

CULTIVATING KULEANA:
GRADUATE STUDENT AGENCY AND TRANSFORMATIVE LEARNING
AT THE UNIVERSITY OF HAWAI‘I AT MĀNOA AND BEYOND

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I am grateful to Mānoa, whose winds and rains have nourished me in many ways during my graduate school career. I am grateful for having had the opportunity to experience such courageous leadership, accompanied by a thoughtfully designed class, Ka U‘i o Mānoa, which implored the question: What is my kuleana to this place whose lands I call home? I am grateful to the interview participants whose insights and leadership transform the meanings of agency, kuleana, and education in most profound ways. I am thankful for my committee members’ mentorship and excitement in my research and for working to transform UHM into a Hawaiian place of learning. And to my husband and children, thank you; you are my foundation.

ABSTRACT

Despite the “Hawaiian place of learning” commitment outlined in the 2016 UHM Strategic Plan, students, faculty, and staff can study and work at UHM with little or no introduction to the Hawaiian corpus of knowledge unless they are involved in emerging fields that deliberately integrate Hawaiian knowledge systems alongside Western intellectual thought. Hawaiian knowledge systems embody a socio-ecological kinship within the natural world – inseparable from the land, culture, and governance. Without such knowledge, academic programs reinforce a hierarchy of Western intellectual thought and values. This research used Hecht’s (1993) Communication Theory of Identity (CTI), and Mezirow’s (1991) Transformative Learning Theory (TLT) as frameworks to explore graduate students’ perceptions about learning in a non- credit, six-week course focusing on Hawaiian epistemology and ontology, Ka U‘i o Mānoa (“beautiful Mānoa”). Ka U‘i o Mānoa used Hawaiian knowledge and methods, namely one’s mo‘okū‘auhau (genealogy), as a means to foster reflection about Hawai‘i and students’ kuleana (responsibilities), fostering a reciprocal relationship between the student and the natural world.

Intensive interviews were conducted with 11 participants recruited from two class cohorts of Ka U‘i o Mānoa. Data were analyzed using descriptive and in vivo coding. Several major themes emerged from this analysis in alignment with the theoretical frameworks of CTI and TLT. Notably, Hawaiian knowledge systems and Hawaiian methods for sharing knowledge were identified as drivers of identity formation and transformative learning irrespective of ethnicity, academic discipline, work, experience, or location. Graduate students expressed that they felt a deeper sense of community and felt connected to the natural world, to Hawaiian culture, and to their own culture. Calling upon elements of Mānoa and the natural

world also strengthened participant perceptions of identity, community, culture, and social justice, thus expanding participant notions of personal kuleana as enacted in their research, teaching, and life practices. Additionally, this work highlighted the lack of agency graduate students feel they have in confronting various power differentials, such as the systemic power systems that disenfranchise already marginalized communities, including Native Hawaiian faculty, staff, and students.

This research adds to an emergent body of literature regarding a Hawaiian place of learning. This is the first academic work that explores how graduate students employ Hawaiian knowledge in their research practices. Additionally, this research illustrates that the Hawaiian worldview and Hawaiian knowledge systems are beneficial to non-Hawaiians across disciplines, no matter where one is physically located. Finally, this analysis further develops the theories of CTI and TLT, addressing gaps related to personal responsibility to research, others, and the natural world. In doing so, this research not only describes, but cultivates, the processes of identity formation and transformative learning. This research also provides empirical evidence to help shape the direction of the revised UHM Strategic Plan, moving UHM towards recognition as a “premier student-centered, community-serving Carnegie Research 1 university grounded in a Hawaiian place of learning that summons the rich knowledge systems of our many genealogies to help mālama¹ Hawai‘i and the world for future generations” (“Defining our Kuleana to Hawai‘i and the World,” 2019, p.2).

Keywords: Kuleana; Hawaiian place of learning; Mānoa; Ka U‘i o Mānoa; Communication Theory of Identity; Transformative Learning

¹ Mālama means to care for, as in care for the land (Pukui & Elbert, 1986).

TABLE OF CONTENTS

Acknowledgements	iii
Abstract	iv
List of Figures	ix
Chapter 1: Introduction	1
1.1. Area of Intervention	4
1.2. Ka U‘i o Mānoa	7
1.3. Guiding Research Questions	9
Chapter 2: Literature Review	11
2.1. A Hawaiian Worldview	11
2.2. Mo‘okū‘auhau	12
2.3. Critical Consciousness in Education	13
2.4. Critical Indigenous Pedagogy	14
2.6. Hawaiian Place of Learning	15
2.7. Communication Theory of Identity	17
2.8. Transformative Learning Theory	19
2.9. Bridging the Gap	21
Chapter 3: Method	22
3.1. Context and Conceptualization	22
3.2. My Role as Researcher	23
3.3. Identifying Interview Participants	24
3.4. Interview Design	24
3.5. Interview Coding	25

Chapter 4: Results	27
4.1. Meet the Participants.....	29
4.2. Thematic Analysis	32
4.2.1. Intention and Location	34
4.2.2. Acceptance and Belonging	38
4.2.3. Critical Conversations	41
4.2.4. Diving Deep	48
4.3. Summary of Results	54
Chapter 5: Discussion	55
5.1. Practical Implications	55
5.2. Theoretical Implications	55
5.3. Pedagogical Implications	56
5.4. Discussion Summary	58
5.5. Summary of Contributions	59
Chapter 6: Conclusion	60
6.1. Limitations	63
6.2. Future Research	64
6.3. Recommendations	65
References	66
Appendix A: Ka U‘i o Mānoa Syllabus	75
Appendix B: Recruitment Letter to My Cohort	78
Appendix C: Recruitment Letter to Both Cohorts	79
Appendix D: Interview Guide	80

Appendix E: Research and Consent Form	81
Appendix F: Pseudonym Request	83
Appendix G: Developing a Coding System	84

LIST OF FIGURES

Figure 1. Characteristics of Participants	28
Figure 2. Four Emergent Themes	62

CHAPTER 1: INTRODUCTION

The University of Hawai‘i at Mānoa (UHM) plays an important role in fostering an educational institution reflecting a Hawaiian way of being, knowing, and doing (Lipe, 2014). The United Nations Declaration on the Rights of Indigenous People (UNDRIP) (UN, 2008), United States law (US Congress, 1993), and the UHM Strategic Plan (“Achieving our Destiny,” 2016) attest to the political rights of Native Hawaiians¹ and other indigenous peoples² to educational systems which reflect native knowledge, native worldviews and indigenous systemic processes. As such, the Hawai‘i Papa o Ke Ao Council was appointed by former University of Hawai‘i President Greenwood in 2012 to develop, implement, and assess strategic actions to make the UH system a leader in higher education as a model indigenous-serving institution and Research I institution (UHM, 2012). The number one goal of the current UHM Strategic Plan is to “promote a Hawaiian place of learning” specific to Mānoa (UHM, 2016, p. 6). At the same time, the mission statement acknowledges a ‘historic trust’ and significant relationship with Native Hawaiians.

Our Mission: The University of Hawai‘i at Mānoa is dedicated not only to academic and research excellence but also to serving with aloha the local, national, and international communities that surround us. Taking as its historic trust the Native Hawaiian values embedded in the concepts of kuleana, ‘ohana, and ahupua‘a that serve to remind us of our responsibilities to family, community, and the environment. (UHM, 2016, p. 5)

¹ United States Public Law 103-150 defines Native Hawaiians as “any individual who is a descendant of the aboriginal people who, prior to 1778, occupied and exercised sovereignty in the area that now constitutes the State of Hawai‘i” (US Congress, 1993).

² According to the United Nations, “indigenous peoples are inheritors and practitioners of unique cultures and ways of relating to people and the environment. They have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live... indigenous peoples from around the world share common problems related to the protection of their rights as distinct peoples.” (UN, 2008). Throughout this paper I will use the terms *indigenous*, *aboriginal*, and *native* interchangeably.

A Hawaiian place of learning includes the integration of a Hawaiian worldview across disciplines. This means that indigenous pedagogy and indigenous methods of teaching help to foster a Hawaiian worldview (Kaomea, 2014; Kaomea & Hsiung, 2016). Hawaiian pedagogical praxis, therefore are aimed at reflecting and changing institutional structures in need of reform (Freire, 1993; Kaomea, 2001). The UHM Strategic Plan defines its core principles as “a campus physically and conceptually grounded in Native Hawaiian knowledge and values” where a Hawaiian place of learning “cuts across each of our strategic goals... Hawai‘i’s unique location and strength in indigenous scholarship sets us apart from other universities” (“Achieving our Destiny,” 2016, p. 5). In this way, a Hawaiian place of learning is assumed to be enacted through policy, practice and actions (Kezar & Eckel, 2002).

