as I move between those spaces.
DIVERSITY	**DI.9-12.6** I interact comfortably and respectfully with all people, whether they are similar to or different from me.
	DI.9-12.7 I have the language and knowledge to accurately and respectfully describe how people (including myself) are both similar to and different from each other and others in their identity groups.
	DI.9-12.8 I respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way.
	DI.9-12.9 I relate to and build connections with other people by showing them empathy, respect and understanding, regardless of our similarities or differences.
	DI.9-12.10 I understand that diversity includes the impact of unequal power relations on the development of group identities and cultures.
JUSTICE	**JU.9-12.11** I relate to all people as individuals rather than representatives of groups and can identify stereotypes when I see or hear them.
	JU.9-12.12 I can recognize, describe and distinguish unfairness and injustice at different levels of society.
	JU.9-12.13 I can explain the short and long-term impact of biased words and behaviors and unjust practices, laws and institutions that limit the rights and freedoms of people based on their identity groups.
	JU.9-12.14 I am aware of the advantages and disadvantages I have in society because of my membership in different identity groups, and I know how this has affected my life.
	JU.9-12.15 I can identify figures, groups, events and a variety of strategies and

	philosophies relevant to the history of social justice around the world.
ACTION	**AC.9-12.16** I express empathy when people are excluded or mistreated because of their identities and concern when I personally experience bias.
	AC.9-12.17 I take responsibility for standing up to exclusion, prejudice and injustice.
	AC.9-12.18 I have the courage to speak up to people when their words, actions or views are biased and hurtful, and I will communicate with respect even when we disagree.
	AC.9-12.19 I stand up to exclusion, prejudice and discrimination, even when it's not popular or easy or when no one else does.
	AC.9-12.20 I will join with diverse people to plan and carry out collective action against exclusion, prejudice and discrimination, and we will be thoughtful and creative in our actions in order to achieve our goals.

CHAPTER 5: READING AND NAMING THE WORLD

To exist, humanly, is to name the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming. Human beings are not built in silence, but in word, in work, in action-reflection. (Freire, p. 88)

Reading the World: Identity and YPAR

YPAR projects challenge the student-teacher binary and banking theories that perceive students as empty vessels to receive knowledge (Scorza et al., 2017; Grace & Langhout, 2014; Morrell, 2008). Students' and teacher's identities are impacted through this process of collective inquiry with more equal power relations. As students begin to read and interrogate their world, they get a better understanding of their world, of power structure, of themselves, and their relationship to both the world and power structure. YPAR projects reflect on the intersections of multiple loci of identities while exploring multiple issues that youth who may be marginalized face in their schools, homes, communities (Haskie-Mendoza et al., 2018; Scorza et al., 2017; Morrell, 2008; Torre et al., 2007).

In general, YPAR projects take some time to start, however, for some reason, this research project was particularly difficult one to start. I cannot say for sure why I was feeling so apprehensive. I had previously met the host teacher and had met students at the high school site. Perhaps it was because this was my first time starting a YPAR project without having well-established relationships with the student researchers. In previous projects, I would start YPAR in February after having worked with students since September so we were comfortable with one another and we knew each other's personalities, strengths, weaknesses, and work styles. This project would be different. I would be meeting these students for the first time and then asking them to participate in a YPAR project after seeing me only three to four times. I was also

mindful of not wanting to take away from my host teacher, Juan's, teaching time. Finally, I think my biggest fear was if I would be able to connect with these students on my own. I have taught high school students before and am usually very good about connecting to students, but suddenly my fears got the best of me with this project. *Would they relate to me? Could I relate to them? Would they see me as an outsider? Would I be able to get them interested enough to give up their lunchtime to participate in this project? Would I be a burden on the host teacher who is already doing a lot? Would I truly have the capacity to commit to this project and these students while also fulfilling my duties as a graduate student, a graduate assistant, and a lecturer?* I know these questions may seem overwhelming, but I would be apprehensive of anyone attempting YPAR without first seriously considering these questions.

I let my fears get the best of me, and it made me delay this project. When I first entered the classroom, the students were friendly, but it was clear that they did not feel comfortable around me and that I would have to work to earn their trust. I was looked at with apprehension and students would ask their teacher about me rather than ask me questions directly. That is until one student was speaking with her groupmates in Tagalog and I responded. She turned around and gave me a look of surprise. She then shouted to the class, "Hoy, marunong siyang magtagalog!" [Hey, he speaks Tagalog!] Immediately, another student, a boy, asked me, "Nagtatagalog ka talaga?" [Can you really speak Tagalog?] To which I replied, "Oo, nagtuturo na nga ako ng Tagalog sa UH. [Yes, I even teach it at UH Mānoa!] To which we all began to laugh and the students began to bombard me with questions, and my fears subsided.

That moment of connection with the students is important to note because it is essential for people engaged in YPAR, youth, and the adults they work with, to see their shared humanity. Your students should know who you are and trust that you understand, respect, and care about

who they are and where they come from before you can ask them to do this work. How can we ask youth to work to make changes in their community if we do not value and respect them, their multiple identities, and their community? Paulo Freire (2005) describes this type of intentional pedagogical praxis that critical educators do as cultural work. He states:

> Our relationship with the learners demands that we respect them and demands equally that we be aware of the concrete conditions of their world, the conditions that shape them. To try to know the reality that our students live is a task that the educational practice imposes on us: Without this, we have no access ' to the way they think, so only with great difficulty can we perceive what and how they know. Educators need to know what happens in the world of the children with whom they work. They need to know the universe of their dreams, the language with which they skillfully defend themselves from the aggressiveness of their world, what they know independently of the school, and how they know it. (Freire, 2005, p. 72)

Teacher Identity & YPAR.

I would definitely describe the work that Juan does as cultural work. I see him really work to understand his students, their lives, and their families. However, his identity and his understanding of his students were also impacted by this study. His perception of the school and the community was also broadened through the experience of YPAR. In the second interview, taken at the end of the year, he stated, "*I think my primary role as a teacher is to make the students feel safe..you know that they belong somewhere for the time I have them*." This was after a semester of YPAR, but it was not always like this. When I first met with him and asked him what he thought his role was, he said, "*I have two major roles, to deliver ELA content and to differentiate the curriculum so that the ELL students have access to it. My other roles include making sure that every student understands or feels successful within the curriculum and move them…from the ELL program to their regular English classes by 10th grade*." The experience of YPAR influenced the way he sees his role in the classroom. He now describes providing a safe

space as his primary role while also still delivering strong ELA content with differentiation to help his students from ELL backgrounds build their English skills. The relationships that are built between the teacher and students in YPAR allows the teacher to know their students on a significantly deeper level which, in turn, causes them to reflect more on themselves and their pedagogical praxis.

> *Before YPAR, I was very confident on how I build the culture in my classroom every year—the tone of the classroom is very fun. Although I'm a very sarcastic teacher which could be taken negatively by other people, but I feel my students enjoy it. The tone of the classroom is always fun even though the rigor of the lessons is difficult. The students are striving, and I think they enjoy it. I think I know them personally, but through YPAR, I've really gotten to know them on a more personal level—their experiences. I know my students like you come from an immigrant family, you're ELL, your parents work here, work there, but the experiences they've shared in YPAR, are experiences that I've never even thought about asking them or I thought that they didn't have those experiences.*

Juan realized that some places within the campus and the community that he takes for granted as safe can actually be dangerous for some of his students. He affirms this by saying,

> *I thought there are no fights at* [Kiaʻāina]*, but they say that they still see them. It's giving me a newer perspective. [Fights] are not as big as they used to be because they [used to] do them in the amphitheater or open spaces, but there are other buildings or hallways where they happen. Them telling us where they see violence in the community, like the gym or the park, I see those as recreational spaces because I see students playing football or hanging out, but I've never really considered them as dangerous places for some students.*

We navigate spaces based on the way that we read our world which is informed by our experiences and understandings. Although seeing himself as coming from the same background as his students, Juan realizes that he still has significant privilege over them being older, financially stable, being able to drive, and residing outside Kalihi. He mentioned, "*I think YPAR, in general, helped me to know the students more. Previously I thought I knew my students personally, but the questions that come up in YPAR, the experiences that are shared in YPAR are*

experiences that I would have not known or thought to ask if I wasn't involved." He realized that some things could never be known by the teacher unless you create that safe space and actually make sure to ask those difficult questions. This also influenced his pedagogy and how he is more mindful of the content that he brings up with his students.

> *I think I am more careful with the topics that I bring into the classroom. I am more aware of the things that go on in the classroom. There are things that seem like they are ok to say, but because I know that some things could be sensitive to other students because of their experiences…Just double checking with them and trying to let them talk to the right people on campus because they are making decisions and they don't know the right channels or the right protocols. Giving them the opportunity to navigate what they have to navigate in the right way, I think helped me through the experiences with YPAR.*

YPAR not only impacted his identity, but also the way he sees, identifies, and understands his students. He is a very caring, dedicated, and passionate teacher who wants the best for his students, but even he, at times, also falls into the trap of being unable to see the full potential of these students. When asked about how he saw YPAR impact the students, he revealed,

> *I've seen that confidence in them. They just broke through their shells. I was kind of hesitant to bring them, in the beginning, bringing them to Hālala Middle School. I know their maturity level. They will be giggling. They haven't really done a lot of presentations where they could be successful in delivering the right message, but just seeing them flourish that day and seeing them use the skills from YPAR and from Language Arts, I think, just blew me away. These are shy students. These are students who don't like talking or they hesitate to participate in bigger things. I think that's how YPAR affected them. Even now, we just did debates, and those students [YPAR] were strong.*

I would be the first person to defend Juan and say that he cares for his students and, having immigrated from the Philippines himself, would never stereotype or make assumptions about his students. However, in his efforts to know, understand, and protect his students, he may also have inadvertently perpetuated some of those common assumptions that are placed on students who are English Language Learners. This goes back to the issue of trust in YPAR and how that trust

and vulnerability allows for growth and transformation in the way we view ourselves, one another, and our communities. He shared:

> *Listening to them, I think they are having better opinions about the things that are happening in the community or their own families. I think that impacts both because they are coming in with a better perspective on things. They are coming in with opinions that are not just plain opinions, but are backed up with things that they've learned through their surveys, reading texts, or listening to guest speakers and other things.*

He witnessed changes in the students after they completed their YPAR project through both how they spoke up in class and also the depth the conversations they were having.

Student Identity & YPAR.

The process of collective inquiry in YPAR allows participants to get to understand themselves, one another, and the community on a deep level. I started by asking the students by what were the issues that they saw in the community. Students chose the issue of violence. Before this point, I had broken down the concept of oppression based on the 3 I's—Institutional, Interpersonal, Internalized. I explained how the 3 I's of oppression had affected my life and my educational experiences, and I then had students color in a wheel of oppression based on where they felt they experienced oppression. They filled in a wheel of oppression worksheet that looked at their identities based on the following categories: race/ethnicity, class, gender, sexuality, ability, nationality/immigration status, language, and religion. From there, they described the incidences when they experienced these forms of oppression. Again, I want to reiterate that these students engaging in this dialogue around multiple forms of oppression were English Language Learners. Educators may often be afraid to engage in these types of complex conversations in ELL classrooms for fear that students will have diffculty participating.

The responses on these worksheets was very interesting. 100% of the students colored in the section on race/ethnicity, 80% of the students colored in the seciton on language, 27% of the

students colored in the section on gender and 7% of the students colored in the section on religion[26]. This was one of my first lesson plans with the students and we tied in the concept of oppression to their text, *To Kill A Mockingbird,* as well as to our own lived experiences. Getting students to begin to think about oppression, its multiple levels, and the way it plays out in people's lives was the beginning of the YPAR process.

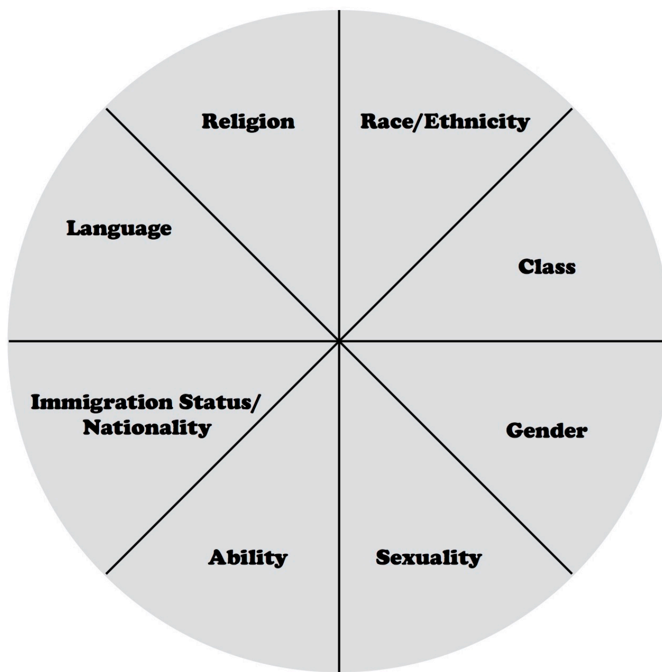

Figure 5.1 Wheel of Oppression
This graphic shows the Wheel of Oppression that students colored based on which loci of identity that have experienced oppression.

The next time I came to class, I worked with the 10 students from the YPAR group. I simply asked them what they felt were the issues in their community. They listed many things including: fights at school, people bringing weapons to school, bullying, drugs, gangs in the community, and fights outside of school. We kept looking at all these issues and discussing them for 3 lunch periods until we narrowed it down to community violence which they defined as

[26] The 3 I's of Oppression lesson plan was done with the entire English class and not just the YPAR group. There were a total of 15 students that completed the Wheel of Oppression worksheet.

including fights, weapons, bullying, and gangs. From there we had to narrow down our ideas to solidify a research question that was answerable within the scope of our project. The students decided on the following questions: Why are there gangs? How can we stop violence and bulling in our community?

Throughout the seemster we delved deeper and deeper into their chosen issue of violence. We examined the issue of violence through multiple activities: mapping out the multiple forms of violence students see at school and in the community, reading scholarly articles about violence and gang culture, hearing a guest speaker from the gang/violence prevention organization Adult Friends for Youth, watching a few documentaries on youth violence, and dialoguing with one another.

Prior to beginning YPAR, I had the entire class complete a social awareness survey (See appendix) that asked questions regarding social injustice. Then, at the end of the school year, I had the class retake the social awareness survey, but separated out the results from students in the YPAR group and students that did not do YPAR in Spring. The results are in the following table:

Figure 5.2 Social Awareness Survey Results

	Fall	**Spring (Non-YPAR)**	**Spring (YPAR)**
Do you feel that social injustice will always exist?	75% Y	71% Y	67% Y
Do you feel that our society is equal?	92% N	86% N	100% N
Do you feel that you can identify social injustice?	50%Y	29% Y	100% Y
Does social injustice affect you and/or your family and friends?	92% Y	29% Y	67% Y
1 Never 2 Rarely 3 Sometimes 4 Frequently 5 Often			
How often do you hear about social injustice?	2.77	2.29	2.78
1 None 2 Very Little 3 Sometimes 4 A Good Amount 5 A Great Deal			
My current knowledge of the community is:	2.54	2.29	4.33
My level of involvement in my community is:	2.62	3.14	3.33

Generally, it appears there is a greater perceived sense of understanding of social injustice (or perhaps a greater willingness to discuss social injustice) from the participants of the YPAR group. The students from the YPAR group feel strongly that society is unequal and that they can identify social injustice, but they also feel strongly that that injustice will not always exist. It is interesting to note that, in general, there is a decline in the responses from the Fall to the Spring from the students who did not participate in YPAR. This is partly because the YPAR participants' responses were excluded from the Spring survey results. Overall, the students that participated in YPAR seem to have a stronger critique of oppression and social injustice. Perhaps the students who chose to commit to YPAR were already more critical of social injustice and had a stronger commitment to community.