Interwoven in the Strategic Plan is the Board of Regents’ approved mission for UHM having a commitment to becoming a Hawaiian place of learning where “Mānoa is positioned to be among the world’s leading indigenous-serving institutions as demonstrated by its commitment to access and success of Native Hawaiians” (“Achieving our Destiny,” 2016, p. 7). As an ‘indigenous serving institution’ UNDIRP (2008) specifically addresses the rights of indigenous peoples, including Native Hawaiians, to “practice and revitalize their cultural traditions and customs” (Article 11, p. 6), “transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures...” (Article 13, p. 7), “establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning” (Article 14, p. 7), and promote the “dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information” (Article 15, p. 7).

In 1907, UHM was designated as a land-grant institution by the Morrill Acts of 1862 and 1890 (Kammins, 1998). The Acts entitled UHM to receive the benefits of land and funding with the goal of opening up colleges for farmers and working people. However, recognition of the historic trust of Hawaiian values and Hawaiian systems of knowledge was not explicit in its charter, nor was acknowledging that Queen Lili‘uokalani and the Hawaiian Legislative Assembly were proponents of establishing systems of education prior to 1907 (Benham & Heck, 1998). Queen Lili‘uokalani initially signed the Act to Establish a Bureau of Agriculture and Forestry on January 4, 1893, which would become the progenitor of UHM (Lili‘uokalani & Wilcox, 1893). With regard to the Act, it is also important to note that it was crafted through and by the Hawaiian Legislative Assembly. However, the Hawaiian government was illegally overthrown before these plans could come to completion (Lili‘uokalani & Wilcox, 1893; McGregor & MacKenzie, 2014). In 1907, the College of Agriculture and Mechanics of the Territory of Hawai‘i was founded by the Territory of Hawai‘i, not Queen Lili‘uokalani, as its progenitor. The college was later renamed the College of Hawai‘i, before becoming the University of Hawai‘i at Mānoa (Kamins, 1998). UHM was established with political undertones of the overthrow and absence of the Queen and Hawaiian Legislature of the Hawaiian Kingdom in the establishment of the college:

Hawaii at the beginning of the twentieth century needed an institution of higher learning. The further integration into the United States desired by those who had sided against the Hawaiian monarchy, if it was to work politically, required the further development of American culture here. (Kamins, 1998, p. 3)

It was not until 1979 that the Board of Regents approved a Hawaiian Studies Program at UHM. In 1985, the Hawaiian Studies Program was permanently established (Kame‘eleihiwa,

1992). Lilikalā Kame‘eleihiwa recounted that the former UH Vice President for Academic Affairs, Dr. Tony Marcella, asked a group of Native Hawaiian academics why there so few Native Hawaiians at the UHM and what can be done to change the situation. Kame‘eleihiwa also pointed out that Marcella’s observation became part of the motivation which drove the 1986 Ka‘ū Task Force Report. This was the original document that sought to identify problems and recommend solutions to UHM in addressing Native Hawaiian education and the subsequent documents and task forces that followed (2016). For the following two decades, Native Hawaiian academics, including non-Native colleagues and other allies, fought to secure full-time positions and increase enrollment of Native Hawaiians. Finally, in 2007, the Hawai‘inuiākea School of Hawaiian Knowledge was established. It is the only college of indigenous knowledge in a Research I institution in the United States, reflecting UHM’s growing commitment to being a model indigenous-serving institution and its strategic goal of becoming a ‘Hawaiian place of learning’ for all members regardless of ethnicity (HPLITF, 2016). The culminating document, Ka Ho‘okō Kukleana: Fulfilling Our Responsibility to Establish the University of Hawai‘i at Mānoa as a Hawaiian Place of Learning (HPOLITF, 2016), provides a roadmap of how to implement the previous task force recommendations.

Area of Intervention

Despite UHM’s commitment to a “Hawaiian place of learning,” students, faculty, and staff can study and work at UHM with little or no introduction to Hawaiian pedagogic praxis, unless they are enrolled or working in specific programs, or are involved in emerging fields that deliberately integrate Hawaiian knowledge systems with Western intellectual thought (Goodyear- Ka‘ōpua et al., 2008; Beamer, 2009; Lipe, 2018). Members of the academic community can still leave the University with little or no more understanding of Hawaiian

knowledge systems than they came in with. This deficiency of Hawaiian voices, and in ways of knowing, reinforces a hierarchy of scholarship, and pedagogy in which Hawaiian knowledge systems – inseparable from land, culture and governance that have sustained Hawaiians for centuries – are secondary, or seen as inferior to Western systems of knowledge (Kame‘eleihiwa, 1992).

To date, two studies have been conducted in relation to UHM’s Strategic Plan to transform UHM into a Hawaiian place of learning. The first analysis, conducted by Punihei Lipe (2014), focused on the ontologies of Native Hawaiian educational leaders, indigenous ways of knowing and explication of Hawaiian knowledge systems. The second study, conducted by Monica Stitt-Bergh and Jenna Caparoso (2014), focused on undergraduate students’ perceptions of a Hawaiian place of learning over the course of their education at UHM.

Lipe’s research has illuminated the reflexive nature of Hawaiian pedagogical praxis (2014). Hawaiian pedagogy focuses on a Hawaiian worldview and on Hawaiian knowledge systems. Praxis of Hawaiian pedagogy, as opposed to theories of Hawaiian education, focus on the practice of Hawaiian knowledge systems and the intentional integration of a Hawaiian worldview. Lipe’s ‘A‘ali‘i Kū Makani framework points to a continuous lifecycle of “learning, reflecting, refining and creating” (2014, p. 316) in educational leadership. This framework recognizes the challenging Western educational paradigm that Native Hawaiians and all people engage in. Additionally, Lipe found Hawaiian pedagogical praxis to be transformative in nature. She argues that Hawaiian methods of teaching can be used as a pathway to aid UHM’s strategic goal in becoming a Hawaiian place of learning and a model indigenous-serving institution (2014). Lipe’s findings indicate that transforming UHM into a Hawaiian place of learning exists

within a sociopolitical context of tension. This sociopolitical tension is further pronounced in the following research findings of Monica Stitt-Bergh and Jenna Caparoso (2014).

A longitudinal study entitled “*Hawaiian Place of Learning*”: *College Students’ Perceptions Over Time*” sought to capture how and to what extent UHM was successful at conveying its vision of a Hawaiian place of learning. Stitt-Bergh and Caparoso measured undergraduate student perceptions from 2010-2014. Their findings indicate that 1) a Hawaiian place of learning is not perceived as important to undergraduate students if it does not directly relate to their subject area or personal interests, and 2) “Hawaiian knowledge and values should be more integrated into courses across campus and in campus life” (2014, p. 29). In short, Stitt-Bergh’s and Caparoso’s findings indicate that there is some understanding of a Hawaiian place of learning at UHM, but that more work is needed to develop students’ awareness of a Hawaiian place of learning.

If a Hawaiian place of learning at UHM is not integrated as part of the overall campus experience, then undergraduate students are not likely to engage with the benefits and values that underlie Hawaiian knowledge systems. The unspoken problem here is that it is much easier for UHM as an institution – and members of the academic community who make up the institution – to embrace particular Hawaiian values such as ‘ohana or slogans such as ‘Move with Aloha’ (Matsushima, 2012), but not necessarily the politics and practices that come along with a Hawaiian worldview. Doing so would mean that the institution and members of the academic community would also have to address recursive practices and ideology adversely impacting Native Hawaiian social order. This includes looking at historical and legal implication of a Hawaiian place of learning at UHM in relationship to the illegal 1893 overthrow of the Hawaiian monarchy (Beamer, 2009) and UHM’s current legal status in Hawai‘i (Sai, 2011).

In fostering a Hawaiian place of learning, UHM would also have to consider its sociopolitical relationship with Native Hawaiians. This includes 1) UHM's preference for and adherence to Western systems of knowledge, 2) the underrepresentation of Native Hawaiians in the academy (Balutski & Wright, 2013), along with 3) the disproportionate numbers of Native Hawaiian students in Hawai'i's schools versus its prisons (OHA, 2010), and 4) the limited representation of Native Hawaiian faculty members and administrators (Trask, 1993; Kame'eleihiwa, 2016) compared to their non-Hawaiian counterparts.