The survey also clearly shows a dramatic increase in both the knowledge of and commitment to community on behalf of the YPAR participants in comparison to the responses of the entire class during the Fall semester. This is not to say that the YPAR participants are more knowledgable about their community than the other students, but they are perhaps more confident in their ability to talk about issues in their community.

Since YPAR "validates the knowledge of local communities as well as their authority to determine truth," it was necessary to allow the students to define and explain the readings on youth violence on their own terms whie also providing them the opportunity to speak back to the readings. (Rodriguez & Brown, 2009, p. 23). Students read two articles: "Direct protective and buffering protective factors in the development of youth violence," and "Developmental risk factors for youth violence." They were then asked to complete the following chart to explain what they understood the authors claims to be in one column and to either affirm or challenge the author's assumptions based on their own experiences in the other column. See Figure 5.3 for a

student example.

Article 1: Lösel, Friedrich, and David P. Farrington. "Direct protective and buffering protective factors in the development of youth violence." *American journal of preventive medicine* 43.2 (2012): S8-S23.

Article 2: Herrenkohl, Todd I., et al. "Developmental risk factors for youth violence." *Journal of adolescent health* 26.3 (2000): 176-186.

Figure 5.3 Student Analyses of Articles

FACTORS	What does the article say	What do you think?
Individual	Males are more aggressive & use physical force to show it. Females are less likely to use physical force, but talk to show hostility.	I think this is true.
	The article says that males are more violent than females.	I think that it is true but there are still males that are not aggressive or violent.
	The lower self-esteem you have the higher chance you have of being violent	I agree because you think less of yourself as a person.
	The article says that low self-esteem affects aggression in oneself	I agree because they feel that no one is there for them.
	The relationship between violence and self-esteem is complicated.	
	Some teenagers have low self-esteem. They're willing to become violent to people around them.	I think it's true that if you have a low self-esteem you can become a violent person because they need attention and they want the people [to] look at them like "God"
	-violence -negative attitudes	I agree that juvenile delinquency is out of control nowadays
Family	Family members who always fight or show violence can influence how their siblings act and violence will start to look normal for others	I disagree because some people who see violence everyday always find things that comfort them like their friends
	"Children who are raised in families where violence and other forms of antisocial behavior are modeled constantly by siblings" means that if the children are raised in a place where the violence are active they can adopt it too.	I agree that the family is the reason why some people are acting like that. There's a quote in the Philippines that "you attitude is based how your parents raised you"
	It says that emotionally positive parent relationships and it means that you talk to them with your problems	
	It says emotionally positive parent child [relationship] is you are willing to share your problems with your parent	I think young people cannot really share their problems with their parents
	-Positive attitudes -Problems	I think that it's good that you have someone that's close to you like your family so that you have someone to tell your problems to them.
School	Students who don't like school that much or who are doing poorly in school have higher risk of getting into violence.	I think this is true.
	Failing students have the higher chance to do violence during adolescents.	I disagree that the failing students have the higher chance to do violence because their

		grades doesn't have anything to with their personality.
Friends/Peers	What your friends do influences you.	I think this is true because my friends got me into bad things and I learned how to fight from them.
	Friends with bad habits/gangs are one of the strongest predictors of serious violence.	I agree that gangs are one of the strongest predictors of violence because I remember when I was in the Philippines the initiation which is they will get beat up for 30 seconds.
Community	If your community is poor and has access to drugs or there is always violence in it, it will increase the risk of violence	I think this is true because it's just like Detroit.
	Being exposed [to violence] in your neighbor[hood] can increase risk for later violence	Yes, I agree

After reading, analyzing, and discussing the articles we also explored other venues of learning about the root causes of youth violence. We watched three short documentaries on youth violence and listened to a guest speaker from the organization. As we continued, students appeared to be more confident engaging in dialogue and were bringing up concepts from the readings, video, and guest speaker's presentation. When discussing how the demographics of Kalihi may impact the high incidence of violence students reported, one student even explained that "[feelings of] *invisibility manifest in negative behaviors*." She was quoting one of the videos we watched to describe how working-class and immigrant youth/youth of color are rendered invisible in the dominant society and often in schools as well. In this moment, I was witnessing these students start to shift the way they view themselves from merely consumers of knowledge to also producers of knowledge. A week later, we reinforced this doing some theater of the oppressed exercises where they had to brainstorm creative ways to avoid violence and conflict in different situations that they had previously brought up (Boal, 2000).

The main action plan of this YPAR project was to teach students at Hālala Middle School about violence in the community and how to address it. Although this was the action plan, and a practice in the students' agency to address issues of violence, it also informed their identities in the way the way they see themselves and others in their community.

A necessary part of any YPAR project for the teacher to have trust. Trust in the process of YPAR, trust in your students and their capability, and most of all, trust in yourself as an educator. A couple of weeks before the YPAR presentation, my host teacher was visibly nervous. He mentioned to me that this class is very timid when it comes to public speaking and that they are also very playful and may not take their presentation at Hālala Middle School seriously. He wanted to ensure that this would not be a traumatic event for his students. He wanted to ensure that they did not fail in front of a class of middle school students and lose confidence in themselves. The day of the YPAR presentation, all the student researchers were nervous. Students were asking me if they were ready to go to Hālala. They were nervously reviewing their parts for the presentation over and over. We rehearsed the entire presentation five times, and I told them they were ready and to just have confidence in what they have researched and lived.

In class, when we reflected on our experiences with YPAR students describes presenting their findings at Hālala as the most significant experience of YPAR. One student exclaimed, "We know what we're talking about…we are ready." This same student was very soft-spoken and self-deprecating in class throughout the school year. I was surprised to hear her exclaim this so confidently. A second student added, "I learned that sometimes they [students] don't need help because they can solve it on their own." He began to challenge this idea that students need to be lead to an answer. These students' process of inquiry through YPAR, as well as their experiences presenting to the Hālala students, led them to challenge banking models of education that view students as passive receptacles of knowledge. Another student explained, "I like teaching, it makes me feel like a leader." This is significant because, in Fall, these students described themselves as having little community involvement, but now this student identifies herself as a

leader. Another student gained a new appreciation for her teachers. She stated, "What surprised me is the time that we're all laughing because I realized that it's fun teaching, but it's tiring." It was an *aha* moment for her as to all the work and dedication that her English teacher (and other teachers as well) go through in the classroom every day. In as much as the teacher humanized his students more through YPAR, this process also allowed students an opportunity to humanize their teacher(s). A YPAR student expressed sentiments that counter the banking philosophy of education and shatter the teacher-student binary when she said, "a big learning from YPAR was when the [HMS] student defined oppression and furthered my understanding of oppression." Her statement describes the type of decentralized power that critical pedagogy aspires to maintain in classrooms to allow students to develop critical consciousness (Darder, 2012; Freire, 1970).

Through multiple reflections on the YPAR project on violence, students describe learning new things about their identities in relation to their classmates, their school, and their community. The biggest areas that students felt they had learned a lot about were themselves and their community. Students described their findings under the following four categories (self, classmates, school, and community):

SELF

- It's fun to help people
- There's something you can do about violence
- Bystanders are capable of making a difference if they do something
- When you express yourself, you feel more comfortable

CLASSMATES

- We're not alone. All of us in this group have experienced some type of violence
- Some of our classmates are going through some really difficult things and we don't even know. We should be more supportive

SCHOOL

- There are people at school that care
- I understand how it feels to be a teacher
- In order to be a good teacher, you have to know how your students feel
- I understand how violence escalates at school and how I can avoid that.

COMMUNITY

- We learned about things we didn't know or that we weren't aware of
- I thought I knew all the places where violence happens, but I learned from my classmates
- A lot of people are affected by violence
- Even though there is violence, some places are safe
- The 8th graders skits mirrored reality of the 9th graders' experiences
- Loneliness, invisibility, and the need for social connections drive youth to join gangs
- Poverty and a lack of resources causes more violence in certain communities like Kalihi

These findings may not appear to be significant, but they actually show a real change in the way students are reading their community. At the beginning of the semester when we were beginning to discuss and research violence, the majority of the students said that the police were the answer to violence. This answer genuinely surprised me because I had never heard youth describe police as the answer let alone a solution to violence in any YPAR projects that I have worked on or heard of in San Francisco. Their response was informed by their experiences as recent immigrants, what they were taught about how American society and government work, and perhaps also as a result of the significant police presence in their neighborhoods.[27] They also blamed violence on "bad people" in the community and described gangs as the scary, abstract groups of nefarious individuals. After YPAR, it would appear that the students have a much more complex and nuanced understanding of gangs and community violence in relationship to power and resources.

Naming the World: Agency and YPAR

Development of youth agency is intrinsic to YPAR projects (Bautista, 2012; Rodriguez & Brown, 2009). I see youth agency, particularly from youth of color and from marginalized backgrounds as a way for them to name their world in their terms—an idea that often initially see

[27] It is important to note that the perception of police by these students is somewhat of an anomaly in YPAR studies. In 2013, I conducted YPAR at Balboa High School in San Francisco with primarily Filipina/o/x students where students also chose to research community violence. In that context, police were seen as aggressors and not helpful to addressing violence.

as quite an impossible and almost unthinkable concept. After exploring the root causes of the violence that they regularly see in their school and community, students then decided to take preventive measures by teaching a lesson plan on violence at the middle school that the majority of them went to the year before. They wanted to begin to have this conversation about violence earlier and also share some of their advice and strategies on how to be safe at school and in the community.

In order for the presentation to happen, Juan had to collaborate with an 8th grade English teacher named Naomi who opened up her classroom and allowed our students to teach for one period. The process of YPAR fostered community amongst teachers and professional in addition to the community built between teachers and students in the classroom. It is through this collaboration and commitment to this work that we are all able to further develop our agency on both as individuals and as a collective. This action piece also helped Juan see the potential of his agency through inter-school and school-university partnerships.

This collaboration with Hālala Middle School was also very significant for the students. Beyond just seeing themselves as leaders, students described the presentation in the 8th grade class as being impactful because they were actually being heard and listened to. They described going to Hālala as the best part of YPAR. One student stated, “I didn’t expect them to be actually listening and participating in our skits.” While another said, “They actually listened to us and were excited…they were interested in what we were saying.” Being heard is something that many of us take for granted. For these 9th graders who are primarily newcomers to Hawai‘i and are sometimes labeled as having subpar English language skills, visibility, voice, and confidence are not something that they would describe themselves as having. One student told me,

> *The best for me is to see them [the Hālala students] enjoy what we were talking about and most of them were listening to us…The days before we went to Hālala Middle School, for some reason, I was thinking what would happen if they don't participate. But when we got there, the students were participating and that made me feel relieved.*

He was worried that the students would not take him and his classmates seriously or that they would not see their research as valid, relevant, or important. Again, trust is a crucial facet of YPAR. It is through this process that students and teachers begin to trust in their potential and capabilities. One student expressed that she felt really validated because it was the first time that she felt like she was being heard or listened to.

Another student responded that she found that the impact she had on the middle school students to be the most meaningful for her. She stated, "The biggest thing about teaching for me is how they [the students] would use what they learn about violence to be safer." A few weeks prior, this same student shared that she felt inadequate because she is always getting compared to her cousins. She would describe herself negatively and was incapable of seeing all her potential. I would often see her sink into her seat and not engage in the classroom conversations. In the last few weeks of YPAR, and mainly, in English class after the Hālala Middle School action plan, she was more vocal and actively engaged in conversations. This is in part because of what happened when she let herself get vulnerable and opened up to her classmates in a discussion one day. One of the topics we were discussing caused her to reflect and open up about a personal experience that she had not shared before. I know too many teachers, this might cause alarm, but my co-teacher and I along with one of her classmates who was genuinly concerned talked things out with her, and she was able to express thoughts and experiences that she had never been able to before. Aside from her being able to have more confidence in herself and her abilities, the student that was there to hear her struggle took it upon herself to make her feel cared for in class. In fact, during a reflection, she pulled me aside and whispered that the most significant learning

for her from YPAR was what her classmate was going through and that know that she knows, she can be more supportive to her.

The lessons from YPAR are not just about an abstract topic, and the action plan does not always only affect systems, and groups—sometimes the learnings are about how we interact within our community. Juan described this by saying,

> *[YPAR] is a high rigor project. It's high on building relationships with students and it's very high on relevance and I think that is why all of them stayed. We pretty much took away their lunchtime three times a week, but they stayed. They finished it because they can relate to what we are talking about—because we're talking about their experiences. We were able to give them the power to make a difference in their community or make a difference in someone else's life or in their own lives.*

He is right that one of the most significant findings about the relevance of YPAR for students in Hawai'i is that our students consistently came even though this was done during their lunch period and they were not receiving a grade for this work. There was something more than free pizza or chicken katsu that motivated them to keep coming back—it was the sense of community and solidarity that we had established with one another.

The table below contains the rest of the responses of the Social Awareness Survey. These responses are directly related to agency.

Figure 5.4 Social Awareness Survey Results (cont.)

	Fall	**Spring (non-YPAR)**	**Spring (YPAR)**
Do you feel that social injustice can be addressed?	92%Y	57% Y	89% Y
1 (I can't do anything) **5 (I can stop social injustice)**			
What can you do about social injustice?	2.85	3.00	3.22
1 None **2 Very Little** **3 Sometimes** **4 A Good Amount** **5 A Great Deal**			
My level of involvement in my community is:	2.62	3.14	3.33
My confidence to educate my peers/community about	2.46	3.71	4.0

issues is:			
I consider myself a leader in the community	2.08	3.00	2.56
My ability to identify and change what is wrong or unjust is:	2.92	3.29	3.67
1 (Not Willing) 2 3 (Unsure)	4		5 (Willing)
Willingness to:			
Talk about social issues w friends	2.77	4.00	3.44
Participate in a protest	1.77	3.14	2.22
Achieve academic goals	4.15	4.71	4.44
Improve the quality of life for my family	4.46	4.57	4.44
Solve the issues in my community	2.92	3.83	4.11
Organizing/creating campaigns	1.43	2.71	3.0

The data reflects gains in agency overall for the entire class from Fall to Spring even though some the results from the non-YPAR are higher than those from YPAR. This illustrates the social justice work that the host teacher is already infusing into his ELL pedagogical praxis. Additionally, the majority of the students that participated in YPAR were the ones that were quieter in class. Perhaps their aversion to certain forms of agency may have to do with their introversion. The biggest variance between the two groups (YPAR and non-YPAR) is around the willingness to participate in a protest. The other anomaly is the first question "Do you feel that social injustice can be addressed?" There is a significant drop (47%) from the Fall survey to the Spring survey for the students who did not participate in YPAR, while the drop only (3%) for the group that did YPAR. This seems to indicate that YPAR played a significant role in helping them see their own agency.

At the end of the school year, we held multiple reflections on what the students learned about YPAR and what they felt about the experience. In terms of their agency, we reflected on what skills they learned in YPAR that would help them navigate schooling and what they learned about their ability to impact change.

Concerning school, students expressed learning how to collaborate effectively and empathize with one another—both in groups and in the community. They also mentioned having more confidence and being able to speak up and use their voice to advocate for what they need and want. One student even suggested that YPAR helped her get better at focusing. The narrowing down of the multiple topics into one focus and then the narrowing down of all the questions into a solid research question was very helpful for her. Most of the students also described the new research skills they learned. In particular, they noted the multiple ways to gather data from reading scholarly articles, watching media, and hearing from community organizations as being particularly memorable.

Juan was also taken aback by how much the students had grown over the course of this project and how they had exceeded his expectations. He stated,

> *They surveyed the school. I was worried about that too, asking them to survey. I knew they don't have the confidence to go out and ask people. I was going to ask teachers to give the surveys, but I ended up not doing that because they were able to talk and invite enough responders to take their survey. Those experiences, they can receive [them] in the classroom, but not in a supportive or organized environment where they know how to handle things like in the [YPAR] project. I think the biggest one is the power to do something in their immediate community, or in their households, or within themselves.*

Although he initially begins his statement by describing how he doubted their agency and wanted to build in supports to ensure their success, he ends by explaining how they have discovered more of their agency through the course of this project.

The students also echoed similar sentiments during our reflection. Many of them described having more confidence to speak up and communicate. They attributed some of this to the fact that collaboration and communication are crucial components of combatting violence—remaining silent only allows violence to continue and become normalized. They also discussed the value of collaboration and that it is easier to make a change collectively. An additional

sentiment that some students expressed was the ability to get closer to one another and help each other through difficult times. Halagao (2004) asserts that real empowerment comes after "doing something with the knowledge" you gain in the classroom (p. 477). This was also true in this study in the growth that I personally saw in the students over the semester—particularly after their action plan at Hālala Middle School. Although this group of students still may not describe themselves as leaders—especially in comparison to their peers in their English class—as can be seen from their responses to the survey, Juan and I definitely saw them go from being led to being leaders in this YPAR process.

Summary

This chapter examined the findings of this study regarding identity and agency of the students and teachers in this YPAR project. Students were able to see themselves as leaders and knowledge producers rather than only consumers. The teacher's identities were impacted in the way they see their students and the communities they come from as well as how they see themselves and their impact on community. The teacher's interview responses indicate that the students' achievement in this study exceeded his expectations based on his prior experience with them. Having done YPAR in the past, I expected these results, but the interview responses also highlight the importance for trust in the implementation of YPAR. The next chapter moves beyond the classroom and explores the potential of YPAR to impact settler colonial structures such as heteropatriarchy and white supremacy.

CHAPTER 6: CHANGING THE WORLD

“There is no legitimacy to the field of education if it cannot meaningfully attend to the social contexts, historical and contemporary structures of settler colonialism, white supremacy, and antiblackness."(Tuck & Yang, 2018, p. 5)

Walking through Kiaʻāina High School, I remembered my own experiences as a high school student at Mills High School and a teacher at Balboa High School—both in California. I reflected around the experiences I had and how they were shaped by power systems and institutions such as colonialism, heteropatriarchy, and white supremacy. For example, the multiple subtle messages I received daily via the hidden curriculum that told me I was not good enough or that I should hate myself. I also critically reflected on my own experiences as a teacher in the context of occupied Hawaiʻi and the way that indigeneity needs to be interrogated even more in my pedagogical praxis here. In trying to understand my position, I seek not just to be culturally responsive and culturally sustaining, but also to be community responsive. Community responsive pedagogy is built upon the principles of “self-determination, social justice, equity, healing, and love” with a “commitment to capacity building, local knowledge, and community-generated information” (Tintiangco-Cubales et. Al., 2014). Community responsive pedagogy is important because traditional educational models have focused on community deficits and narratives of education as means of escape from these communities instead of empowering youth to work with their communities to address these needs. (Duncan-Andrade & Morrell, 2008; Akom, Ginwright & Cammarota, 2008; Tintiangco-Cubales, 2011; Tintiangco-Cubales et al., 2014).

As America gets more diverse, so too, do our classrooms—we cannot simply assume simplistic definitions of the cultures of our students are accurate representations of who they are.

Additionally, we cannot celebrate their cultures while harboring deficit biases about the communities they come from. It is important to engage communities because community is vital to education. A sense of community is necessary for students both in the classroom and beyond). Your students should know who you are and trust that you understand, respect, and care about who they are and where they come from before you can ask them to do this work. How can we ask youth to work to make changes in their community if we do not value and respect them, their multiple identities, and their community?

In reflecting on Smith‘s (2006) Heteropatriarchy and Three Pillars of White Supremacy and Gramsci‘s (1992) theory of the construction/maintenance of dominant social ideology through hegemony, I began to look at tenets of my own decolonial[28] practice as an educator in Hawai‘i. As a settler (i.e., not Kanaka ‘Oiwi) in Hawai‘i, I need to understand the implications of my work and even my mere presence has on the continued displacement and disenfranchisement of Kānaka ‘Oiwi. I initially wanted this project to dismantle settler colonial structures like I was smashing them with a sledgehammer. Unfortunately, I came to realize that that would just not be possible over the course of one year, especially in only one classroom. If it were possible, it would have been done already.

I realized just how hard it can be to dialogue directly with non-Native people about settler colonialism without making them shut down. Halagao (2004) argues that "teachers cannot avoid introducing controversial topics in the classroom, but they can anticipate and help students work through cultural collisions as a result of these dangerous discourses (p. 474). I ended up not directly using the term settler colonialism in the class because of the time constraints of only

[28] I use decolonial here in the way Tuck & Yang (2012) describe decoloniation for social justice educators as a mindset and praxis that is committed to literal decolonization and deoccupation of indigenous lands and an end to colonial oppression.

having a 40-minute luch period and not wanting to merely glance over such an important concept. I was worried that I would not be able to provide them the time and space to understand settler colonialism and their positionality as settlers; let them process and understand that position; and also conduct YPAR all in the period of one semester in addition to all their other schoolwork. I was worried about how to name settler colonialism with these students in a way that did not make them feel like I was trying to shame the as settlers. I do not see the Indigenous: settler binary as a simple good: evil one. Instead, I see the binary as a tool to name and address the insidious nature of the colonial relationship which is frequently invisible. Power is most successful when it is invisible or seen as the natural status quo. Despite my justification, I regret hat I was unable to directly name settler colonialism with these students. As Saranillo (2013) argues,

> [it] is not to argue over who is and is not a settler, but rather to quetion the political and pedagogical work that settler colonialism does to open one's visual world to the material consequences of aligning oneself with the settler state. Taking into account Native epistemes, histories, and knowledges can transform ways of knowing with implications for ways of obsering the material force of settler colonialism, particularly injustices that are often obfuscated or ideologically invisible to settlers, the particular group who stands to benefit (p. 282).

That naming of settler colonialism and the dialogue that will inevitably ensue is integral to be able to heal from and challenge ongoing colonial trauma and oppression.

Instead, I engaged settler colonialism differently, and I found that if I try to get at the structures like I was trying to undo the pillars' seams with a seam ripper, I could engage more people. Haunani Kay-Trask (2000) describes this best when she says

> history does not begin with the present nor does its terrible legacy disappear with the arrival of a new consciousness. Non-Natives need to examine and re-examine their many and continuing benefits from Hawaiian dispossession. Those benefits do not end when non-Natives begin supporting Hawaiians, just as our dispossession as Natives does not end when we become active nationalists. Equations of Native exploitation and of settler

> benefit continue. For non-Natives, the question that needs to be answered every day is simply the one posed in the old union song, "which side are you on? (p. 21)

To be in genuine solidarity with Kānaka ʻOiwi, I must be intentional, committed, and cognizant of my privilege as a settler on Hawaiian land while also being critical of the potential to reify colonial domination. As a teacher, I kept this understanding at the forefront of my praxis and tried to examine indirect ways to engage this in the classroom. I brought up these concepts, but did not name them as such. Flowers (2015) states that

> there is always a risk of having our [Indigneous people's] messsages co-opted, difference erased, and the presumption that the colonized want or are willing to share *our* futures. After all, what affords settler privilege is the ability to implicitly set the terms of what a shared future is, without realizing they are asymmetrically dictating the terms of this discussion...settlers often end up disregarding the privilege of being able to choose when to support decolonial struggles, which only uphold the settler position of privilege. (p.35)

For indigenous people, the decolonial struggle for land and sovereignty is ground zero—the primary battle. Contemporary scholars of settler colonialism and education describe the importance of being intentional about true decolonization in our work as educators (Patel, 2016; Tuck & Yang, 2012). Goodyear-Kaʻōpua (2013) describes settler kuleana (loosely translated as responsibility/duty) to Hawaiʻi and Kānaka ʻOiwi by arguing that "both settler and Indigenous people must take part in dismantling the structures that prohibit sustainable Indigenous self-determination and caring for lands upon which all depend for life" (p. 149). I have found contemporary articulations of Indigenous Feminisms to be extremely valuable in understanding exactly how to do this—particularly in ways that allow for true collective healing and survivance of both indigenous and settler communities. Indigenous feminisms connect the dispossession of land and the targeting of Indigenous women's bodies through colonial violence (Goodyear-Kaʻōpua, 2017; Flowers, 2015; Kaomea, 2009; Trask, 1991). Smith (2006b) states that indigenous feminism is "challenging how we conceptualize indigenous sovereignty…it seeks to

transform the world through indigenous forms of governance that can be beneficial to everyone…it is a framework that understands indigenous women's struggles as part of a global movement for liberation" (p. 16). Current scholars of settler colonialism and indigenous feminism, Arvin, Tuck, and Morrill (2013) argue that Ethnic Studies and particularly Women's Studies have failed to adequately address settler colonialism by not critically examining the relationship between settler colonial structures, heteropatriarchy, white supremacy, and the lived experiences of Indigenous peoples. (p. 14). They pose these five challenges to scholars wishing to engage settler colonial structures:

1. problematize and theorize the intersections of settler colonialism, heteropatriarchy, and heteropaternalism;

2. refuse the erasure of Indigenous women within gender and women's studies and reconsider the endgame of (only) inclusion;

3. actively seek alliances in which differences are respected and issues of land and tribal belonging are not erased in order to create solidarity, but rather, relationships to settler colonialism are acknowledged as issues that are critical to social justice and political work that must be addressed;

4. recognize the persistence of Indigenous concepts and epistemologies; and

5. question how the discursive and material practices of gender and women's studies and the academy writ large may participate in the dispossession of Indigenous people's lands, livelihoods, and futures, and to then divest from these practices.

Dhamoon (2015) builds off these challenges and adds that

> settler colonialism is not a meta-structure. However, when viewed as such, it becomes a system that is deemed to determine all other relationships and ideas including its culture, institutions, rituals, and governing structures, such that forms of capitalism, imperialism, sexuality, and patriarchy are seen as derivative of this meta-structure rather than as co-constituted and varied in operation and effect. (p. 32).

Social justice education in Hawaiʻi can never be true social justice unless settler colonialism is addressed or included in the conversation. In order to understand, interrogate, and dismantle these structures in schools, educators need a clear understanding of how these multiple structures

work together to maintain the status quo. It is also important for us to understand our own complicity (whether intentional or not) within the colonial process and that there are alternate decolonial futures. Goodyear-Kaʻōpua (2017) asserts that *Indigenous futurity* "does not foreclose the inhabitation of Indigenous land by non-Indigenous peoples, but does foreclose settler colonialism and settler epistemologies…Indigenous futurity does not require the erasure of now-settlers in the ways that settler futurity requires of Indigenous peoples" (p. 185). The end of settler colonialism does not require the removal of non-Indigenous peoples off of Indigenous lands. It means a collective honoring of each other's rights to survive and thrive in ways that do not benefit from the continued displacement, genocide, oppression, and erasure of Indigenous peoples. Trask (1990) adds that the Natives "should decide the level of participation of non-Natives" (p. 1212). This does not mean that I cannot be a part of the conversation, but that I do not need to dominate the conversation nor should I have to be in every conversation. I need to understand that there may be certain things that I may not have access to. This is not about discrimination or othering, but more about remediating what has been taken from Indigenous communities—this is vital to true allyship with Indigenous peoples. To work in real solidarity with Kānaka ʻOiwi, I need to challenge my everyday practices including my pedagogical praxis and I developed my own pedagogy to do so.

Even though I am a settler teaching a settler population—ELL and immigrant students in a primarily immigrant community, I still have a relationship to Kānaka ʻOiwi. In fact, all of us who live here do—whether or not we (choose to) acknowledge it. As Twomey (2018) argues, we must "deepen understanding of how to live within the complexity of race relations in Hawaiʻi by developing new and reparative anti-racist pedagogies that inspire us to move forward (p. 98). As I reflected on my experiences conducting YPAR at Kiaʻāina, I found three areas necessary for

any social justice educator in Hawaiʻi, especially anyone wanting to do YPAR, to be critically aware of: (1) Power, (2) Place, and (3) Position.

For generations, Kānaka ʻŌiwi have been naming their oppression, and there is growing scholarship that speaks to the multiple forms of oppression that they confront daily in Hawaiʻi. I build off the framework Kanaka ʻŌiwi CRT that Wright & Balutski (2016) develop and I specifically examine their framework of Identity Conscious Articulations of Kanaka ʻŌiwi Moʻolelo. They describe their work as "more than naming that which is inequitable and critiquing structures such as colonialism and racism that reinforce and replicate oppression," but also as "a reconceptualization of our collective futures in ways that fully nurture the tremendous potential and ʻike of our lāhui for the betterment of Hawaiʻi" (Wright & Balutski, 2016, p. 89).

Figure 6.1 Alignment of Identity Conscious Articulations of Kanaka ʻŌiwi Educational Moʻolelo & YPAR at Kiaʻāina High School

Identity Conscious Articulations of Kanaka ʻŌiwi Educational Moʻolelo (Wright & Balutski, 2016, p. 92)		**YPAR at Kiaʻāina High School**
Recognizing & Honoring Moʻolelo	Intentionally challenging the multiple everyday erasures of the presence, history, and sovereignty of Kānaka ʻOiwi through the overt and hidden curricula.	**Power**
Aloha ʻĀina	Understanding the deeper history of this place and respecting/honoring the deeply rooted and profound connection/genealogical relationship that Kānaka ʻOiwi have by sharing in aloha ʻāina practices.	**Place**
Utilizing Moʻokuauhau	Engaging multiple forms of relationality and indigenous forms of genealogies to redefine relationships to society, students, community, and policy.	**Position**

Power

One of the first aims of social justice is to address imbalances of power. Freire (2003) argues that "to surmount the situation of oppression, people must first critically recognize its causes, so that through transforming action they can create a new situation, one which makes possible the pursuit of a fuller humanity" (p. 47). To address the imbalance of power that affects students, an educator must first help students develop their critical consciousness to see those imbalances. Furthermore, we as teachers need to build our critical consciousness to explore the ways in which we perpetuate this imbalance of power in our classes and lives. Critical consciousness is about reshaping the way we view: ourselves, our identities, and the spaces we inhabit. Darder (2012) states that

> fundamental to creating the conditions for cultural democracy is a political commitment to a liberatory vision…where teachers are grounded in a commitment to both individual and social empowerment. Hence, the smaller political endeavor of the classroom is not seen as simply an encapsulated moment in time, but it is consistently connected to a greater democratic political project. (p. 130)

Teachers have the ability and duty to challenge American myopia and to uncover the subaltern narratives. For those that are able or willing to pay attention, there is a constant reminder in Hawaiʻi to be critical of the way power functions that is often silenced or rendered invisible in many places of the continental United States. According to Anyon (2014), to truly analyze a problem, one must look at power dynamics. He claims,

> A power analysis identifies a problem faced by students or other community residents and asks the following kinds of questions: Who is impacted by the problem? Who makes the decisions that affect the immediate situation? Who makes decisions that determine what those individuals or groups do and say? What kinds of informal influence or formal power do they have? What kinds of informal influence or formal power do community

> residents have over the situation? Whose interests are affected by decisions that have been made? Who are potential allies in an attempt to solve the problem? (p. 181)

Aside from interrogating and understanding power, we have a responsibility to try and redistribute power more equitably. In doing social justice work, it is essential for teachers to challenge the way that power dynamics play out in their interactions both within and outside of the classroom. Stovall (2012) asserts that

> justice, in its most grounded sense, is best determined by those who have experiences the actions that impede quality of life and access to resources that contribute to a thriving existence (injustice). Those outside of the initial struggle may have the ability to contribute to the expressed condition of victory for the group experiencing the injustice, but they cannot hijack and subsequently control the processes initiated by the people at the grassroots/community level. (p. 13)

In YPAR, the teacher is not the expert, nor can s/he ever claim to be. Every one of the stakeholders brings their own set of valuable knowledge/expertise to the table. Darder (2012) continues this and says that