Ka U'i o Mānoa

It is within in this sociopolitical context that Punihei Lipe from the Native Hawaiian Place of Learning Advancement Office and Tasha Ryan from Graduate Student Services designed a graduate student seminar series called Ka U'i o Mānoa. The Ka U'i o Mānoa course built upon the report of the Hawaiian Place of Learning Implementation Task Force (2016) and the work of several individuals who have sought to carry out its recommendations (Kame'eleihiwa, 2016). The learning environment of the course was intended to stimulate a culture of interdependence and foster multidimensional relationships.

The course intended to expose graduate students to Mānoa from a Hawaiian worldview (Lipe & Ryan, 2016). By implementing Hawaiian pedagogical praxis, the Ka U'i o Mānoa syllabus acted as a reflection of indigenous education that is currently not at the forefront the institution (Kaomea, 2001; Lipe & Ryan, 2016). Ka U'i o Mānoa simply means "the beauty of Mānoa." Inspired by the decades-long efforts in creating a Hawaiian place of learning at UHM (Lipe & Ryan, 2016), Ka U'i o Mānoa was created as a six-week intensive, voluntary, non-credit course for graduate students. Furthermore, the syllabus was fashioned with the awareness that

Western theories of education, typically leave out the existence and experience of indigenous peoples and indigenous knowledge systems (Lipe, 2018).

Lipe and Ryan (2016) utilized a Hawaiian worldview of mo‘okū‘auhau³ or genealogy in Ka U‘i o Mānoa to: 1) define the purpose of and approach to the course, 2) describe their kuleana⁴ and relationship to the course’s research design and praxis, and 3) help graduate students that they teach and work with to understand their own kuleana and privileges in relationship to Mānoa. From a Hawaiian worldview, nothing and no one is alone or without connections. As such, every aspect of the world is connected. This means that connections are both relational and reciprocal in nature (Brown, 2016). Included in the Ka U‘i o Mānoa course description is the understanding that the land of Mānoa and the Native Hawaiian people are interdependent. The pedagogical process is central to the course itself, as expressed in the syllabus (see Appendix A):

In order to immerse ourselves in Hawaiian knowledge and worldview to learn more about Mānoa through a Hawaiian perspective, Hawaiian pedagogical processes will be utilized. These include various forms of mo‘olelo (interconnected stories) such as mo‘olelo aku/mo‘olelo mai (the reciprocal process of telling/and receiving of stories), mele (song, chants), and ‘ōlelo no‘eau. (Hawaiian proverbs)

According to Lipe and Ryan, indigenous pedagogy treats knowledge as active and functional. Through the praxis of indigenous education, students develop critical awareness about Hawaiian and indigenous worldview (Freire,1993; Kaomea, 2001). A goal of this course was to help

³ Kuleana describes the responsibility, rights and privileges within each genealogical relationship (Lipe, 2018).

⁴ Mo‘okū‘auhau represent relationality that embraces “intellectual, conceptual and aesthetic genealogies” (Brown, 2016, p. 27).

graduate students experience and activate their agency through the cultivation of kuleana in relationship with the ‘āina⁵ of the University (Lipe & Ryan, 2016).

Guiding Research Questions

This research began with a line of inquiry to discover how graduate students who voluntarily enrolled in Ka U‘i o Mānoa describe their learning experiences. This curiosity grew as a result of thinking about how these graduate students have come to know what they know. What motivates graduate students to enter into a voluntary course, and then come back each week? How have Hawaiian knowledge systems shaped their sense of identity, their scholarship, and their relationships? Finally, why does it all matter? The University’s commitment to transforming UHM into a Hawaiian place of learning necessitated thinking about and asking a further question: What does a Hawaiian place of learning look like? Ka U‘i o Mānoa offers a glimpse into the possibilities of effectuating a Hawaiian place of learning, informing the following research questions:

RQ1: How do graduate student participants in Ka U‘i o Mānoa describe their cognitive, affective, and behavioral awareness and experiences?

RQ2: How and to what extent does Hawaiian pedagogical praxis stimulate deeper connection to place, to each other, and to non-human elements of the world?

RQ3: What are the implications of graduate students’ experiences and visions of the future for UHM?

Though highly relevant, the extensive bodies of literature addressing the sociopolitical landscape of present-day Hawai‘i, the history of the Hawaiian Kingdom, the underrepresentation of Native Hawaiians in higher education, and the commodification of Hawaiian values are

⁵ In this context, ‘āina broadly refers to land and environment (Pukui & Elbert, 1986).

outside the scope of this thesis. In addition, this study is not an evaluation of Ka U‘i o Mānoa, its objectives, its course material, or its instructors. On the contrary, this study is situated within the context of the University’s commitment to transform the overall educational experience into a Hawaiian place of learning (UHM, 2016). I sought to explore the learning experiences of graduate students who participated in Ka U‘i o Mānoa and the implications for such learning.

CHAPTER 2: LITERATURE REVIEW

The literature reviewed here is broken up into six sections. The first and section, *A Hawaiian Worldview* and *Mo'okū'auhau*, informs the reader about the baseline genealogical connections of UHM situated in the valley of Mānoa. The second section, *Critical Consciousness and Critical Indigenous Pedagogy*, looks at what critical consciousness is and the indigenous pedagogy that is informed by the process of such awareness. The third section, *Hawaiian Place of Learning*, expands upon *Critical Consciousness and Critical Indigenous Pedagogy*. This section discusses the recommendations proposed by Native Hawaiian leaders, UHM's past and current draft strategic plan, as well as two studies conducted regarding a Hawaiian place of learning. The fourth and fifth sections of this review, examine two theoretical underpinnings for this research: *Communication Theory of Identity* (CTI), as introduced by Michael Hecht and the *Transformative Learning Theory* (TLT), as informed by Jack Mezirow. I conclude the review of literature with how my research expands the conceptualization of a Hawaiian place of learning at UHM in *Bridging the Gap*.

A Hawaiian Worldview

From a Hawaiian worldview, the nature of knowing and experiencing identity and education are relational and reciprocal in nature (Lipe & Lipe, 2017). As explained by Queen Lili'uokalani (2011), reverence to the āina, that is, reverence for the land, sea, air, natural elements, and cosmogonic genealogy are fundamental to a Hawaiian worldview. A cosmogonic genealogy defines each generation of life. As such, Hawaiians trace their genealogies to natural elements of creation, which draw upon in-depth knowledge of lunar and other natural cycles (McGregor et al., 2003). It provides an understanding of how the aboriginal people of Hawai'i formed relationships with the world that they interacted with. The relational and reciprocal

nature of a Hawaiian worldview and subsequent knowledge systems are acknowledged as sources of rootedness, resiliency, and transformational healing (Lipe, 2014).

Integrating a Hawaiian worldview in the academy can avoid the erasure, misrepresentation and devaluation of the experiences of Native Hawaiians (Trask, 1993). Indigenous knowledge systems are essential in preserving and revitalizing cultural identity and indigenous knowledge (Smith, 2012). However, familiarity with a Hawaiian or indigenous worldview of interconnectedness and reciprocity does not itself indicate systems-wide societal change. This is why intentional praxis, that is, the practice of critical reflection and necessary actions to make societal change, are vital undertakings at the institutional level (Freire, 1993; Trask, 1993; Lipe, 2018). The next set of literature takes a closer look at a Hawaiian worldview of mo‘okū‘auhau and a brief look at UHM’s mo‘okū‘auhau that connects its genealogy to its land base.

Mo‘okū‘auhau

The common English translation of mo‘okū‘auhau is ‘genealogy’ (Pukui & Elbert, 1986). However, the concept of mo‘okū‘auhau existed long before Captain Cook’s arrival and the introduction of the written word (Kame‘eleihiwa, 1999). Therefore, mo‘okū‘auhau is better described as a moving world centered around animate and inanimate interlinked relationships. Mo‘okū‘auhau is a cosmogonic connection of lineages between all living elements and non-living substances across time and space. It is a Hawaiian concept that explains how Hawaiian people are inextricably linked through multidimensional genealogies impressed or coded in the natural world (Kame‘eleihiwa, 1999; Trinidad, 2011). Mo‘okū‘auhau moves beyond bloodline. Mo‘okū‘auhau also represents a relationality that embraces “intellectual, conceptual and aesthetic genealogies” (Brown, 2016, p. 27). Therefore, genealogies serve the function of

designating cultural identity through connections with those animate and inanimate entities that have come before and after a person (Kame‘eleihiwa, 1999). This aspect of mo‘okū‘auhau is important in “identifying our position within a given mo‘okū‘auhau, which directs us to the roles, responsibilities, and privileges we carry in that particular relationship” (Lipe, 2018). As such, a person’s kuleana within the mo‘okū‘auhau is often understood as one’s positionality to place (Maher & Tetreault, 1994; Lipe, 2018).