> as teachers work in solidarity with their colleagues, parents, students, and community they can discover together their strength of collective action…It is, in part, such a commitment to act on behalf of freedom and social justice that also serves as a powerful living example for students to discover their own personal power, social transformative potential, and spirit of hope. (p. 130)

This is particularly true in the regards to settler colonialism. Snelgrove et al. (2014) ask

> What good is it to analyze settler colonialism if that analysis does not shed light on sites of contradiction and weakness, the conditions for its reproduction, or the spaces and practices of resistance to it? What is the purpose of deploying 'settler' without attention to its utility, to what it alludes to or eludes from? What good is solidarity if it cannot attend to the literal (and stolen) ground on which people stand and come together upon?...This demands place-based solidarities – that is, relationships and practices – that center both Indigenous resurgences and more relational approaches to settler colonial power. (p. 27)

It is imperative that settlers, particularly those from marginalized, non-dominant communities utilize their power to challenge the everyday erasures of indigenous sovereignty. Darder (2012)

states that “if the process of schooling is to be informed by cultural democracy, then it must recognize that the ability of individuals from different cultural groups to express their cultural truths is clearly related to the power that certain groups are able to wield within the social order” (p. 27). To be democratic, we must be cognizant and critical of the power imbalance in the settler colonial relationship and bring that critique into the classroom. Flowers (2015) furthers this and says “settlers have an opportunity to listen, learn, and act in relation to colonial difference alongside assertions of Indigenous sovereignty and nationhood” (p. 34). It is important that students from marginalized communities have “a critical understanding of power” (Darder, 2012, p. 202)

The dynamic of power in settler colonial relations must hide itself to maintain settler ideologies and agendas of domination. As a non-Native educator on occupied Native land, what is my responsibility to challenge these agendas of erasure and domination? Snelgrove et al. (2014) claim that “settlers have to be made and power relations between and among settlers and Indigenous peoples have to be reproduced in order for settler colonialism to extend temporally and spatially” (p. 5). Colonial dominance continues when we tacitly accept the everyday erasures, marginalization, and dehumanization of Indigenous people. Trask (1990) affirms that “in Hawaiʻi, coalitions between Hawaiians and non-Hawaiians, especially non-Hawaiian *haole*, depend on a certain level of understanding of Hawaiian conditions and on a willingness to learn the oppressive role white cultural imperialism has played and continues to play in Hawaiʻi” (p. 1212). Kānaka ʻOiwi scholars discuss the importance of examining power and positionality in Hawaiʻi—particularly for those in education. Kaomea (2009) reminds non-Natives to ask “what is my place in this setting? What is my role or kuleana here? Is this the time and place for me to step forward…to step back or step out?” (p.95). Goodyear Kaopua (2013) furthers this and

argues that educators should also ask "given my and my family's relationship to history, to this specific ʻāina, and to the other people who exist here, what is my kuleana? (p. 155). Power in the sense of kuleana or responsibility, is inextricably tied to place, land, or ʻāina.

Place

"at the most general level…a critical pedagogy must be a pedagogy of place, that is, it must address the specificities of the experiences, problems, languages, and histories that communities rely upon to construct a narrative of collective identity and possible transformation" (McLaren & Giroux, 1990, p. 263)

One of the things I notice about Hawaiʻi is the importance of place, and, in particular, how the connection to place is deeper here than in many other parts of the nation or world. In my previous work, I often looked at community responsive pedagogy in relationship to a community in a specific place. However, this project challenged me to look at place differently. It asked me to look at place as an active participant within the study. Land in Hawaiʻi and many other indigenous communities is a member of the community.

> ʻĀina is paramount. The land is alive, and we must strengthen our relationships to it. This includes knowing the names and characteristics of your ʻāina intimately. "No matter what, above everything else, the ʻāina is always the most important. Always. No matter what. You sacrifice everything in your life for it to the end of your days. (Goodyear-Kaʻōpua, 2009, p. 69)

As a graduate student in the College of Education at the University of Hawaiʻi, I have frequently heard professors and colleagues describe place-based education and its relevance to Hawaiʻi because of the strong connection to place that exists here. There are projects and initiatives such as place-based science education and ethnomathematics that also incorporate indigenous cultures, land, and giving back to both communities and land (Furuto, 2016; Chinn, 2011). However, in many instances, place-based education is connected to STEM/STEAM (science, technology, engineering, and math/ science, technology, engineering, art, and math)

education which aims to further US science development. Vossoughi & Vakil (2018) connect this emphasis on STEM/STEAM education to projects of war, colonial dominance, and the goals of American empire. They critique projects that "seek to cultivate a sophistication of mind while suppressing young people's inclinations to critique, resist, and imagine are more aligned with social reproduction than transformation" (p. 130). They describe a difference between STEM education rooted in "enlightened self-interest" *begins with* and organizes learning around the needs and political agendas of the state, whereas STEM education rooted in "deep moral concern" for issues of equity begins with and organizes learning around the needs, capacities, values, identities, and possible futures of underrepresented students and communities (p. 133). The current rhetoric around Mauna a Wākea and the construction of Thirty Meter Telescope (TMT) is an example of the way that the discourse around STEM and scientific development is used to advance colonial agendas on land while also perpetuating narratives of erasure and primitive culture that further dehumanize Kānaka ʻŌiwi (Grace Caligtan, 2018; Goodyear-Kaʻōpua, 2017; Fujikane, 2016; Kuwada, 2015). What is the value of STEM education if it only seeks to further colonial and military expansion while ignoring the needs of the local community?

Additionally, this particular YPAR project at Kiaʻāina high school challenged the discourse on place-based education. In the K-12 education, place-based education is frequently associated with both Indigenous ways of learning and STEM, however place-based education can happen in any academic discipline and, as demonstrated in this project, students are hungry for it. Along with this, I argue that if we are truly to be decolonial and challenge discourses of domination and othering, then we need to challenge the way that we look at time and modernity, particularly concerning place. We were all, myself included, challenged to see Kalihi beyond the

contemporary. We had to look at the significance of place through a historical context. For example, many of the students only knew the meaning of Kalihi as "the edge" or "the fringe"—a place of struggles. They did not know Kalihi as Kalihilihiolaumiha—a place connected to legend; a place of significance; an abode for the gods and the birthplace of Kamawaelualani (an alternate name for the island of Kauaʻi).

Chinn (2007) asserts that Kanaka ʻŌiwi culture emphasizes a "relational identity grounded in family and place" and she argues for educators to cultivate a sense of place in the communities they live and teach in (p. 1251). Furthermore, while place-based education focuses on the connection of students to the particular communities where their schools and communities are located, it is important to look at place-based identities in regards to teacher identities. More and more often, teachers do not live in the communities they teach in (Westervelt, 2016). Teachers are often excluded from the discourse in regards to place, especially in discussions of a particular school. It is crucial for teachers to locate and see themselves within the community they teach in regardless of whether or not they live there. Therefore, I could not just look at Kalihi as the setting, nor could I merely see at Kalihi from this particular moment in history. It was essential to understand and get to know Kalihi as much as I did the students and co-teacher participating in this project. Kalihi is not just the streets and neighborhoods we move through and teach in, but it is the (his)stories embedded within the landscape as well as the land itself.

Gruenewald (2003a) describes the dimensions of place as: (1) perceptual; (2) sociological; (3) ideological; (4) political; and (5) ecological. He argues that "a theory of place that is concerned with the quality of human-world relationships must first acknowledge that places themselves have something to say. Human beings, in other words, must learn to listen (and otherwise perceive)" (p. 624). This affirms what indigenous communities have been saying

about place in opposition to colonial narratives that render land as passive entities destined by a higher power to be conquered by the physically and morally superior colonial powers. Goodyear-Kaʻōpua (2013) describes this sentiment in a Kanaka ʻŌiwi context when she describes the ethics and praxis of *aloha ʻāina* as grounded in the understanding that "ʻāina is living and imbued with spirit" (p. 54). She describes kuleana as a responsibility and commitment to place, family, and community. Trask (1990) further describes the particularities of this relationship to place through the practice of *aloha ʻāina* or *mālama ʻāina* by arguing

> Native Hawaiians, like most native people, have a special relationship to our *one hānau* (birthsands). Land is our mother whome we must nurture and cultivate, and who will in return feed and protect us. This ancient and wise cultural value is called *mālama ʻāina*—to care for the land—and is enunciated not only in our many land and resource struggles, but also in our drive for self-determination...Immigrants to Hawaiʻi, including both *haole* and Asians, cannot truly understand this cultural value of *mālama ʻāina* even when they feel some affection for Hawaiʻi. Two thousand years of practicing a careful husbandry of this land and regarding it as a mother can never be, and should never be, claimed by recent arrivals to our shores. Such a claim amounts to an arrogation of Native status. (p. 1205)

Settler colonialism aim to replace Indigenous people with new "native" or "locals" who feel a sense of entitlement and connection to place, however Trask reminds us that this understanding of place is not and cannot be equated with that of Indigenous people (Saranillo, 2013). Goodyear-Kaʻōpua (2013) describes a non-Native position towards stewardship of Hawaiian lands as a settler aloha ʻāina which she describes,

> Perhaps such a positioning might be thought of as a settler aloha ʻāina practice or kuleana. A settler aloha ʻāina can take responsibility for and develop attachment to lands upon which they reside when actively supporting Kanaka Maoli who have been alienated from ancestral lands to re-esetablish those connections and also helping to rebuild Indigenous structures that allow for the transformation of settler-colonial relations. (154)

Although we may not have the same relationship to place as Indigenous people, we can cultivate a relationship with place that aligns with, honors, and respects indigenous connections to and

understandings of place. Gruenewald (2003b) describes a critical pedagogy of place that merges concepts from critical pedagogy and place-based education. He argues that "classroom-based research on teaching and learning that focuses on teacher skills and student performances and takes for granted the legitimacy of a standards-based paradigm of accountability is inadequate to the larger tasks of cultural and ecological analysis that reinhabitation and decolonization demand" (p. 10). He further argues that a critical pedagogy of place means "making a place for the cultural, political, economic, and ecological dynamics of places whenever we talk about the purpose and practice of learning" (p. 10-11). In Hawaiʻi, a critical pedagogy of place must include an understanding of our own settler aloha ʻāina kuleana to the places we reside and work in.

An example of this in a Hawaiʻi context would be to incorporate the literacy of the land. In this study, I was asked to understand Kalihi on a deeper and more critcal level going beyond my reference of the contemporary condition of that ahupua'a and learning about some of the subaltern narratives of Kalihi. Goodyear-Kaʻōpua (2013) describes "other ways of knowing" through aloha ʻāina practices that allow us to "recognize and discover patterns, transmissions of information, attempts to commune, and acknowledgements of kinship from our nonhuman relatives" (p. 35). This is a form of reading the world by reading the physical manifestations of the environment that we have been socialized to ignore. Patel (2016) describes this as "reading to replace" which she calls a key trope of settler colonialism and argues that "the logic is present in education in the land grabs of public schooling spaces that use the law and metrics of achievement as codified strategies to claim property, specifically through the marginalizing and eroding of histories and place-based knowledge systems" (p. 37). This is similar to what Fujikane (2016) calls the "settler logic of subdivision" in which the occupying state

de(hi)storicizes or “eviscerates” land and reduces it to “dirt in a bucket” to be consumer/exploited in order to advance the goals of the settler state (p. 50). The beginning of decolonization requires a radical unsettling of the way we understand, envision, and engage with our landscape. Tuck & Yang (2018) argue that

> Decolonization is the rematriation of Indigenous land and life. Decolonization, similar to abolition, unsettles the ways that land has become alienable into property; that animals, plants, water, air, and earth have become alienable into “natural resources” to be turned into profit; that occupiers and their governments can come into sovereignty over Indignous people and places. Decolonization as an imperative has made and unmade nation-states, unmade and remade rights to land, unmade and remade the individual or corporate entities that are understood to have legal custody over peoples and places. (p. 9)

In other words, we need first to relearn to read that land from a deeper historical context than that of the settler state. Land or ʻāina in Hawaiʻi should have a much deeper and more important place within our pedagogical praxes. Donaghy (2013) describes the influence of place (ahupuaʻa) on multiple aspects of Kanaka ʻOiwi identity including music and poetry. Goodyear-Kaʻōpua (2016) further explains this particular ʻŌiwi connection to place

> “Unlike Euro-American philosophical notions of sovereignty, ea is based on the experiences of people living on the land, our relationships forged through the process of remembering and caring for wahi pana, storied places…We should strive to allow those embodied practices of ea to inform our theoretical frames, methods of gathering and analyzing information, and the styles through which we present our work” (p. 10).

This articulation of soveriegnty as ea and its connection to place is developed from a Kanaka ʻŌiwi epistemology rooted in ʻōlelo Hawai’i. There is definite resonance for incorporating place within an English class as was the case with this study. Understanding place and ʻāina as storied places and learning those stories is important because it can challenge the Western ideology that "language possesses power over truth and reality" (Strobel, 2001, p. 69). Oral cultures are generally much more able to embrace multiple truths and view myth as a valid source of knowledge. Colonial epistemologies have emphasized empirical knowledge and have thus

devalued and disenfranchised the impotance of myth for indigenous peoples (Patel, 2016; Meyer, 2004; Strobel, 2001; Smith, 1999). Patnaik (2014) argues that everybody lives in myth. He defines myth as "truth which is subjective, intuitive, cultural, and grounded in faith" (p. xv) and "a common understanding of the world that binds individuals and communities together" (p. xvi). Patnaik further asserts,

> Constructed over generations, myths serve as windows to the soul and provide an understanding of the world around us. The aim is not to outgrow myth, but to be enriched and empowered by its ancient, potent and still relevant language. (back cover)

The written word and the ideology behind it, as Strobel puts it, "destroys the immediacy of personal experience and the deeper socialization of the world and consequently the totalizing nature of oral cultures" (p. 80). Smith (1999) asserts that there is a need to reclaim this orality, this concept of myth as a tool to "make sense of reality" for Indigenous and colonized people (p. 38). Myth also allows us to understand place in a vastly different and much more intimate way which may also help us negotiate the way we position ourselves.

Position

YPAR projects challenge the discourse of domination that silence many students of color from both immigrant and indigenous backgrounds. (Scorza et al, 2017; Tuck & Yang, 2014b; Giroux, 2013; Darder, 2012; Noguera, 2008). This is because YPAR changes the position of the teacher as the expert. Throughout this process I have seen ways that educators can challenge the way they are positioned in schools to uphold settler dominance. First of all, if we are to be in solidary with Kānaka ʻŌiwi and their continued struggle for soveriegnty, we need to have faith in the process of attaining decolonial futures. YPAR is one project that helps with this through the way power is decentralized from the teacher and shared with the students. The open nature of YPAR and other PAR projects is very different than traditional reseaerch paradigms that are

more linear and narrowly defined. This allows for us to create a space where we can embrace indigenous feminist ideals (Arvin et al., 2013) and the potential for a decolonial future (Goodyear-Kaʻōpua, 2017; Kuwada & Yamashiro, 2016; Sium et al, 2012).

One of the ways I see the importance of my position is through language, particularly in this ELL classroom in Hawaiʻi. Darder (2012) affirms that "it is critical that educators recognize the role language plays as one of the most powerful transmitters of culture and, as such, its central role to both intellectual formation and the survival of subordinate cultural populations" (p. 36). Alim (2016) furthers this and argues that language plays a crucial role in the "construction, maintenance, and transformation of racial and ethnic identities" (p. 7). The importance of language and identity cannot be emphasized enough particular for students who are English Language Learners in American schools and for Kānaka ʻOiwi in the context of occupied Hawaiʻi. English language policies in Hawaiʻi have been used to maintain white colonial dominance on both Native Hawaiian and immigrant communities since the very beginnings of the Territory of Hawaiʻi (Young, 2002). Rosa & Flores (2017) claim that

> This focus on historical and structural processes requires us to shift from privileging individual interactions and speaking practices as the primary sites in which categories of race and language are created and negotiated, toward investigating how institutionalized hierarchies of racial and linguistic legitimacy are central to processes of modern subject formation. (p. 623)

Schools and school language policies influence the identities of those that are affected by them. State of Hawaiʻi legislators increasingly recognize the value of social, cultural, and economic value of being multilingual. Grounded in Hawaiian education and Kaiapuni language policies, the Hawaiʻi State Board of Education (BOE) passed the Seal of Biliteracy and Multilingualism for Equitable Education policies (Halagao, 2017a). The new policies re-imagine

how to work with linguisitically diverse learners shifting the perspective from deficit-based to asset-based.

While these changes are starting on the policy level, there is still work to be done with practitioners who still be working from this deficit-based perspective, paticularly in regards to ʻōlelo Hawaiʻi and its relevance in contemporary times—especially for non-Kānaka ʻŌiwi. Perez et al. (2016) challenge the way that "multilingual indigenous students entering US public schools are typically characterized as "Limited English Proficient" which privileges English and devalues the cultural capital of their home language (p. 263). Purgell-Gates (2002) similarly says that the privileging of particular registers of English and in particular, written forms over vernacular, presents students with a false notion that their speech is inferior or wrong (p. 137). Paris (2016) describes culturally sustaining pedagogy as one that challenges this linguistic hierarchy. He states that

> Schools must continue to play a key role in language sharing, language maintenance, and broadened notions of the dynamic and varied ways race and ethnicity are enacted and will be enacted…cultural and linguistic flexibility in multiple languages and varieties of language are increasingly needed for access to power in society. Schools must join these demographics, linguistic, and social changes to equip students of all backgrounds with the abilities to navigate a multilingual present and future. (Paris, 2016, p. 251)

In this study, I worked with an educator that does this in the classroom. The teacher and students were constantly shifting between four different languages at any given point—American Standard English, Hawaiian Creole English, Ilokano and Tagalog—or translanguaging. Garcia and Wei (2014) describe translanguaging:

> Translanguaging refers to *new* language practices that make visible the complexity of language exchanges among people with different histories, and releases histories and understandings that had been buried within fixed language identities constrained by nation-states…Translanguaging is the enaction of language practices that use different

> features that had previously moved independently constrained by different histories, but that now are experienced against each other in speakers' interactions as a new whole. As such, translanguaging also has much to do with Derrida's concept of *brissure*; that is, practices where difference and sameness occur in an apparently impossible simultaneity. (p. 21)

Contrary to older concepts of English language education and Hawaiʻi school language policies, translanguaging offers a space where students can learn English while also valuing the cultural capital they already bring into the classroom. Perez et al. (2016) explain the connection between language, identity, and agency

> Many scholars argue that because language is so integral to identity, losing a language can seriously jeopardize a person's sense of self and group membership. Norton and Toohey (2001) argue that the language choices available to children and their parents, as well as the discursive practices that are encouraged and supported in school, have an important impact on children's identity and their possibilities of developing agency or resisting. (p. 265)

Languages carry culturally-specific epistemologies within them that contain unique ways of engaging with the world and different manifestations of resistance. Aside from this, languages and stories (especially when spoken in the original language) carry histories of resistance and survival. Darder (2012) further describes this claiming that "language can shed light on the ways subordinate cultures have resisted forms of cultural invasion and, by doing so, can provide a glimse into the long journey by which oppressed populations have survived" (p. 43). Furthermore, Garcia & Wei (2014) argue that the translanguaging space "enables students to construct and constantly modify their sociocultural identities and values, as they respond to their historical and present conditions critically and creatively" (p. 67). In this YPAR study, students were free to express themselves in whatever language allowed them to best communicate. Often, it was a congomeration of two to three languages at once which shows them simultaneously pulling frm three different epistemological frames of reference. Students were embodying what

Canagarajah (2011) describes as "a creative improvisation according to the needs of the context and local situation" (p. 4) and this requires educators to "appreciate their [the students'] competence in their own terms" (p 3).

Garcia & Wei (2014) further describe the relationship between translanguaging and power as “a political process of social and subjectivity transformation which resist the asymmetries of power that language and other meaning-making codes” (p. 43). By breaking down “the artificial dichotomies between the macro and the micro, the societal and the individual, and the social and the psycho in studies of bilingualism andmultilingualism” it is a space that allows for “creativity” and “criticality” allowing for a multiplicity of experiences (p. 24). They claim that these spaces, “enables us as speakers to go beyond traditional academic disciplines and conventional structures, in order to gain understandings of human relations and generate more just social structures, capable of liberating the voices of the oppressed” (p. 42). An example of this is when one student shared with me that YPAR was easy because I speak Tagalog. He told me that it was easier to feel comfortable around me and share some of the stories that the students shared because there was a shared recognition of this Tagalog epistemology that influences the way we see, understand, and interact with the world. This is all about position and the way I positioned myself as equal to him by not enforcing a linguistic hegemony in the classroom as I have seen done in many language classes—English Language Arts, ELL and Filipino language classrooms.

Vignettes

My pedagogical praxis has developed further over the course of this study. The following two vignettes give examples of some of those important moments where we as educators can either challenge or reinforce settler colonial structures such as heteropatriarchy and white

supremacy. Vignette 1, 'Finding Ourselves in Kalihi," is an example of how power, place, and position can be used to challenge colonialism. This vignette also delves into the very subtle, but insidious ways that English subverts all other languages within schooling. Although I was already critical of how English gets privileged, this experience made me aware of how I can unintentionally perpetuate a hierarchy of power in the classroom through English. Vignette 2, "May Day," critically analyzes a beloved ritual in Hawaiʻi schools and offers constructive critique on ways to challenge settler colonial myths that are positioned as truths in order perpetuate colonial hierarchies.

Vignette 1: Finding Ourselves in Kalihi.

I walked into class that day excited for this lesson plan—much more so than any other lesson plan I had taught with this group of students. I began by passing out cards and pens. Each card had simple questions: (1) what is your name?; (2) when were you born?; (3) where were you born?; (4) when did you come to Kalihi?; (5) what is your first memory of Kalihi?; and (6) what does Kalihi mean to you? Simple questions, but I was hoping that this would help us understand one another, our histories, and our connection to Kalihi on a deeper level. What surprised me was that, out of the twelve of us in the room, I was the 4th longest Hawaiʻi resident in the group after two students and my co-teacher. I knew that most of these students had immigrated here, but had not realized just how recent it had been.

Suddenly, I became afraid. Would this lesson plan work out? Would these students want to hear this or care? Oh well, it is too late now. There is no going back. I continued with the lesson plan, and we began to share what Kalihi means to us. Students began to share the usual stereotypes: the fringe, ghetto, unsafe, working class, poverty, Filipinas/os/xs, immigrants. We looked at all these negative associations with Kalihi that were written on the board. After a

minute, I then asked people to share their first memories of Kalihi. Suddenly a different story emerged: family parties; playing with cousins; being brought home upon first arriving in Hawaiʻi; friends in middle school. The image of Kalihi began to shift. It seems that, for the majority of students, their earliest memories of Kalihi are friends, family, and love. Why, then, do students first automatically describe only the negative associations when asked about Kalihi?

Next, we discussed what we understand the meaning of Kalihi to be. I drew upon the stories that I had heard at Hoʻoulu ʻĀina and from staff member Dr. Jeff Acido, as well as from archival research. It was in the archival research that I came across this line from the kumulipo "ʻO Haumea wahine o Kalihi o Koʻolau. Noho nō i Kalihi i kapa i ka lihilihi o Laumiha" (Kumulipo lines 1940-1941). This line very roughly translates to "Haumea the woman of Kalihi of Koʻolau. She indeed lives in Kalihi which is named for the eyelashes of Laumiha." This affirmed what Puni from Hoʻoulu ʻĀina asserted in her statement that Kalihi is the home of Haumea and therefore of great significance in Hawaiian moʻolelo. I asked them to describe the ʻāina in Kalihi, and the mentioned the mountains, but the had no idea that those mountains and cliffs had names—Komohana and Lanihuli. There is power in a name. It gives life to the entity being named as well as the story behind that name, but it also changes the way others see and to interact with that entity. This was evident in the students's engagement when I began to talk specifically about the different names in Kalihi. When we discussed Komohana as the mythical abode of Papa (earth mother) and Wākea (sky father), one student made the connection to the Philippine myth of Mount Mayon and the union of Magayon and Panganoron whose spirits can now be seen in the way the volcano and the clouds interact.

At this point, we began to discuss the elements. I merely asked, "What does the wind feel like in Kalihi?" To which the students started describing differences in the winds up in the valley

versus down in the flats. I then shared with them the Hawaiian names of the Kalihi winds (*haupeʻepeʻe* and *kōnahenahe*) and rains (*poʻolipilipi, koʻilipilipi, hauapēpē, and pōpōkapa*) (Akana & Gonzalez, 2015). The students seemed authentically engaged and began to repeat the words. The sounds of the words and the cadence of the reduplication had an aesthetic or sensibility somewhat similar to that of Tagalog or Ilokano words—a familiarity that cannot be said of English. Although the students had no prior background with ʻōlelo Hawaiʻi other than hearing the occasional words or phrases in passing conversation or on television, they were able to connect with their embodied experiences of these elements. An educator at Hālau Kū Mana describes this connection between embodied experiences and ʻōlelo Hawaiʻi for environmental terms by saying

> certainly, I would prefer settlers like myself to learn the language and learn the winds and rains, not just the names of them but what they feel like—not to put themselves in disguise [passing as Hawaiians], as Iʻve seen done before, but to actually want to give back to this ʻāina and simultaneously recognize that there's other people who have been giving back to this ʻāina a lot longer. (Goodyear-Kaʻōpua, 2013, p. 153)

Learning and speaking the names of the winds and rains was not about us playing Hawaiian or paying homage to a long gone host culture. It was about us understanding the environment in our community differently. The more words we have in our vocabulary for winds and rains, the more types of wind and rain we can feel. This can only further connect us to place and environment.

After discussing the winds and the rains, I asked, "What does Mokauea mean? What is Mokauea?" To which the students described a street, with many apartments, traffic, and a 7-11. This was all they knew of Mokauea. I then projected an image of Mokauea island and talked about the Hawaiian fishing village that was there, the evictions, and the resistance to those evictions. The students were engaged, and one even exclaimed, "We should be learning about this in our classes!" This statement stuck with me. Why are students not learning about these

things in classes? Who benefits for students to only know and see Kalihi as a concrete jungle teeming with working-class and immigrant families? Who benefits from the erasure of the deeper history of place? What harm does this lack of history and knowledge of place do to the students that live here?

I realized the relevance, necessity, and benefits for this type of dialogue in the classroom. Not only are the students actively engaged and excited, but we are also helping make erasures visible and begins to bring more of the stories of Kānaka ʻŌiwi sovereignty and survivance into the conversation. Furthermore, although I already considered myself critical or power and the way English is used to enforce power and hierachy, this lesson plan challenged me to further examine the subtle ways in which I still privilege English in the classroom. For instance, I became cognizant of how English has in many ways become the unspoken language of translation which essentially gives it power over other languages. There was something about going directly between ʻōlelo Hawaiʻi, Tagalog, and Ilokano without using English that simultaneously felt subversive and liberating. Basically, English and, in turn, whiteness, was no longer the filter by which these different epistemologies come into contact with each other. This is not a new practice, but actually a really old one—one that was intentionally stopped by the territorial government (Wilson & Kamanā, 2006). Goodyear-Kaʻōpua (2009) describes the debate arond English in Kingdom schools and argues,

> The theory of substituting the English language for the Hawaiian, in order to educate our people, is as dangerous to Hawaiian nationality, as it is useless in promoting the general education of the people....if we wish to preserve the Kingdom of Hawaii for Hawaiians, and to educate our people, we must insist that the Hawaiian language shall be the language of all our National Schools, and the English shall be taught whenever practicable, but only, as an important branch of Hawaiian education. (p. 58)

Language plays a big role in identity and is one of the main things that is attacked by colonial systems. This still happens today for students who are immigrant and English Language Learners

(Lippi-Green, 2012). This particular vignette showed me a potential point of solidarity between settler and Indigenous groups in the shared struggle for cultural preservation and perpetuation through language resurgence and retention. By learning the names in ʻōlelo Hawaiʻi of places, rains, and winds of Kalihi, we were becoming multilingual in the story of Kalihi while also gaining a deeper understanding of the history and value of this community. I had only begun to talk about Kalihi in this way while we were analyzing the root causes of violence in the community—I now realize that this should have happened much sooner.

In hindsight, I would have reframed the entire school year differently. I would have started with place and had us all critically examine our different relationships to and histories with Kalihi. Form there, I would have then gone into the 3 Iʻs of oppression followed by white supremacy and race/ethnicity, then heteropatrarchy with gender and sexuality. I would then go into colonialism, our different genealogical connections to global colonialisms (i.e. Spain, American, and Japan in the Philippines), neo colonialism in the Philipines, and American settler colonialism in Hawaiʻi and the United States. I think that would have given us enough background to be able to have the difficult discussions around settler colonialism that I had been afrain to have in the classroom.

Vignette 2: May Day.

Friday, May 6, 2018, I walk into Kiaʻāina's gymnasium for the annual May Day Celebration. The gym is packed and you can feel the excitement from the 2,000 plus students packed into the bleachers eagerly anticipating their friends' performances. May Day is the one time of year that some students can be sure to see their cultures and communities recognized by the institution (Simpson Steele,2008, p. 58).

Kiaʻāina May Day begins with the story of the school's namesake, a newsman from Maine and a Territorial Governor of Hawaiʻi. The school, which is overwhelmingly comprised of students of color, is named after this territorial governor who is known for his Jim Crow policies that favored whites in Hawaiʻi (Okihiro, 1992, p. 93). The story begins this man's arrival in Honolulu in around 1915.

Meanwhile, later on in the event, the queens, representing each of the Hawaiian islands, danced a hula, Ke Haʻa Lā Puna, the first hula ever danced by Hiʻiakaikapoliopele as taught to her by her ʻaikane, Hopoe (Kanahele, 2012, p. 113). However, there is no narration with this performance. Instead, the women come out, all in matching muslin pāʻū sets with their mid-back length hair hanging down. Nothing is mentioned about the dance other than the name. These women perform to the drumming and chanting and the crowd watches a "performance."