UHM is situated in the valley of Mānoa, which is part of the ahupua‘a (land division) that stretches from the mountain range of Mānoa Valley to the shores of Waikīkī. Land divisions have their own genealogy and functions embedded in meanings of their Hawaiian name (Oliveira, 2014). Every Hawaiian place name has its own mo‘olelo, or story, including its own mo‘okū‘auhau (Oliveira, 2014). For example, Kānewai Stream which runs through the UHM campus is known as the healing waters of Kāne, the Hawaiian god of fresh water. It is said that Queen Lili‘uokalani was interested in a pool of healing waters that flowed from a natural spring near where the Kamakakūokalani Center for Hawaiian Studies now resides (Sterling, 1993). The Hawaiian Studies Center fronts present day Dole Street, named after Standard B. Dole, President of the Provisional government that initiated the overthrow of the Hawaiian Kingdom (Sai, 2011), though its original name, Ka Pa‘akea (Judd, 1936) is Queen Lili‘uokalani’s birth father (Hawaii State Archives, 2008). This means that UHM also has its own genealogy with its own kuleana to the mo‘okū‘auhau of its ‘āina dating back to the 1800s or earlier (Lipe & Ryan, 2016).

Critical Consciousness in Education

The influential work of Paulo Freire’s (1993) conceptualization of critical consciousness involves vigilant analysis of education and social conditions. It involves awareness of political and social conditions, reflecting on and then acting upon those conditions or institutional

structures. Critical consciousness theory posits that education and pedagogy ought to be emancipatory in all forms (Rancière, 1991; Lipe, 2016a). Teaching praxis (as opposed to developing theory) and thoughtfully designed learning environments can validate, ignored, or devalued forms of knowledge and champion democratization and social justice transformation (Denzin & Lincoln, 2008). The works of critical pedagogues are invested in developing educational consciousness and structural systems change. In this respect, critical pedagogy analyses the structures and functions of systemic power as well as the production of knowledge (Freire, 1973).

Critical Indigenous Pedagogy

Indigenous scholars have identified additional key elements of critical consciousness in education that are at stake for native peoples. This includes the persistent and complex consequences of contested spaces such as dominant pedagogy, colonial rule (McDougall, 2015), occupation and indirect or overt violence towards native peoples and their relations (Goodyear-Ka'ōpua et al., 2008). From this vantage point, critical indigenous pedagogy is used as a framework in thinking through the relationships between education and nationhood (Kaomea, 2001, 2014; Lipe, 2018). Indigenous critical pedagogy assumes that while hegemonic forces construct oppressive systems of education (Smith, 2012), that knowledge is simultaneously informed through indigenous pedagogical praxis and cultural restoration (ho'omanawanui, 2004). Ultimately, critical indigenous pedagogy advocates for the rights of indigenous persons to make decisions about their own lives and their ancestral homelands (Goodyear-Ka'ōpua et al., 2008).

Like, critical consciousness, indigenous critical pedagogy accepts that knowledge is not owned, but rather it is shared and enacted (Smith, 2012). Knowledge is informed

multidimensionally within a socio-ecological kinship or cosmogonic relationship with the natural world (Andrade, 2008). Critical indigenous pedagogy becomes a means and praxis for assuming agency in education and a model of educational transformation (Lipe, 2018). Puanani Burgess explains critical indigenous pedagogy in this way: “The methodology is simple,” she says. “Create a safe space and help people find their stories” (2013, p. 13). Therefore, critical indigenous pedagogy assumes a leadership role in cultivating a critical consciousness in historically unwelcoming environments in higher education (Smith, 2012; Trask, 1993; Kame‘eleihiwa, 2016).

Hawaiian Place of Learning

UHM is predominantly non-Hawaiian. The culture and environment of the institution chiefly operate within Western frameworks and theories. UHM is situated on Hawaiian land and has a responsibility to help benefit Native Hawaiians in their ancestral homeland. The question of how to transform UHM into a Hawaiian place of learning has been posed by members of the Native Hawaiian academic community for nearly three decades (Kame‘eleihiwa, 2016). In addressing the commitment by UHM to transform the University of Hawai‘i into a Hawaiian place of learning, two forms of educational leadership have emerged. The first form of educational leadership addressed policy, aimed towards an increase in Native Hawaiians at all levels of the university through institutional support as well as legislative funding (Kame‘eleihiwa, 2016). The second form of educational leadership sought to integrate a Hawaiian worldview through indigenous critical pedagogy and praxis, which was aimed at institutional and societal change.

Two generational perspectives from a mother and daughter, Lilikalā Kame‘eleihiwa and Kaiwipunikauikawēkiu Lipe, explore policy and paradigms in achieving this strategic goal (Lipe,

2016b). Lilikalā Kame‘eleihiwa is a founding member of the Kualī‘i and Pūko‘a Native Hawaiian Councils, which advise the Chancellor of UHM and advocate for a system-wide increase in Native Hawaiian students, faculty and administration. In order to effectuate change, however, Kame‘eleihiwa explains that policies dictate mandates and other matters of importance. She encourages all members of the UH community to understand and be familiar with the policy on the status of Native Hawaiians, namely:

The University of Hawaii recognizes the unique political status Native Hawaiians have with the United States and the Hawaii State governments, respectively. Furthermore, the University of Hawaii recognizes the important role it plays as a State institution of higher education in addressing societal and educational challenges facing Native Hawaiians as a political entity. (Pūko‘a Council, n.d.)

Ratified in March 2002 by members of the Pūko‘a Council, the policy specifies how the political status of Native Hawaiians is woven into existing systems of the State of Hawai‘i.

This policy establishes the administrative framework to ensure compliance with applicable federal and state statutes, rules, regulations, city and county ordinances, and provisions in the collective bargaining agreements relative to Native Hawaiians at the University of Hawai‘i. (Pūko‘a Council, n.d.)

The ratified policy also advocates for full participation of Native Hawaiians through increased representation at all levels, increased programs to reflect the needs, culture, and knowledge systems of Native Hawaiians, and active consultation from the Pūko‘a Council on all matters of importance (Kame‘eleihiwa, 2016).

Kaiwipunikauikawēkiu Lipe is the Native Hawaiian Affairs Program Officer, Office of the Chancellor, at UHM. She supports the holistic integration of a Hawaiian place of learning

directly through education and shares that her insights were shaped by her experiences growing up at UHM. Lipe has developed the ‘A‘ali‘i Kū Makani framework (Lipe, 2014), which is informed by the ‘a‘ali‘i plant and the ‘ōlelo no‘eau⁶, “He ‘a‘ali‘i kū makani mai au, ‘a‘ohe makani nāna e kūla‘i,” which translates: “I am the wind-withstanding ‘a‘ali‘i. No gale can push me over” (Pukui, 1983, p. 60). In a Hawaiian worldview, humans can embody the qualities of the ‘a‘ali‘i plant is reflected in its rootedness, resiliency and healing properties (Abbot, 1992; Kame‘eleihiwa, 1999). When faced with contentious spaces, a person can return to his or her genealogy and then build a transformative future from that place of awareness (Lipe, 2018). Lipe refers to the A‘ali‘i Kū Makani framework as a genealogy of nourishment that engages with Hawaiian knowledge and a lineage of reciprocal leadership (Lipe, 2016a). From this vantage point, a Hawaiian worldview and Hawaiian pedagogical praxis build upon a paradigm of reciprocal leadership.

Communication Theory of Identity

Michael Hecht’s (1993) Communication Theory of Identity (CTI) offers a clear and balanced perspective on the process of constructing and expressing identity. CTI traces its intellectual genealogy from leading scholarship on social identity. The social identity theory was formulated in the 1970s by Henry Tajfel and John Turner who were inspired by the scholarship of early 20th-century sociologists (*Tajfel & Turner, 1986*). The social identity theory assumes that interpersonal behavior is largely influenced by intergroup behavior (Rogers, 1994; Hecht, Jackson & Ribeau, 2003). Social identity theory predicts that the expression of the social self is largely an individual’s expression of perceived group relevancy (Burke & Stets, 2009).

⁶ ‘Ōlelo no ‘eau are traditional Hawaiian proverbs that support the development of the living essence inside each person, imparting cultural values of a Hawaiian worldview (Pukui, 1983; Lipe, 2018).

CTI posits that identity is “inherently a communicative process and must be understood as a transaction in which messages and values are exchanged” (Hecht, Jackson, & Ribeau, 2003, p. 230). Hecht has considered additional multilayered dimensions of socialization and communication that shape identity, reasoning that the transactions of identity are active processes (Jung & Hecht, 2004). There are four interconnected identity frames in CTI: the personal frame, the enacted frame, the relational frame and the communal frame. The personal frame regards identity as one’s self-concept, including self-cognition, self-image, and a ‘spiritual’ sense of being (Hecht et al., 2003). The enacted frame centers around verbal and nonverbal messages that individuals disclose to others about themselves and how they express their personal identity. The relational frame focuses on how identities are created, co-constructed and negotiated through interaction and increased socialization. The communal frame of identity assumes shared experiences within a group, such as collective memory, communal bonding, and sense of belonging (Hecht et al., 2005).

By situating the loci of identity within these frames, CTI affirms the intersectional, emergent nature of identity. This means that identity is neither objective nor subjective. Identities, rather, are enacted within relationships and within in social and situational contexts (Hecht et al., 2005). Therefore, identity formation is fluid and negotiated. Hecht has argued that it is impossible and impractical to explore identity without its overlapping frames (2004), which is why it is useful to examine identity formation from the additional lens of a Hawaiian worldview and Hawaiian pedagogical praxis. In other words, CTI affirms the intersectional nature of framing identity. Additionally, CTI affirms the interpretative nature of identity formation.

Transformative Learning Theory

Jack Mezirow's (1997) transformative learning theory asserts that emancipatory education is inseparable from critical self-reflection. Mezirow's theory was inspired by John Dewey's (1922) progressive theory of education and further informed by three major influences: Paulo Freire's (1993) conception of critical consciousness, Jürgen Habermas' (1984) domains of learning and language as communicative action, and Thomas Kuhn's (1962) philosophical conception of paradigms. Noticing his wife's transformations as she returned to college as an adult learner, Mezirow studied other adult women who returned to school and who, through education, transformed their ways of thinking. Mezirow was interested in the identities and stories of adult learners and their potential for growth (Calleja, 2014). Like Hecht's identity framing, there are four main principles of Mezirow's transformative learning: 1) transformative learning is both instructional and communicative, 2) in order for meaning to take place a perspective shift in belief has to be present, followed by 3) a structural shift in cognition and further enhanced by 4) shifts in thinking processes, thus modifying behavior and thought. These components fall into two main categories of transformative learning that focus on meaning structures and critical self-reflection. Mezirow stresses that, without critical self-reflection, the dimensions of transformative learning cannot fully be realized. Therefore, TLT affirms the cultivation of a critical consciousness.

Jacques Rancière's *The Ignorant Schoolmaster* (1991) challenged assumptions about education and the roles of the educator, the student and the institution. Rancière confronted the social structures set in place to maintain the *status quo* of power and social status in education. The role of emancipatory education therefore, works towards transformation of the individual and towards a more egalitarian society. From this vantage point, the institution is not the apex of

transformative learning and education. Rancière claimed that transformative learning cannot be forced by an institution or taught by an instructor. This assertion underscores that transformative learning involves critical self-reflection and collective critical consciousness.

Transformative learning is agentic, as indicated by affective, cognitive, behavioral, and spiritual growth (Mezirow, 1994; Calleja, 2014). TLT posits that adult learning occurs when assumptions are challenged and new meanings are formed. These meanings are renegotiated through critical self-reflection (Mezirow, 1994). Meaning, states Mezirow (1994), is a “constellation of concept, belief, judgment, and feelings which shapes a particular interpretation” (p. 223). Assigning new meaning to past assumptions and experiences through critical self-reflection has the profound potential to challenge and change societal assumptions about identity and expectations of individuals. The implications for transformative learning in education call for societal consciousness raising (Mezirow, 1994). Edward O’Sullivan (2003) explains that transformative learning involves a keen awareness of being and self-location.

Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world. (p. 11)

This conception of transformative learning, like the A‘ali‘i Kū Makani framework, highlights the reciprocal nature of relationships where transformative learning environments assume a role in cultivating ethics and consciousness. That cultivation is the bedrock of kuleana. Transformative learning from a Hawaiian worldview is inclusive, holistic and relational. Similar

to identity formation, transformative learning can incorporate Hawaiian knowledge systems that are simultaneously fluid and emergent.

Bridging the Gap

One of the most significant ways to integrate indigenous critical pedagogy, particularly in contested spaces between ideology and praxis is to undertake scholarly research (Kaomea, 2001). At this time, we have Native Hawaiian reports and recommendations and strategic plans of a UHM's commitment to transform the University of Hawai'i into a Hawaiian place of learning. We also have two studies that address this issue. The first study conducted on a Hawaiian place of learning (Lipe, 2014) drew ethnographic attention to the work, visions and histories of eight educational leaders at UHM. The second longitudinal study focused on undergraduate students' perceptions of a Hawaiian place of learning throughout their undergraduate career at UHM (Stitt-Bergh & Caparoso, 2014). The theoretical foundations are interpretive and fluid. They can be expounded upon by indigenous critical thought that assumes a consciousness-raising ethos in education. This research therefore, builds upon three areas of literature: 1) the reports and recommendations from Native Hawaiian educational leaders to UHM leadership, 2) the studies conducted surrounding a Hawaiian place of learning and 3) the theoretical foundations of thought that drive this study.

CHAPTER 3: METHOD

This chapter is broken up into five sections. The first section, *Context and Conceptualization*, revisits the historical purpose of UHM as a land-grant institution. It also revisits the conceptualization of a Hawaiian place of learning at the University. In *My Role as Researcher*, I talk about my positionality and my understanding of my kuleana as a researcher. The third section, *Identifying Interview Participants*, discusses the purposive selection of my research participants. The fourth component, *Interview Design*, talks about why I chose semi-structured interviews. Afterwards, I describe how I made sense of the data in the concluding section, *Interview Coding*.

Context and Conceptualization

This research is situated within the historic purpose of the University as land-grant institution investing in working class families and the agricultural arts (Kamins, 1998). Agriculture or ‘āina is intricately linked to the indigenous people of *Hawai‘i* who understood how to sustainably manage natural resources (UHM, 2019). It is also situated within the historical context of the movement towards a Hawaiian place of learning which is documented in various UHM artifacts; the *Ka‘ū* report from the Hawaiian Studies Task Force (1986), the *Ke Au Hau* report from the Native Hawaiian Advancement Task Force (2012), the *Hawai‘i Papa o Ke Ao* (UHM, 2012) and the current UHM Draft Strategic Plan, *Defining our Kuleana to Hawai‘i and the World* (2019). Transforming the University of Hawai‘i at Mānoa into a Hawaiian place of learning is conceptually laid out from the perspectives of Native Hawaiian educational leaders (Lipe, 2012; Kame‘eleihiwa, 2016). This transformation is modeled in Ka U‘i o Mānoa, a six-week intensive, non-credit, voluntary graduate course which utilized Hawaiian pedagogical praxis as an expression and practice of a Hawaiian place of learning (Lipe & Ryan, 2016).

My Role as Researcher

Frances Maher and Mary Kay Tetreault (1994) describe positionality as a conceptual framing of location based on context, interaction, and relationships. Positionality frames how you define yourself and how others see you in a given location. Similar to Hecht's and Mezirow's theories of identity construction and transformative learning, positionality is a self-reflexive and communicative process. From a Hawaiian worldview, this positionality informs my kuleana, privileges, and responsibilities. As a researcher, my positionality or my kuleana subsequently, informs my responsibility to the aboriginal people of Hawai'i. It also guides my relationship with the 'āina of Mānoa, the historic purpose of the University and the social-historic implications of what allows me to conduct research at UHM and call Hawai'i home. My role as researcher involves an intentional choice to recognize a Hawaiian worldview, Hawaiian pedagogy and Hawaiian praxis.

In *Decolonizing Methodologies*, Linda Tuhiwai Smith (2012) writes, "research is not an innocent or distant academic exercise but an activity that has something at stake and occurs in a set of political and social conditions" (p. 5). In this respect, I recognize that a Hawaiian place of learning at the University has been over thirty years in the making. I also recognize that the movement towards a Hawaiian place of learning cannot be the sole responsibility of Native Hawaiians. In supporting a Hawaiian place of learning, I help to shape the educational environment through my research, practice of Hawaiian cultural values, and growing awareness of Hawaiian knowledge systems. This movement towards transforming UHM into a Hawaiian place of learning is not a natural phenomenon. Rather, this movement, is the result of intentional choices made by Hawaiians and non-Hawaiians invested in excellence in education and social

justice. This research is therefore, practical, close to home, and, as the literature reveals – value-laden (Creswell, 1998).