The lack of narration around these young women's performance re-ifies settler colonialism as a gendered process (Goodyear-Kaʻōpua, 2017; Arvin et al, 2013; Kaomea, 2006) and further perpetuates exploitation of the female Kanaka ʻOiwi body (Tavares, 2003; Teaiva, 1999). Goodyear-Kaʻōpua (2016) asserts that "Hawaiian subjectivities are affected and inhabited through introduced notions of race, class, and gender…[It is necessary] to negotiate discrepant relations of power and authority embedded within different ways of mobilizing Hawaiian identity" (p. 8). While there is no narration here, there is a dialogue going on between the performers and the audience. That dialogue is this: hula is a dance. It is a glimpse into an ancient and long gone past. Meanwhile, the documentary of the governor is historical. Furthermore there is a binary of civilized: savage being (re)created. The documentary represents written, recorded, "factual" knowledge while the hula represents an orality that encompasses more than the written word, and that is steeped in myth and legend. In a Western context, written "fact" has power over

myth. However, as Kaomea (2005) argues, there are oppressive and hegemonic myths that get perpetuated--especially in schools (p. 24). She describes them by claiming,

> Many of these discourses, such as the discourse of Hawaiian infanticide, were European colonial myths that the colonizers carried with them to Hawaiʻi—preexisting European conceptions that were actually more reflective of the tensions of 18th-century European society than of the precontact Hawaiian condition. However, despite their questionable origin, such discourses continue to live on in our Hawaiian studies textbooks today. (p. 28)

One of the biggest colonial myths is May Day and the narratives that are passed on through this activity. Although not necessarily harmful as an event, the uncritical and ahistorical implementation of May Day festivities can perpetuate colonial erasures and false narratives. Kaomea (2003) remembers,

> Although I have always thought of Lei Day as a Hawaiian tradition, something my Hawaiian ancestors have practiced for generations, after a bit of digging into the buried history of this holiday I was surprised to learn that these Lei Day celebrations were actually the brainchild of a Kansas City man, Don Blanding. As a young man, Blanding was so taken by the romantic exoticism of a *haole* (White or Caucasian) hula dancer performing in the 1912 traveling stage play "Bird of Paradise," that he packed up and moved to Hawaiʻi where he remained for the rest of his life. After living in Hawaiʻi for several years, Blanding became a well-known poet and a local celebrity. He used his influence to convince the Hawaiʻi public that the first day of May should be celebrated as "Lei Day" throughout Hawaiʻi and shared his vision of a romantic Hawaiian holiday when people donned aloha attire and fragrant flower lei and attended exotic Lei Day pageants. (p. 19)

This was just another one of the multiple erasures and rewritings of history that continue to occur and that get perpetuated through schoolin in Hawaiʻi. Why is the mythic belief of May Day being a Hawaiian tradition something nostalgic, but the sacredness of Mauna a Wākea is a "vestige of a quickly fading and increasingly irrelevant past"? (Goodyear-Kaʻōpua, 2017, p. 184).

Furthermore, the documentary positions the origins of Kiaʻāina High School and, in some ways, the story of Kalihi, with the arrival of this White Christian male in the colonized territory

of Hawaiʻi. Unbeknownst to themselves, and perhaps unwillingly, all these students are participating in this dialogue and the continued denigration and erasure of Kānaka ʻŌiwi. Why is the myth of Kiaʻāina's migration to Hawai'i and benevolent rule as governor accepted, but the existence of Pele and her vital role on Hawaiʻi island primitive?

While both the video and the dance performance were likely selected to instill a sense of pride in school and place, the documentary ignores the deeper meaning of place that is relevant to Kānaka ʻŌiwi. Moreover, this elevation of the governor's story as one of a heroic adventurer ignores his history of divide and control policies to prevent Filipina/o/x and Japanese solidarity and maintain upper-class white dominance in the territory of Hawai'i. In addition to this policy was a strategy of assimilation to Americanize these groups and further empower the white Territorial government. If we wish to challenge settler colonialism, we need to be vigilantly critical of the subtle ways that the discourse of power can infiltrate even the most seemingly neutral of actions. Power is sustained when it remains invisible. It is therefore, our duty as critical educators to expose and challenge it.

Summary

This chapter examined the potential of YPAR to challenge settler colonial structures and was grounded in Balutski & Wright's (2016) Identity Conscious Articulations of Kānaka ʻŌiwi Moʻolelo. I described the development of my pedagogical philosophy as a settler in occupied Hawaiʻi. I then explored my tenets of Power, Place, and Position in relationship to Balutski & Wright's tenets of Recognizing and Honoring Moʻolelo, Aloha ʻĀina, and Utilizing genealogy. After going depth about these tenets, this chapter describes two vignettes from my experiences at Kiaʻāina high school in relationship to my three tenets.

The next chapter articulates the synthesis of my study in the development of a pedagogy of solidarity and concludes this study with recommendations, limitations, and implications.

CHAPTER 7: PEDAGOGY OF SOLIDARITY

"If you have come here to help me, you are wasting your time. But if you have come here because your liberation is bound up with mine, then let us work together."
-Lilla Watson, Indigenous Australian activist/leader

After having throughouly explored a YPAR projet in a 9th grade ELL English classroom in one of Honolulu's last working-class neighborhoods, I now turn to a discussion of the significance of this study for YPAR in both Hawai‘i and outside, as well ideas for building solidarity that grow out of this experience. I begin by revisiting the impact of YPAR on the identities and agency of the student, teacher, and university participants. I then examine the significance of YPAR in Hawai‘i. I explore how examining the potential impact of YPAR on settler colonial structures in Hawai‘i has challenged me to develop a pedagogy of solidarity that is grounded on the tenets of power, place, and position. Next, I go over recommendations for future YPAR projects in Hawai‘i, for educators and schools, and recommendations for schools that seek to develop deeper community connections. From the recommendations, I describe the limitations of this study and some of the larger implications in doing this type research. Lastly, I conclude this dissertation with a connection to contemporary struggles that are happening on local, national, and global levels and how YPAR can help us to combat oppression in solidarity.

Impact of YPAR on Identity and Agency

YPAR challenged students to critically examine an issue, its root causes, relationship to power structure, and impacts on themselves, their families, friends, and community. Students began to see themselves as researchers, knowledge producers and agencts of change while also gaining a deeper recognition of the multiple forms of wealth that already exist within their communities. One of the lessons from this study was that there is a direct relationship between

identity and agency. It took returning to their alma mater, Hālala Middle School, and teach students younger than themselves fot the the students at Kiaʻāina High School to begin to see themselves as leaders. Prior to this, they were unable to see themselves as capable of doing this no matter how many times I tried to to tell them they were ready to teach this lesson plan. They needed to express for them to actually change the way they saw themselves. YPAR was benefitial to this process because this type of work challenged students to critically examine themselves and their world.

Additionally, these types of projects challenge educators to examine the way they saw themselves, their purpose, their students, their school, and the communities their schools were situated in. Juan described seeing his role and the community that he drove through everyday in a new light. He also gained a new understanding of who his students were and how he could better assist them in their personal, emotional, and academic growth. I also believe that YPAR has the potential to impact the way communities identify themselves and see their agency when schools do multiple YPAR projects on a regular basis.

Significance of YPAR to Hawaiʻi and Beyond

Beyond a significance to the field of YPAR and critical pedagogy, it was also necessary that my project had direct significance to the community and place that this research was conducted. One of the ways this research contributes to the scholarship on YPAR is the implementation of this project in an English Language Learner classroom with primarily students who are recent immigrants. This works challenged some of the assumptions about the capability of youth from marginalized backgrounds to achieve a certain level or rigor. This is particularly useful for Hawaiʻi which has a very diverse student population with many students who are immigrants and English Language Learners. Additionally, this study deeply explored the role,

identity, and agency of the participating teacher and examined the impact on his work and pedagogy.

Additionally, this work applied the discourse on YPAR to the context of Hawaiʻi specifically and added to the growing discourse on YPAR in indigenous contexts. Initially,my final research question, "How does a YPAR model/intervention challenge settler colonialism and white supremacy in Hawaiʻi?" directed this study to look at YPAR projecs in the context of settler colonialism in Hawaiʻi and implications for the praxes of non-Native educators. I had wanted to challenge settler colonial structures, but I realized that I was attempting something beyond my capacity. I began to instead examine the ways that YPAR allowed for radical possibilities in education which could, in turn, challenge settler colonialism, heteropatriarchy, and white supremacy. I ended up developing a pedagogy of solidarity that could inform the work of social justice oriented educators. This is an important contribution to the field of critical pedagogy, but also has direct and specific implications for educators here.

Pedagogy of Solidarity

I really wanted to be able to challenge colonial structures in this project, but I found that much more difficult that I had initally thought given the constraints of this study and the limited time I had with the students at lunchtime. I was, however, able to challenge those structures in more subtle ways. This process led me to take lessons from this research and from the students to develop a new pedagogy of solidarity. I was inspired by the reflection of one of the Kiaʻāina students. This student stated that their greatest experience from YPAR was being able to hear about another classmate's struggle with hardship and to be there to support that student for the remainder of the school year. This same student shared that they appreciated being able to learn about one another's difficulties and how they are interrelated. The community that developed

amongst the students and the teachers was the real inspiration behind the pedagogy of solidarity. We really began to see each other's experiences differently through this process. While this pedagogy was developed out of this YPAR study, this pedagogy does not only work within the contexts of YPAR. The pedagogy of solidarity has applicaiton in multiple contexts both within and outside of the classroom.

This pedagogy calls for an intersectional type of solidarity that goes beyond partnership to real collaboration for and commitment with one another's quest for liberation. It is about struggling collectively in ways that do note merely re-arrange our placement within the same hierarchy of power, but that radically transform systems allowing for decolonial futures from previously unthought locations (Canella & Manuelito, 2008). The development of this pedagogy out of a YPAR project that challenged us to see Kalihi from each other's perspective could be an example of transformation from a previously unthought location. I ground this pedagogy on three tenets: power, place, and position. These tenets align with Wright & Balutski's (2016) Identity Conscious Articulations of Kānaka ʻŌiwi Moʻolelo and Figure 7.1 shows the alignment between their framework and my tenets for the specific context of Hawaiʻi. This pedagogy is fluid and can be applied to frameworks that are applicable in other places.

While the pedagogy of solidariry is fluid, it does have contextual specificities. For instance, I need to be clear that in regards to Indigneous and particularly Kānaka ʻŌiwi communities, I mean solidarity with people on their own sovereign terms—not mine. Being with Indigenous people in the context of settler colonialism means standing behind and neither beside nor in front of them (Saranillo, 2013; Kaomea, 2005). While some might see standing behind as not truly being in solidarity, I argue that this is taking the position of supporting the advancement of people who have been unequally marignalized in order to move forward together. This notion

of solidarity is built upon the idea of allyship and particularly, for Hawaiʻi, settler allyship where we help shoulder some of the daily burden of colonial trauma that is unequally distributed on Indigenous people (Fujikane, 2018; Goodyear-Kaʻōpua, 2013; Trask , 2000). It is best said by Fujikane (2016) who states,

> What allows wonder to growfrom aloha ʻāīna to kuleana and direct action is the way ʻŌiwi opened up a space for settlers and others not kamaʻāīna to their places to join them in struggle based on their shared affinities, their shared commitments to aloha ʻāina, preservation of celebrated and sacred spaces, protection of agricultural lands, demilitarization, environmental justice, restoration, abundance, and sustainability (p. 65).

There can be a place for all of us, but we have to really be committed to the struggle for collective survivance while also acknowledging our multiple histories and critiquing power structure.

Figure 7.1 Alignment of Identity Conscious Articulations of Kanaka ʻŌiwi Educational Moʻolelo & Tenets of Pedagogy of Solidarity in Hawaiʻi

Identity Conscious Articulations of Kanaka ʻŌiwi Educational Moʻolelo (Wright & Balutski, 2016, p. 92)		**Pedagogy of Solidarity as applied in Hawaiʻi**	
Recognizing & Honoring Moʻolelo	Intentionally challenging the multiple everyday erasures of the presence, history, and sovereignty of Kānaka ʻOiwi through the overt and hidden curricula.	**Power**	Understanding your privilege and using that to ensure that power is distrbuted equitably by helping to undo erasures of Kānaka ʻOiwi lives, histories, and sovereignty.
Aloha ʻĀina	Understanding the deeper history of this place and respecting/honoring the deeply rooted and profound connection/genealogical relationship that Kānaka ʻOiwi have by sharing in aloha ʻāīna practices.	**Place**	Understanding and engaging with place and land in ways that respect and honor Kānaka ʻOiwi historical, spiritual,a nd genealogical relationships to ʻāina.
Utilizing Moʻokuauhau	Engaging multiple forms of relationality and indigenous forms of genealogies to redefine relationships to society, students, community, and policy.	**Position**	Challenging the everday acts of colonialism through your pedagogical praxis and interactions with students, peers, administrators, and community members.

Tenet 1: Power.

Although we may also be experiencing other forms of oppression, we also experience forms of privilege over others. This tenet is about engaging the forms of privilege we have as agency to challenge oppressive structures and the pursuit of power to distribute it more equitably rather than collect it or merely reverse the power structure—solidarity is about using privilege to help those without privilege, but on their terms.

In order to do this, it is essential to interrogate the way that power plays out within systems, institutions, interactions, and also on personal, internalized level. After understanding how power is either being taken, used, or weaponized, it is necessary to then use one's power to help others empower themselves. In this study, all of us, teachers and students furthered our understandings of how power affects us, each other, our school, and the community. We then looked at ways that we could empower one another and our community. Students went back to their middle school and taught about issues that were important to their communities and provided solutions

Tenet 2: Place.

Place is about getting a deep and intimate knowledge of the community in which you teach. It is concerned with knowing who your stakeholders are, what their experiences are, and trying to better understand how they read and name their world. This tenet required us to take into account different literacies, epistemologies, geographies, histories, and stories and really try to engage these things. It asks us to go beyond the limitations of our scope so that we are able see our shared humanity and collectively envision a decolonial future. It further requires to do the work of questioning our entitlement to be in or on particular places—especially in lands that are experiencing ongoing colonial violence.

In this study, Juan and I did not always know where this work was going and where it would lead us. All we knew was that it was informed by Kalihi and the expereinces of these students. After doing this work, I do not see Kiaʻāīna nor Kalihi the same way and I think the same is true for Juan. This is powerful because we furthered our literacy of the land through getting know other people's stories and experiences on this ʻāina. That being said, beyond just changing our perceptions and understandings, a pedagogy of solidarity asks us to reorient our position.

One of our biggest learnings was to be open to what our students had to say regarding their community. We had to really listen to our students to understand things from their perspective. At the same time, we also had to sometimes challenge their thoughts and language about place especially when what they shared reflected stereotypes and deficits.

Tenet 3: Position.

Lastly, position is a powerful aspect of pedagogy of solidarity. You need to recognize your power and know the context and history of place, but you must be critical of how you position yourself to sucessfully challenge power structure and allow for radical possibilities. For me, this tenet aligns with Gramsi's (1992) "war of position" which he describes as the covert war between the dominant forces and the subversive agents of change who position themselves within civil society to advocate for radical change through counter-hegemonic cultural production (p. 168).

Juan's pedagogical praxis of translanguaging really made me rethink my relationship to English as this language of power within the classroom. Without intentionally doing it, I was privileging English and subtly teaching the students that their native languages as well as the language of the Indigenous people of this land is less important than English. I realized that I had

the power to reposition English or remove it entirely in certain contexts to allow for direct contact between the students' heritage languages and 'ōlelo Hawai'i, the official language of Hawai'i which created an entirely different experience in the classroom. The engagement on that particular day was remarkably different. There was an excitement that I had never seen before. There was also a recognition of connections between the students' and Kānaka 'Ōiwi languages, struggles, and stories in that particular moment.

Significance of Pedaogogy of Solidarity.

The significange of this study is to prove that educatos have the power to impact change in their classrooms as long as they remain open to being impacted by the (hi)stories and epistemologies of their students and the place they teach in. It is about developing real collaboration to combat the multiple oppressions that we continue to face on local, national, and global levels. This pedagogy is about recognition of our shared humanity and the fact that our liberations are intertwined and dependent upon one another (Austrailian Aboriginal activists).

Recommendations and Future Research

Teacher Education and Educators in Hawai'i.

I provide the following recommendations for teacher education programs and for educators that are interested in doing this type of work in Hawai'i or any context where there is potential resonance. I have learned the value of having a deeper understanding and critical analysis of place—particularly in regards to time, space, settler colonialism, and indigeneity. We need to have an intimate knowledge of the contexts we teach in and sometimes that may require us to get into vulnerable spaces where we are uncomfortable. This discomfort is important. It allows us to unsettle the settler within us. We cannot expect our students to think critically if we

ourselves cannot critically examine our relationships to power structures and place within the contexts of our school and pedagogical praxis.

Another lesson is to be more intentional in who and what is given power in our curriculum, classrooms, and schools. I became hyper vigilant about decentralizing the power of English (or the hegemony of any language) in my classroom practice. It is essential to normalized Indigenous and heritage language for students in very intentional ways and embrace multilingualism—not just tokenizing. Educators have a lot more power than we are led to believe. It is just that our power is in more subtle ways, but we need to remember that we have it nonetheless so that we may help students empower themselves in the hopes of developing solidarity.