Identifying Interview Participants

Purposive sampling, also known as selective or subjective sampling, was used. This type of sampling does not select a random sample from a population. Rather, purposive sampling is based on the characteristics of the sample and the objectives of the research (Seidman, 2013). I wanted to speak with people who were excited to learn, who cared about the world, and who were interested in learning about Mānoa. The participants recruited for this study had direct representation in one of the two Ka U‘i o Mānoa seminars and made time to voluntarily participate (Kovach, 2009) in the seminar for six consecutive weeks. Participants who attended either series were recruited for the study through emails (see Appendices B and C).

Interview Design

Given the history of UHM as a land-grant institution and the conceptualization of a Hawaiian place of learning, I aimed to understand how or why graduate students who participated in Ka U‘i o Mānoa have come to know what they know. Therefore, this research called for a qualitative approach through the sharing of their stories (Creswell, 1998). I applied this approach with the intention to reinforce a method of storytelling used in the Ka U‘i o Mānoa seminars. A series of interview questions served as a semi-structured interview guide (see Appendix D). The participants could choose to disclose or not disclose anything about themselves and their experiences. Participant responses helped to shape the direction of my research (Smith, 2012) allowing for themes to emerge organically (Saldaña, 2009).

All interviews were audiotaped and transcribed with permission (see sample consent form, Appendix E). One interview took place over the phone due to geographic distance. Each

session lasted forty minutes to an hour. To be fully present for each interview, I centered myself by internally acknowledging the valley of Mānoa. I also acknowledged the participants who were about to share their time and self-reflection with me. I had snacks, beverages and tissues on hand to help participants feel comfortable.

Participants were given copies of their transcripts to review and were asked to choose a preferred pseudonym (see Appendix E). Asking participants to choose a name of their own was a deliberate design feature to affirm participant agency. I adopted this design approach from Punihei Lipe, Ka U‘i o Mānoa lead instructor. I had not read about this design feature in previous research literature, though I quickly learned of its value from the responses of my participants. I discuss this aspect in the Results chapter.

Interview Coding

I developed a coding system to chart the evolution of my own understanding of the collected data (see Appendix G). Each cycle of coding involved self-analytic memos reflecting the data collected (Saldaña, 2009) in relationship to the research questions.

RQ1: How do graduate student participants from Ka U‘i o Mānoa describe their cognitive, affective, and behavioral awareness and experiences? RQ2: How and to what extent does Hawaiian pedagogical praxis stimulate deeper connection to place, to each other, and to non-human elements of the world? RQ3: What are the implications of graduate students’ experiences and visions of the future for UHM?

The first cycle involved jotting down the qualities, perspectives or motivations of the participant that stood out to me immediately after the interview. The second cycle, known as descriptive coding (Saldaña, 2009), involved noting the main idea of each passage or date set during a review of individual transcriptions. The third phase, known as *in vivo* coding (Saldaña,

2009), is widely used in aboriginal methodologies (Kovach, 2009). During this stage, direct quotes or phrases are noted separately from the main idea of each passage or data set. I listened to individual interview recordings and reread each transcript simultaneously. I highlighted words or phrases that the participant emphasized. The fourth phase of coding involved a process called ‘theming of the data’ (Saldaña, 2009). This was a two-step process that assigned meaning to the data sets. In the first step, I narrowed down the main ideas from each transcript. In the second step, I reviewed participants’ transcripts as a continuous whole, comparing the themes between participants, thereby, and further narrowing down emergent themes. For the final stage of coding, I identified collective themes within the *in vivo* direct participant quotes obtained in step three. The themes were categorized by drawing connections between my research questions, participant data, and anything about the interview or the interview process that particularly stood out to me.

CHAPTER 4: RESULTS

A total of fourteen graduate students from Ka U‘i o Mānoa responded to the recruitment emails. Three graduate students were not able to be interviewed due to scheduling. Ten graduate students were interviewed in person. One interview took place over the phone due to geographic location in the continental US. A total of eight female and three male graduate student voices are reflected in the results. The research participants represented multiple disciplines, colleges, and professional schools across UHM. They were at various stages of their graduate careers. Nine of the participants have lived in the Hawaiian Islands for three or more years. Two participants have lived in the Islands between one and two years. Some participants have made O‘ahu their permanent home. Many participants have lived, worked, and studied abroad. The participants are diverse in their nationalities, spoken languages, places of birth, and regional cultures, and represent a variety of ethnicities, and races, as indicated in Figure 1 below. None are Native Hawaiian.

Name	Gender	College or School	Graduate level	Place of Birth	Years in Hawai‘i
Emma	Female	Social Sciences	PhD Candidate	Continental US	3+
Silvestre	Female	Ocean & Earth, Science & Technology	PhD Candidate	Continental US	3+
Alexa	Female	Education	PhD Student	Continental US	3+
Lexee	Female	Pacific & Asian Studies	Master’s graduate	Continental US	2
Penelope	Female	Language, Linguistics and Literature	PhD Candidate	Abroad	3+
JahLisa	Female	Social Sciences	Master’s Student	Continental US	2
Mimi Bartell	Female	Tropical Agriculture & Human Resources	Master’s Student	Continental US	3+
Andrew	Male	Ocean & Earth, Science & Technology	Post Doctorate	Abroad	3+
Marvin	Male	Language, Linguistics and Literature	PhD Candidate	Continental US	3+
Mercy	Female	Ocean & Earth, Science & Technology	PhD Candidate	Abroad	3+
Lance Green	Male	Architecture	PhD Candidate	Continental US	3+

Figure 1. Characteristics of Participants. Pseudonyms are used to protect participant identities. Data was collected in Spring 2018 from students who enrolled in Ka U‘i o Mānoa seminars during Fall 2016 and Spring 2017.

Meet the Participants

The participants expressed appreciation and surprise for being asked to choose their own pseudonym. Several interviewees expressed how new a concept that asking for a preferred name was to them in conducting research. Others noted how much more they felt like a partner in my research rather than a test subject. The participants were happy to reflect upon their learning experiences in relationship to Ka U‘i o Mānoa.

Emma is a doctoral candidate in the College of Social Sciences. She is earning an additional graduate certificate from another department within the same college. Emma visited the Big Island with her family some time ago and always knew that she would come back to Hawai‘i. She believes that learning about the sociopolitical landscape of UHM and Hawai‘i will help graduate students and faculty understand “what is at stake” for Native Hawaiians when we talk about culture, research, and development. She would like to see another Ka U‘i o Mānoa course offered. Emma would like more interaction and collaboration across disciplines and with the Hawai‘inuiākea School of Hawaiian Knowledge.

Silvestre is a doctoral candidate in the School of Ocean and Earth Science and Technology. She has lived and studied in the continental US and abroad. Silvestre has found that “studying the cultural significance of place” on O‘ahu has brought a depth understanding to her research had she not sought out learning about Native Hawaiians, Hawaiian culture and geography of the Hawaiian Islands. Silvestre believes that graduate students who study aspects of the ecosystem in Hawai‘i should be aware of the values of the land as held by Native Hawaiians and as expressed through Hawaiian systems of scientific knowledge of land and sea. Silvestre appreciates the value of having shared her full name in Ka U‘i o Mānoa.

Alexa is working on her proposal as a doctoral student in the College of Education. Issues of equity have always been a passion for Alexa and now ever more so in higher education. Alexa points out that the longer a student stays in higher education, the more their thinking is shaped by their department. If a department lacks the integration of a Hawaiian worldview, Alexa believes that students' scholarship and effectiveness also lacks. Alexa believes Ka U'i o Mānoa modeled a "Hawaiian place of learning" by promoting equity in education and transformational leadership at UHM.

Lexee graduated with her Master's from the School of Pacific and Asian Studies. She describes herself as a "me-searcher." Lexee grew up in a place where no one else looked like her and was taught little about her own culture. Lexee values quiet spaces to self-reflect and educational environments where she can just be "unapologetically" herself. She believes that an "Instagram life is superficial" whereas, developing sensitivity to place and to indigenous people whose lands she is learning from, has fostered her personal growth and lasting friendships. Ka U'i o Mānoa strengthened her conviction in the power of community.

Penelope is a doctoral candidate in the College of Language, Linguistics, and Literature. She explores the sociopolitical and cultural landscape of language development and multilingualism. Penelope uses her research as a means to address the structural hierarchies in language preference and access to jobs and other resources. She believes that learning aspects of Hawaiian language, working with the land is a start in recognizing and appreciating Native Hawaiian people and culture. Ka U'i o Mānoa helped her to think about the power of her own name and gave her the courage to ask others to pronounce her name correctly.