I definitely advocate for the expansion of translanguaging practices particularly in Hawaiʻi because of the very rich cultural, ethinc, and linguistic diversity of the schools and communities here. It is important that we create educational experiences that challenge the rampant xenophobia and increasing white nationalism that is being perpetuated in our government, on social media, and other areas. In addition to translanguaging, I also recommend that educators also try to create spaces for students and educators to learn about one another‘s histories so that we can be more fluent in each others's struggles.

Schools in Hawaiʻi.

In the hopes for a decolonial future and the fruition of the Hawaiian sovereignty movement, I recommend the integration of YPAR into the curriculum to help develop community that has a critical consciousness and that will collaborate in solidarity with one another. Directly connecting the curriculum to students' lives while also giving them an opportunity to express their agency through action makes the curriculum more relevant, rigorous,

and engaging to students. I would advocate for YPAR projects to be interdisciplinary and integrated into practically all content areas but especially in: English/Language Arts, Social Studies, Sciences, Math, and World Language. For this to be successful, I would further recommend the development of inter-departmental professional developments (PD) and professional learning communities (PLCs) be established. This could not only benefit students and teachers, but also the communities in which the schools are located.

Furthermore, although I did not experience any particular reaction from the administration in this project, I anticipate that some YPAR topics and particularly action plans may incur adverse reactions. I would hope that administrators would be open to the research and potential growth that comes from it in the same way that we expect students and teachers to open to the possibilities of YPAR. How can we expect our students to envision a radical decolonial future if our administrators cannot be open to allowing those spaces to develop? I see great potential for YPAR projects to inspire and shape educational intiatives and policy changes in Hawaiʻi public education.

School and Community Connection.

Lastly, my final recommendations are for the advancement of school and community partnerships. I advocate for educators, schools, and particularly teacher education programs to encourage connections between school and community. It is necessary to establish relationships with community partners. This study itself is an example of collaborative partnerships and the value they can bring to education and furthering social justice goals. Also, for educators in diverse communities, particlarly those with large immigrant or non-English speaking communities, cultivating relationships with communtiy partners from some of those

communities is essential. I saw Juan connecting with some of his students from other background by learning some words in the students' languages from the students themselves.

Juan is a prime example of someone who is very open to and successful at cultivating relationships. He approaches people on their level and embraces opportunities to collaborate and learn. One thing I should point out is that Juan and I share many things in common, but we also have many fundamental differences—not the least of which may be some of our personal political positions and views. However, we see each other on a human level and understand each other's (hi)stories. To be in solidarity with one another does not mean to always agree with one another on everything all of the time. It means having mutual care, concern, and respect for one another and a commitment to building together in ways that allow for both of us to thrive. I want to be clear that in regards to the settler: Indigenous binary this does not mean to simply ignore or forget the conditions of settler colonialism, but to collectively act to dimantle those structures together.

Limitations of the Study

Although this case study closely examined the implementation of a YPAR project in a Hawaiʻi high school and provides much valuable information for YPAR studies and critical pedagogy, I must also acknowledge the limitations within this research project. I had a relatively small sample size—just myself, my co-teacher, and ten students. This study is limited to one particular classroom and may not (and should) necessarily be generalizable to larger populations. Patel (2016) argues that knowledge is "specific, mutable, and impermanent itself" and thus, there is no objective truth, but only knowledge that "might be useful at this moment" (p. 79). This is especially true if we wish to challenge the way that knowledge production in academia has been traditionally complicit with colonial agendas.

Additionally, I need to also acknowledge that this study is place-specific and some of the particular findings discussed may not have the same resonance in other places—even within Hawaiʻi such as in private schools or other moku[29] and islands. However, I do understand the power of in-depth qualitative research and I believe that the analyses provided in this study give meaningful insights into the power and need for this work. While this type of YPAR with an Ethnic Studies framework may not necessarily be replicable in other contexts in Hawaiʻi, I see it as highly applicable for Hawaiʻi and other spaces that have diverse populations (multilingual and nmulticultural), large Indigenous populations, and unresolved legacies of/ongoing colonization.

As a critical educator, I must also be upfront in acknowledging that this research is biased by the fact that my lens was used to filter what responses were seen as valuable and included in this study. I tried to combat this by soliciting feedback from research participants regarding my inferences and interpretations of their responses.

Implications

Aside from the limitations, there are also certain implications from this study that need to also be mentioned and that should inform any future studies. I am intentional in that I do not want this research to be done at the expense of anyone involved in the study. Therefore, I specifically left out some crucial moments that could actually give further insight into the impact of this work out of respect for the privacy and sovereignty of the participants. This action is, to me, an example of refusal that is important in qualitative research that examines colonialism. Tuck & Yang (2014) describe and assert,

> the refusal stance pushes us to *limit* settler territorialization of Indigenous/Native/ community knowledge, and *expand* the space for other forms of knowledge, thought-worlds to live. Refusal makes space for recognition, and for reciprocity. Refusal turns the

[29] Traditional land division or district.

> gaze back upon power, specifically the colonial modalities of knowing persons as bodies to be differentially counted, violated, saved, and put to work. (p. 817)

It was a privilege that participants trusted me enough to share very personal stories some of which had never previously been shared with an adult outside of the family. I do not wish to exploit these stories of trauma, oppression, and violence because that would be a violation of that sacred trust that was established between us. Being in solidarity requires reciprocity which Grande (2018) describes as "being answerable to those communities we claim as our own and those we claim to serve. It is about being answerable to each other and our work" (p. 61). Ultimately, this study was meant to have impact for the participants and hopefully for their community. I have seen and continue to see the impact of this work on some of the participants who remain in contact with me. As far as the potential long-term impacts on the student participants and the community, it is too early to tell as it has only been six months since the completion of the YPAR project. I do think that a broader and better resourced research project should include a longitudinal study that examines the lives and responses of participants three and five years down the line to yield better results on the greater impact of YPAR.

Conclusion

This research is highly relevant for this critical period in Hawai'i, American, and world history. As we see major populist movements globally that seek to further oppress, dehumanize, colonize, terrorize, devastate, and eviscerate multiple communities especially Indigenous and immigrant communities from the global south, it is imperative that we empower the next generation to be able to know and define themselves on their terms so that we can collaborate and collectively resist in solidarity with one another. It is equally important to equip students with powerful tools for ciritcal inquiry so that they can discern fact from fiction in this time of

state sanctioned ignorance. In Hawaiʻi we are at a particularly crucial moment in time where aloha ʻāina warriors are rising up to protect their sacred places from further desecration while the settler mili-tourism industry tightens its chokehold on the land to extract the very last ea[30] from it. To quote the words of the late Queen Liliʻuokalani (1917),

> You must never cease to ask because you fear you may fail. The way to lose any earthly kingdom is to be inflexible, intolerant, and prejudicial. Another way is to be too flexible, tolerant of too many wrongs and without judgement at all. It is a razorʻs edge. It is the width of a blade of pili grass.

Her words definitely resonate with this study as critical inquiry, aside from furthering discourse, is needed for our survival in these difficult time. The pedagogy of solidarity requires us to interrogate our world and calls for our collective resistance in the hope for a radical decolonial future.

In regards to solidarity, it is also my sincere desire that this contributes to the communities here. I am very intentional about not wanting to perpetuate colonial processes by coming here to extract (knowledge, in this case) and leave without giving someting back to the community here. In fact, as should be the case with any community-based PAR research, I have established relationships here that will go on for many years—hopefully forever. This work did not end in May nor does not it end with this dissertation. If anything it was the first step in a continued partnership that unfortunately, must continue across 2,500 miles of ocean. Although I am heartbroken at the thought of leaving Hawai'i, I know that I will continue this work and collaborate with my friends and allies both here and on the continent to radically transform conditions for our collective survivance.

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[30] Goodyear-Kaʻōpua (2013) defines ea as both life and sovereignty and asserts that the two concepts are inextricably linked to one another (p.6).

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APPENDIX A. STUDENT ASSENT FORM

Assent to Participate in Research Project:
Maharaj "Raju" Desai, Principal Investigator

Reading, Naming, and Changing the World: Implementing Youth Participatory Action Research (YPAR) in a Hawai'i School

My name is Raju Desai. I am working with your 9th grade English teacher, Mr. dela Cruz, at Kia'āina High School. I also am a graduate student at the University of Hawai'i at Manoa (UH), in the Department of Curriculum Studies. One requirement for earning my Doctorate degree is to do a research project. The purpose of my research project is to evaluate the impact of the Youth Participatory Action Research (YPAR) curriculum on 9th grade English students and teachers. I want to assess how the YPAR curriculum compares with the previous curriculum. I am asking you to participate in this research, because you are a student in a class that will be doing the YPAR curriculum this semester.

WHAT ACTIVITIES WILL YOU BE ASKED TO DO?
If you agree to participate, you will not need to do anything differently. The YPAR curriculum is an accepted and approved curriculum for 9th grade students. The curriculum will take the entire school year. Your English class meets five times a week for approximately 1 hour and 20 minutes per class. The curriculum will involve regular coursework, projects, tests and quizzes. You will be one of about 30 student participants. Participation in my project means that I will have permission to use your homework and class assignments as part of my research records. If you decide not to participate, I will not use your records for my research.

BENEFITS AND RISKS: There will be no direct benefit to you for participating in my research project. The results of this project might help me, other teachers, and researchers improve the math curriculum for future 9th grade students. I believe there is little or no risk to you in participating in this project. There may be some risk of loss of privacy due to participation in this research.

CONFIDENTIALITY AND PRIVACY: I will keep all the study data in a safe place. Only my University of Hawaii advisor and I will have access to the information. Other agencies that have legal permission have the right to review research records. The University of Hawaii Human Studies Program has the right to review research records for this study.

I will not record your name or any other personal information that would identify you in my research records. If you would like a copy of my final report, please contact me at the number listed near the end of this consent form.

VOLUNTARY PARTICIPATION: Participation in this research project is voluntary. You may choose freely to participate or not to participate. At any point during this project, you can withdraw your permission, stop participating without any loss of benefits. I recognize that I am

the researcher in this project and, at the same time, your teacher. I assure you that your participation or non-participation in my research project will not impact your grades, or rour teacher-to-student relationship with Mr. Macadangdang at Farrington High School. I will not be upset or angry with you in the slightest, if you decide not to participate, or decide to stop participating in my research project.

QUESTIONS: If you have any questions about this project, contact me, Raju Desai, by phone (415)370-0656 or e-mail (desaim@hawaii.edu).

You can also call my advisor at the University of Hawaii, Dr. Halagao, at (808)956-9295 or by e-mail at phalagao@hawaii.edu.

You may contact the UH Human Studies Program at (808) 956-5007 or uhirb@hawaii.edu. to discuss problems, concerns and questions; obtain information; or offer input with an informed individual who is unaffiliated with the specific research protocol. Please visit https://www,hawaii.edu/researchcompliance/information-research-participants for more information on your rights as a research participant.

Keep a copy of the Assent Form for your records and reference.
If you assent to be in this project, please sign the signature section below and return it to ***.

Signature(s) for Assent:

I give permission to join the research project entitled, *Reading, Naming, and Changing the World: Implementing Youth Participatory Action Research (YPAR) in a Hawai'i School.* I have been told that I may change my mind about being in the study.

Name of Student(Print): ____

Student's Signature: ____

Date: __________________________

APPENDIX B. INTERVIEW CONSENT FORM

University of Hawai'i
Consent to Participate in a Research Project
Maharaj Desai, Principal Investigator
Project title: Reading, Naming, and Changing the World: Implementing Youth Participatory Action Research (YPAR) in a Hawaiʻi School

Aloha! My name is Maharaj Desai and you are invited to take part in a research study. I am a graduate student at the University of Hawai'i at Mānoa in the Department of Curriculum Studies. As part of the requirements for earning my graduate degree, I am doing a research project. The purpose of my project is to evaluate the potential benefits and impact of Youth Participatory Action Research (YPAR) in Hawaiʻi schools. I am asking you to participate because of your reputation as a really dedicated and capable educator.

Activities and Time Commitment: If you participate in this project, I will meet with you for an interview at a location and time convenient for you. The interview will consist of 12-15 open ended questions. It will take 45 minutes to an hour. Interview questions will include questions like, "What is your teaching philosophy? "How do you make an impact as a teacher?"

Only you and I will be present during the interview. With your permission, I will audio-record the interview so that I can later transcribe the interview and analyze the responses. You will be the one person I will interview for this case study.

Benefits and Risks: There will be no direct benefit to you for participating in this interview. The results of this project may help UH's teacher education program to benefit future students. I believe there is little risk to you for participating in this research project. You may become stressed or uncomfortable answering any of the interview questions or discussing topics with me during the interview. If you do become stressed or uncomfortable, you can skip the question or take a break. You can also stop the interview or you can withdraw from the project altogether.

Privacy and Confidentiality: I will keep all study data encrypted on a password protected computer. Only my University of Hawai'i advisor and I will have access to the information. Other agencies that have legal permission have the right to review research records. The University of Hawai'i Human Studies Program has the right to review research records for this study.

After I write a copy of the interviews, I will erase or destroy the audio-recordings. When I report the results of my research project, I will not use your name. I will not use any other personal identifying information that can identify you. I will use pseudonyms (fake names) and report my findings in a way that protects your privacy and confidentiality to the extent allowed by law.

Voluntary Participation: Your participation in this project is completely voluntary. You may stop participating at any time. If you stop being in the study, there will be no penalty or loss to you. Your choice to participate or not participate will not affect your rights to services at the UH Career Development and Counseling Program.

Compensation:
You will not receive any compensation for participating in this research project.

Questions: If you have any questions about this study, please call or email me at [415.370.0656 & desaim@hawaii.edu]. You may also contact my advisor, Dr. Patricia Halagao, at [808.956.9295
& phalagao@hawaii.edu]. You may contact the UH Human Studies Program at 808.956.5007 or

uhirb@hawaii.edu. to discuss problems, concerns and questions; obtain information; or offer input with an informed individual who is unaffiliated with the specific research protocol. Please visit https://www,hawaii.edu/researchcompliance/information-research-participants for more information on your rights as a research participant.

If you agree to participate in this project, please sign and date this signature page and return it to:

Keep this copy of the informed consent for your records and reference.

Signature(s) for Consent:

I give permission to join the research project entitled, "*Reading, Naming, and Changing the World: Implementing Youth Participatory Action Research (YPAR) in a Hawai'i School"*

Please initial next to either "Yes" or "No" to the following:

_____ Yes _____ No I consent to be audio-recorded for the interview portion of this research.

_____ Yes _____ No I consent to being observed in my classroom over the school year.

Name of Participant (Print): ____

Participant's Signature: ______________________________________

Signature of the Person Obtaining Consent: ______________________________

Date: ________________________

Mahalo!

APPENDIX C. PARENT/GUARDIAN CONSENT FORM

University of Hawai'i
Parent/Guardian Consent for their Child to Participate in a Research Project
Maharaj Desai, Principal Investigator
Project title: Reading, Naming, and Changing the World: Implementing Youth Participatory Action Research (YPAR) in a Hawai'i School

Aloha! My name is Raju Desai and I am requesting your permission for your child to participate in my research project. I am working with your child's 9th grade English teacher, Mr. dela Cruz, at Kiaʻāina High School. I am also a graduate student at the University of Hawai'i at Mānoa (UHM), in the Department of Curriculum Studies. One requirement for earning my Doctorate degree is to do a research project. The purpose of my research project is to evaluate the impact of the Youth Participatory Action Research (YPAR) curriculum on 9th grade English students and teachers. I want to assess how the YPAR curriculum compares with the previous curriculum. I am asking your permission for your child to participate in this project. I also will ask your child if they agree to participate in this project.