JahLisa Wallace is working on her thesis proposal in the College of Social Sciences. Issues of inclusion and diversity are essential principles in her life's work. JahLisa sought out Ka

U‘i o Mānoa to broaden her educational experience that “fit her values.” She wanted to connect with a “diverse population of researchers in public education” who also wanted to learn more about the indigenous people of Hawai‘i. JahLisa works towards remedying issues of marginalization, misrepresentation, and underrepresentation in struggles alongside Native Hawaiians and other people of color on campus and elsewhere.

Mimi Bartell is pursuing a graduate degree in the College of Tropical Agriculture and Human Resources. She has lived and worked throughout the Hawaiian Islands for many years. She has also sailed around the world as part of her coursework. Mimi is “drawn to the natural world.” Mimi relates to the ocean as an “extension of home” and as something that connects everyone. She believes that exercising humility in research is a critical step towards working with and learning from communities who have “an intimate knowledge and relationship with the land.” Mimi applied to Ka U‘i o Mānoa to supplement her education.

Andrew is a post-doctoral fellow in the School of Ocean and Earth Science and Technology. He applied to Ka U‘i o Mānoa to learn more about Mānoa and Hawaiian culture. Andrew was raised in an intercultural environment. He earned his post-secondary degrees abroad. His “childhood fascination” with natural history and geology was nurtured by his parents and many mentors along the way. Nearly two decades ago, Andrew convinced his parents to take him along to Kailua-Kona for a conference so that he could be up close with Pele,⁷ the volcano goddess and the natural world that has inspired him.

Marvin is a PhD student in the College of Language, Linguistics, and Literature. His passion for learning languages and about other cultures began at a young age growing up in a multicultural city. Marvin completed his undergraduate and graduate coursework overseas. His

⁷ Pele is the goddess of volcanoes, fire and the creator of the Hawaiian Islands in Hawaiian religion (Kane, 1987).

exploration of historical linguistics helps him to explore how, why, and at what points languages might split, merge, and transform. Marvin believes that graduate students who take classes such as Ka U‘i o Mānoa can learn about Native Hawaiian values and principles that inform and build sensitivity to “graduate students’ kuleana at the University.”

Mercy is a doctoral candidate in the School of Ocean and Earth Science and Technology. She grew up overseas. Upon completing her Master’s degree, Mercy taught middle school science on the continental US. As much as she loves teaching, Mercy’s passion for research brought her to UHM. Mercy has been able to integrate knowledge of Hawaiian culture and the local community in her work. She believes that scientific inquiry and Hawaiian cultural values can more easily align, the more students understand their own kuleana to their research and to Native Hawaiians.

Lance Green is a doctoral candidate in a professional school at the University. He has lived on O‘ahu for several years with his family. Lance and his family love the outdoors. Lance applied for Ka U‘i o Mānoa because he wants to integrate a Hawaiian worldview in his disciplines and profession. Lance believes that a Hawaiian place of learning fosters a “sense of place” and “sense of responsibility to the place.” Lance brings a Hawaiian worldview approach to teaching and learning in order to “stimulate a shift in cultural ethos” in his discipline. Lance believes that by adopting an “aloha ‘āina⁸” worldview, students can be stewards in making things, in his words, “pono”, or ecologically balanced.

Thematic Analysis

The overall research questions and semi-structured, open-ended interview design align with CTI and TLT, which also conceptualize experience as knowledge. The coding led to

⁸ In this context, Lance expressed his application of aloha ‘āina as being a responsible steward of land and sea through the education of Native Hawaiian science and indigenous land management systems.

emergent themes by linking data to the research questions and then back to other data (Saldaña, 2009; Seidman, 2013). In other words, the codes are linkages to data that carry significant ideas. These ideas emerged from the interview questions which developed from the research questions. The research questions came forth through the historical context of UHM as a land-grant institution and the subsequent conceptualization of a Hawaiian place of learning at the University.

From the interview data, four main themes emerged about identity formation and transformative learning using the analytic, descriptive, and *in vivo* coding cycles: *Intention and Location, Acceptance and Belonging, Critical Conversations, and Diving Deep*. These themes relate to the processes of identity construction and transformative learning through the interview process itself, which is an identity formation frame of enacting identity (Mezirow, 1991). Participants had an opportunity to reflect upon their identity and their learning. They reinforced their understanding of their experiences over the course of Ka U‘i o Mānoa to the time of the interview (Habermas, 1984).

The interviews focused on participant processes. Direct quotes represent participant touch points of identity construction and transformative learning. The first theme, *Intention and Location*, highlights how participants locate themselves within the Ka U‘i o Mānoa experience. The second theme, *Acceptance and Belonging*, expresses multiple layers of participant identity cultivated and informed by experiences of a Hawaiian worldview and Hawaiian methods of teaching. The third theme, *Critical Conversations*, reveals participant perspectives for a better and more just, graduate student experience and University system. The final theme, *Diving Deep*, represents structural shifts in participant thought, understanding, patterns of behavior, and sense of kuleana.

Hawaiian poetical sayings called ‘ōlelo no‘eau are used alongside the four themes. The first ‘ōlelo no‘eau, *Kū i ka mana*, speaks to the notion that students reflect their teacher and their instructor’s teachings. The second ‘ōlelo no‘eau, *‘Ike aku, ‘ike mai, kōkua aku, kōkua mai; pēlā ihola ka nohana ‘ohana*, acknowledges the importance of asking for help and to helping others. The third ‘ōlelo no‘eau, *Ua ao Hawai‘i ke ‘ōlino nei mālamalama*, focuses on the notion that through learning more about a Hawaiian worldview through Hawaiian systems of knowledge benefits everyone. The final ‘ōlelo no‘eau, *Lawe i ka ma‘alea a kū‘ono‘ono*, demonstrates the impact of internalizing a Hawaiian worldview through learned experience. The ‘ōlelo no‘eau are part of the methodology used in Ka U‘i o Mānoa to transmit Hawaiian cultural values (Lipe & Ryan, 2016). When ‘ōlelo no‘eau are integrated, indigenous methods of teaching are also used to help students situate themselves in relation to place (Kame‘eleihiwa, 1999). Therefore, Hawaiian methods of educational leadership intentionally shape participant identity formation and transformative learning experiences.

Intention and Location

Kū i ka māna.

The learner reflects the teachings passed on.

‘Ōlelo No‘eau 1875 (Pukui, 1983)

This ‘ōlelo no‘eau speaks to the notion of shaping identity. In terms of identity and location, this transmission of the ‘ōlelo no‘eau means that learners mirror what they have learned directly or indirectly from their teacher who emphasizes what they have learned from their teacher or teachers and other Hawaiian knowledge systems. We will now look at examples of how participants describe their identity and their learning through the lens of *Intention and Location, and Kū i ka māna.*

Participants expressed a desire to learn more about Mānoa and desired to explore their own sense of identity within Mānoa's locational context. While participant contributions represented a broad range of lived and professional experiences, interests, and viewpoints, each person expressed a desire to better understand their own identity. They also sought to develop a relationship with the land and history of Mānoa. In addition, as framed through CTI, a focus is placed on participant self-conception, self-cognizance, and a spiritual sense of self.

JahLisa Wallace grew up in an intercultural environment in the continental US. She values working towards diversity and inclusion in higher education. JahLisa's intention to learn about other knowledge systems echoes the goals of transformative learning and praxis (O'Sullivan, 2003), giving insight into JahLisa's educational philosophy.

Intention is a part of my personality. I feel like it gives me a sense of responsibility to different groups of people, especially as a leader. I was informed by Western ways of learning and teaching. I wanted to see what the opposite of Eurocentric looked like. I wanted to leave that space and learn in a space that was going to challenge what I thought I knew... like the idea of assimilating but not in that term where I'm losing my identity but more about understanding what it means to be here. To show respect.

Silvestre had previously experienced a culture of assimilation and invisibility; she knew that taking Ka U'i o Mānoa was something that could make her cultural identity feel recognized. As Hecht has argued, cultural identity is not a set of things as much as it is a set of processes (Hall & de Gay, 2011). Silvestre sought to ascribe meaning to what it felt like to be visible in a process and praxis that places Hawaiian knowledge systems at its core. In this context, identity and culture are "strategic and positional" notions of self (Hall & de Gay, 2011, p. 3).

I grew up in a time where there was a lot of refugees coming in, or displaced people finding their way. There was just no want or desire to learn about what kind of value they were bringing to our culture and in our community. And so that's kind of pushed me wherever I go, and whatever travels I do, wherever I live. I take it upon myself to learn more about where I'm living. And so, when I saw the advertisement for this, I was like, this is absolutely something I need to do for myself. To feel more at home with this land and to connect more with this space I am living in.