Activities and Time Commitment: The YPAR curriculum is an accepted and approved curriculum for 9th grade students. The YPAR curriculum will be implemented in one Kiaʻāina High school 9th grade English class starting in August of this year. If you and your child agree for your child to be in this study, your child will not need to do anything differently. The YPAR curriculum will be administered to all students in your child's English class, regardless of whether or not they participate in my research project. The curriculum will take about 1 year. Your child's English class meets five times a week for approximately 1 hour and 20 minutes per class. The curriculum being studied will involve regular coursework, projects, tests and quizzes. Your child will be one of about 30 student participants. Participation in my project means that I will have permission to use your child's homework and class assignments as part of my research records. If you or your child decide not to participate, I will not use your child's records for my research.

BENEFITS AND RISKS: There will be no direct benefits to your child for participating in my research project. The results of this project might help me, other teachers, and researchers improve the English curriculum for future 9th grade students. I believe there is little or no risk to your child in participating in this project. There may be some risk of loss of privacy due to participation in this project.

CONFIDENTIALITY AND PRIVACY: I will keep all study data encrypted on a password protected computer. Only my University of Hawai'i advisor and I will have access to the information. Other agencies that have legal permission have the right to review research records. The University of Hawaii Human Studies Program has the right to review research records for this study.

I will not record your child's name or any other personal information that would identify your child in my research records. If you would like a copy of my final report, please contact me at the number listed near the end of this consent form.

VOLUNTARY PARTICIPATION: Participation in this research project is voluntary. Your child can choose freely to participate or not to participate. You can choose freely whether or not your child may participate in this project. At any point during this project, you can withdraw your permission, and your child can stop participating without any loss of benefits. I recognize that I am the researcher in this project and, at the same time, your child's teacher. I assure you that your child's participation or non-participation in my research project will not impact his or her grades, class standing, relationship with me, relationship with Mr. Macadangdang or relationship with Farrington High School.

QUESTIONS: If you have any questions about this project, contact me, Raju Desai, by phone (415)370-0656 or e-mail (desaim@hawaii.edu).

You can also contact my advisor at the University of Hawaii, Dr. Halagao, at (808)956-9295 or by e-mail at phalagao@hawaii.edu.

You may contact the UH Human Studies Program at (808) 956-5007 or uhirb@hawaii.edu. to discuss problems, concerns and questions; obtain information; or offer input with an informed individual who is unaffiliated with the specific research protocol. Please visit https://www,hawaii.edu/researchcompliance/information-research-participants for more information on your rights as a research participant.

Keep this copy of the informed consent for your records and reference.

Signature(s) for Consent:

☐ I give Permission for Raju Desai to use my child's homework, classwork, and grades as part of his research records.

I give permission for my child to join the research project entitled, *Reading, Naming, and Changing the World: Implementing Youth Participatory Action Research (YPAR) in a Hawai'i School.* I understand that my child can change his or her mind about being in the study at any time. I understand that I may change my mind about my child being in the study at any time.

Name of Child (Print): ____

Name of Parent/Guardian (Print): _____________________________________

Parent/Guardian's Signature: ____

Date: __________________________

Mahalo!

APPENDIX D. INTERVIEW QUESTIONS & CROSSWALK

RQ1: What are the impacts of Youth Participatory Action Research projects on the identities of students and teachers in a Hawai‘i context? RQ2: What are the impacts of Youth Participatory Action Research projects on the agency of students and teachers in a Hawai‘i context? RQ3: What is the relationship between identity formation and formation of a sense of agency? RQ4: What are the ways that YPAR allows for radical possibilities in education?	**THEORETICAL FRAMEWORK**						
	RQ 1	RQ2	RQ3	RQ4	Identity: Reading the World	Agency: Naming the World	Changing the World
Semi-structured Interview Questions							
Who are you? Describe yourself and your communities.	X				X		
Who are you as a teacher?	X				X	X	X
What is your teaching philosophy?	X				X	X	X
Why do you teach?	X	X	X		X	X	X
What is your role in the classroom?	X	X			X	X	
How does your identity impact you as a teacher?	X		X		X	X	X
What is the context of your class (school site, students, & curriculum)?				X	X		X
What is the context of the communities your students come from?			X	X	X		X
How do you make an impact as a teacher?		X	X		X	X	X
Do you have power as a teacher?		X	X			X	X
In what ways do you have power?		X				X	X
Describe your experience with action research. What about YPAR?				X			
How has this project impacted you?	X	X		X			X
How has this project impacted your teaching?	X	X				X	X
How has this project impacted your class?	X	X		X		X	X
How has this project impacted the communities and families of your students?		X		X		X	X

APPENDIX E. SOCIAL AWARENESS SURVEY

<u>Community Issues</u>- *These questions ask about your knowledge, experience and confidence with issues in your community*

	1 None/Not at all	2 Very Little	3 Sometimes	4 A Good Amount	5 A Great Deal
My current knowledge of the issues in my community is:					
My level of commitment or involvement in my community (family, school, neighborhood?) is:					
My confidence to educate my peers and my community about issues is:					
I consider myself a leader in the community:					
My ability to identify and change what is wrong or unjust is:					

<u>Empowerment/Action</u> – *This section asks questions about what actions you would or would not be willing to take towards addressing social injustice*

	1 Not willing	2	3 Unsure	4	5 Willing to
Talk about social issues with friends					
Participate in a protest					
Achieve academic goals					
Improve the quality of life for my family					
Solve issues in my community					
Organizing/creating campaigns					

<u>Social Awareness</u> – *This section asks about your social awareness in regards to social justice and how you perceive it.*

	Yes	No	Unsure
Do you feel that social injustice will always exist?			
Do you feel our society is equal?			
Do you feel that social injustice can be addressed?			
Do you feel you can identify social injustice?			
Does social injustice affect you and/or your friends, and family?			

I. What can you do about social injustice?

I can't do anything   I can stop social injustice

1   2   3   4   5

What factors influence your answer to the previous question? (Check all that apply)

Social inequality is too big of a problem

My age – "I am too young"

Awareness – I can see it

Knowledge and understanding of the issues

Support from others

I am motivated to solve social inequality

II. How often do you hear about or have discussions about social justice or social injustice?

Never	Rarely	Sometimes	Frequently	Often
1	2	3	4	5

If you do hear about or have discussions about social justice/injustice, where? (Check all that apply)

Family

Friends

Lunchtime/Afterschool Programming

Community Orgs

TV, Internet, Radio

School/Class

If you checked off "School/Class" list what classes and teachers:

APPENDIX F. LESSON PLAN: 3 I'S OF OPPRESSION

3 I'S OF OPPRESSION -KIAʻĀINA

By Raju Desai
Teaching day: October 23, 2017

Description: According to Paulo Freire, the first step of freeing someone from oppression is for them to realize what oppression is. This lesson plan will build upon Freire's first guideline for freeing someone from oppression---allowing them to realize the oppression that exists in their lives and the factors, which are causing these various forms of oppression. This lesson is about institutional, interpersonal, and internalized oppression. The goal of this lesson is to get the students to become more aware of what oppression is, how it affects their daily lives, and how they themselves can be oppressors to others around them

Lesson Plan Materials:

- Wheel of Oppression Worksheet
- 3 Is of Oppression Keynote
- Ruby Ibarra song "Brown Out "
- Lyrics to "Brown Out "
- Signs for 3 I

Lesson Plan CRITICAL VOCABULARY	**Definition and Rationale for choosing this word, phrase, or concept**	**Idea for pre-teaching or front-loading the concept.**
OPPRESSION	an unjust or cruel exercise of power or authority. Oppression can happen in different forms in our day to day lives. What is problematic about oppression is the trickle down effect it has. From institutional, which sets policies or standards, that affect our lives and how we will live our lives. Immigration policies used to prohibit citizenship to "aliens ineligible for citizenship" or Asians. This affected their work, home, etc., basically being marginalized in US society.	
INSTITUTIONAL OPPRESSION	Oppression that we experience within institutions such as school, church, restaurants, workplace, government policies, media	
INTER-PERSONAL OPPRESSION	Oppression that people express to other people.	
INTERNALIZED OPPRESSION	Oppression that we practice with our own self	

PART 1: CULTURAL ENERGIZER

Oppression Wheel: Students will receive a handout, where they will color in different types of oppression that they have experienced in their life. (5-7 min)

Step 1	Handout the worksheet and crayons
Step 2	Ask a student to read the directions.
Step 3	Spend about 4 minutes coloring.
Step 4	Ask some students to share.

PART 2: CRITICAL CONCEPTS

What is Oppression?: Ask students to brainstorm ideas of the word OPPRESSION. What does it look like in our school? What about in our community? (8-10 min)

Step 1	Write in big bold letters "OPPRESSION".
Step 2	Brainstorm collectively ideas of what this means.
Step 3	Ask students "is there just one type of oppression?" (transistion to next activity)
Step 4	Ask students "what does oppression look like in school?"
Step 5	Ask students "what does it look like in the community?"
Step 6	Give examples of the 3 I's of Oppression in my life through Keynote presentation

PART 3: COMMUNITY COLLABORATION AND CULTURAL PRODUCTION

The 3I's through Ruby's Eyes: Have students listen to "Brown Out" by Ruby Ibarra while they look at the lyrics. Have students underline and mark the different I's of oppression she mentions in the song. Have students share what they found in the text. (7 min)

Step 1	Pass out the lyrics to "Brown Out " by Ruby Ibarra
Step 2	Give a very brief intro to who Ruby Ibarra is and what her message is about.
Step 3	Tell students to read along as you play the song and underline or mark anytime she mentions some form of oppression
Step 4	Play the song "Brown Out "
Step 5	Ask students to share examples of oppression they noted in the song and indicate which I of Oppression Ruby is referring to (transistion to next activity)

3 I's mini activity: Three corners of the classroom will each be labeled as a specific I of Oppression. Students will be given prompts and will move to whatever I they think that anedote falls under. We will discuss why students chose the particular "I" they went to. (12-15 min)

Step 1	Explain the instructions
Step 2	Have the students get up and then read the prompts. Be sure to pause after each prompt and discuss why students chose the I they did. Some prompts may fall under more than one I.
Step 3	**Prompt 1:** A group of men shout remarks to a woman on the street about her body.
Step 4	**Prompt 2:** A student gets called a FOB by his classmates and starts to feel really bad about himself The next year, he meets a Pinay student that just arrived from the Philippines and he makes fun of her accent

Step 5	**Prompt 3:** Although Native Hawaiians are only 12% of the state population, they make up over 33% of the youth arrested in Hawai‘i
Step 6	**Prompt 4:** The president openly makes fun of people with disabilities in a TV interview
Step 7	**Prompt 5:** Someone posts a comment on an online video about immigrants' rights that says, "Go back to your own country!"
Step 8	**Prompt 6:** A young Pinay woman hates the way she looks. She thinks her skin is too dark so she uses lightening soap. She wants to get surgery to make her nose more *matangos*.
Step 9	**Prompt 7:** Muslims are not allowed to enter the United States

Filipino Oppression in the US: Teacher will share 3 historical examples of an "I" of Oppression that affected Filipinas/os/xs in America. (7 min) (optional)

Step 1	Teacher will go over a historical example of each I that specifically relates to Filipinas/os/xs in America. Students will discuss the
Step 2	**Institutional Oppression** Filipino Repatriation/Roldan vs LA
Step 3	**Interpersonal Oppression** Sign from Stockton Hotel "No Dogs & Filipinos Allowed"
Step 4	**Internalized Oppression** "I came to know that in many ways it was a crime to be Filipino in California....I feel like a criminal running away from a crime I did not commit. And this crime is that I am a Filipino in America." -Carlos Bulosan

PART 4: CONCLUSIVE DIALOGUE

Problems/Questions of the Day: What is oppression? What are the different I's of oppression? How does oppression manifest in our lives? How does oppression affect our communities? How do we challenge this?

Connection: It will lead to a later lesson plan on Racism in relation to *To Kill A Mockingbird*

Assessment: Students papers on *To Kill A Mockingbird* can reference different levels of oppression/racism (institutional/interpersonal/internalized)

APPENDIX G. SOCIAL TOXINS SURVEY

Age ___________
Gender ____________
Ethnic/Racial Background(s) ____

1. Academic
Please check off yes, no, or unsure for the following questions:

	Yes	No	Unsure
A. Are you doing well in school?			
B. Do you plan to go to college?			
C. Do you feel supported by your teachers, counselors and/or other school faculty?			
D. Do you learn about yourself in your classes?			
E. Do you learn about your ethnic/cultural background in your classes?			
F. Do you have a regular quiet place to study where you can get a lot done?			
G. Do you have access to a computer and the internet?			

1H. What challenges do you face while you pursue your academic goals?
____
____

2. Safety-Violence (including emotional violence/physical/verbal violence and neglect)
Please check off yes, no, or unsure for the following questions:

	Yes	No	Unsure
A. Is your school a safe place?			
B. Is you neighborhood a safe place?			
C. Have you ever been a victim of violence?			
D. Have you ever witnessed violence?			
E. Have you ever been arrested?			

2F. If you have witnessed violence, please check how many times you have witnessed a violence?
- ☐ Less than 5
- ☐ 5-10 times
- ☐ 10-15 times
- ☐ More than 15

2G. Please describe what types of violence you have witnessed.

____
____
____

3. Home Environment

Please check off yes, no, or sometimes for the following questions:

	Yes	No	Sometimes
A. Do you talk with at least one your parents or guardians once a day?			
Home Environment (continued)	Yes	No	Sometimes
B. Is there a parent or guardian home immediately after school?			
C. Is alcohol, tobacco, or other drugs accessible in your house?			
D. Do you cook your own meals?			
E. Do you watch over other siblings?			
F. Have you ever had heat, water, and/or electricity turned off in your home because your family was not able to pay the bills?			
G. Has someone in your household been arrested?			

4. Sex

Please check off yes or no for the following questions:

	Yes	No
A. Are you sexually active?		
B. If sexually active, have you been tested for STIs/HIV?		
C. Are you aware of or have access to free confidential clinics around you?		

4D. If you are sexually active, please check the risk reduction methods you use (or your partner):

- ☐ Condoms
- ☐ Female condoms
- ☐ Birth Control Pills
- ☐ IUD/Nuva-ring
- ☐ Dental Dam
- ☐ Other, please state

____

4E. Where do you get the information you know about sex? Where did you hear of what you know about sex now?

____

____

5. Nutrition

Please check off yes, no, or sometimes for the following questions:

	Yes	No	Sometimes
A. Do you try to eat breakfast everyday?			
B. Do you eat fast food more than once a week?			
C. Have you ever missed a meal because you could not afford it?			
D. Do you skip meals to lose weight?			
E. Do you eat fresh fruits and vegetables at least once a day?			
F. Do you eat at least 3 meals a day?			

6. Health

Please check off yes, no, or unsure for the following questions:

	Yes	No	Unsure
A. Do you have a regular doctor?			

B. Have you seen a dentist in the last year?			
C. Do you exercise regularly?			
D. Are you happy with the way you look?			
E. Does your family have a history of chronic illness? (Diabetes, Heart problems etc.)			

6F. If you answered "Yes" to 6E, please list the illnesses you know about.

____

____

7. Mental Health

Please check off yes or no for the following questions:

	Yes	No
A. Do you have a lot of stress or conflict going on?		
B. Have you recently felt sad or depressed?		
C. Do you have anyone to talk to about things that bother you or upset you?		
D. Would you be open to receive any kind of counseling?		
E. Have you ever thought about hurting yourself?		
F. Have you ever thought about hurting others?		
G. Do you have problems controlling your anger?		
H. Has anyone ever harassed you or made you feel bad about yourself?		

8. Race/Racism

Please check off yes, no, or unsure for the following questions:

	Yes	No	Unsure
A. Have you ever experienced racism?			
B. Have you ever been treated negatively because of your race or ethnic background?			
C. Have you ever treated someone negatively because of their race or ethnic background?			

8D. If you answered "Yes" to 8A, 8B, or 8C, you can describe the incident if you want to:

____