Emma sought to know more about her location and challenge stereotypes about not being from Hawai'i. Emma focused on understanding herself within the sociopolitical framework of UHM and the political history of Hawai'i as well as in relation to Native Hawaiians. During the interview, Emma reflected upon the intersectionality of Native Hawaiian women and her own research. She thought about how her own identity informs her interactions, communication, relationships, and scholarship.

I just really felt a sense of responsibility to know something about where I am. Because you know being Haole from the mainland, I really did fall into that stereotype. I thought that Hawai'i was just another state. I didn't realize that the indigenous culture here was different from the indigenous culture in the mainland.

Lexee excitedly turned to a source of Hawaiian culture as a way to appreciate what Native Hawaiian knowledge systems could offer to her own research about indigenous and national identity. Lexee integrates learning about who she is and what she loves with learning about where she is and who or what is shaping her. She commented that learning directly about Native Hawaiian culture and identity from a primary source rather than secondary or misinformed sources was part of her motivation.

When I heard about this class, I was totally excited to learn about the place I live and about Hawaiian culture, which I hadn't known a thing about before I moved to Hawai'i. I was like, wait a second, this class is going to make me appreciate my host culture. And this is part of my research, how people don't appreciate the idea of national identity... But what makes me love this place? And how is this love for place even tied to love for nation? And what does that even mean? So, I am very focused on understanding and giving space to Native Hawaiian identity and culture.

Mimi Bartell spoke about her experiences in different island communities and the responsibility to learn about their unique qualities. In transformative learning, we see that context and meaning are multilayered and fundamentally differ from place to place. We also see how transformative learning aids in the appreciation of the complexities and constellations of knowing (Mezirow, 1997). When Mimi came to O'ahu she wanted to learn what was unique to Mānoa to better "situate" herself in place. Mimi also wanted to use her education to be of direct benefit to the communities whose lands she studies.

It was such a blessing to be in that [Hawai'i] community. It really spurred the work that I am doing now today. Knowing the importance of and knowing how connected that people already are to the natural environment. I wanted to make sure that whatever I was doing, if I was creating some type of program, or if I monitoring corals, it wasn't undermining the knowledge that people already have.

From Mimi's perspective, the role of the University plays a critical role in supporting community efforts and community knowledge. To Mimi, school, community, and research are relational. Like genealogy, they are also connected and interdependent. She sees herself as an extension of

the University. Mimi expressed that to better serve specific communities on O‘ahu, she had to start first with learning about Mānoa. Mimi reflected,

Well, I‘m new in Mānoa and wanting to know more about Mānoa and feeling situated in place and starting to develop a relationship with Mānoa. I thought the class would really help me get to know a little more of the history, experience more of the different kīpuka that are in Mānoa.

Acceptance and Belonging

‘Ike aku, ‘ike mai, kōkua aku, kōkua mai; pēlā ihola ka nohana ‘ohana.

Recognize others, be recognized, help others, be helped; such is a family relationship.

‘Ōlelo No‘eau 1200 (Pukui, 1983)

This ‘ōlelo no‘eau speaks to the notion of acceptance and belonging. This is a reciprocal process through recognizing others. Jonathan Osorio and Jamaica Osorio (2016) describe this reciprocity in which loving each other and loving the ‘āina are the same thing. This sentiment is foundational in the Hawaiian cosmogonic genealogy of the Kumulipo (Beckwith & Luomala, 1981; McDougall, 2015). Participants reflected upon their personal kuleana. The following participant voices illustrate aspects of acceptance and belonging. These qualities are primary principles of both identity formation (O‘ Sullivan, 2003) and transformative learning (Mezirow, 1997).

Mercy’s values did not mesh with the society that she grew up in, but this was not her experience in the Hawaiian Islands and in Ka U‘i o Mānoa. The above ‘ōlelo no‘eau is particularly meaningful in Mercy’s case. Because her values were recognized as culturally significant, Mercy was recognized as a contributing community member in Hawai‘i.

I never felt like I could be a full expression of myself anywhere more than here. Yeah. One thing that I've noticed or observed [about] living here is that my values are very similar to Hawaiian values, like humility and respecting elders. I was raised by island people... I've always had a hard time reconciling [that] living in a Western world. There's a lot of conflict you don't realize that is causing turmoil inside. And I didn't realize that really, until I came here and I feel really settled... where my values mean something and I've never been in a place where people look like me.

Andrew relayed an experience of being welcomed. His awe and wonder for the natural world took root in feeling welcomed through social gatherings and in having meaningful conversations. Andrew described having a sense of family that was not biological, but rather relational. Andrew treasured his experience and deepened his understanding of reciprocity which was enacted through building community.

I've been blessed because coming here, I've sort of been adopted by some people. Some, I call Tūtū, some, I call Aunty. By talking stories with Tūtū, Aunty, and Uncle and sharing my research, I began to explain in more simple ways, if you will, what I do, because I work in a lab, with people who have no background in what I'm doing. This helped me to understand why I do what I do because I study and predict natural disasters to protect people. What really makes my work matter is the relationship with people and trying to be of help somehow. And, because of these relationships, I got invited to go to a special ceremony at Mauna 'Ala. One very nicely dressed Hawaiian man came to me and he said to me, "What are you doing here?" And I say to him that I like to learn about Polynesia and the kings and the queens. And that was the beginning of a conversation. I am developing a family that is not biological.

Silvestre commented about experiencing the importance of her name. Burgess (2013) explains that the importance of names can be found talking about the story of a person's name. Storytelling is one methodology of Hawaiian pedagogical praxis. When safe spaces are created to share the stories of how people received their names, people feel valued (Burgess, 2013).

Back on the mainland, whenever I would introduce myself... I usually would have someone ask if I had a shortened nickname. So that was my experience. When I told this story to the class, about half of them gasped. It was like we had this collective consciousness. I never experienced anything like that... They might ask me to repeat my name in order to say it correctly. But they don't refuse to say it. They're actually interested and it's been a large part of my identity here. I have never felt so accepted. I actually call Hawai'i home now.

Lexee observed that having the space to acknowledge each person in her lineage was a turning point in her identity. Intentionality in creating safe spaces where people can share and be informed by their mo'okū'auhau or multiple genealogies is essential. Understanding and being informed by mo'okū'auhau can deepen a person's positionality. From a Hawaiian worldview kuleana is the application of being informed by mo'okū'auhau (Lipe, 2018).

In this class we got to do our own genealogy chant and I thought that was really important and cool that you get to acknowledge every single person in your lineage. Like who even does that and like who even cares? I'm bi-racial, and getting to talk about that, and getting to include both sides of my family, knowing that other people respect or are interested in who I am, that was pretty amazing.

Marvin reflected, "earning his kuleana" came through the practice of and immersion in Hawaiian language and culture. Part of his acceptance and belonging to a Hawaiian-language-

speaking community is demonstrated in his commitment to the revival of the Hawaiian language. Therefore, Marvin frames his identity as an enactment of his values to language preservation and to the Native Hawaiian community that he cares about.

Whenever I go to a new place, I'm — the first thing I do is learn the language and the culture of that place. It's just very natural for me. You can function... without speaking the language... but you lose so much of the culture and you lose so much potential. In many cases it has forced me to be in situations where I have no choice but to be immersed in the culture... But it's the experience of being invited to come to Hawaiian-only events, you know, like at WCC, or whatever or, you know, down at the lo'i, where it is, you know, a *faux pas* to be speaking English. And you really have to practice your Hawaiian. You know, it's great for language but it also exposes me to so much 'ike. And it's so amazing, you know — just the knowledge that I wouldn't have otherwise, sort of been exposed to. So, it's not the language *per se*, I guess, that's like, that's giving me insight into the culture. It's all the things that come with language.

Critical Conversations

Ua ao Hawai'i ke 'ōlino nei mālamalama.

Hawai'i is enlightened for the brightness of the day is here.

'Ōlelo No'eau 2773 (Pukui, 1983)

My understanding of this 'ōlelo no'eau is that the sentiment reflects a collective awareness. Many participants shared that the more they expressed their observations or experiences with 'disparity' and 'inequity' at UHM, the less alone they felt. They described their participation in engaging in critical conversations about issues such as institutional racism, misrepresentation, and commodification of Hawaiian culture as a 'relief' because there are few

spaces where contested issues can be discussed in a safe space (Lipe, 2018). Habermas argues that through communication humans have the potential to transform the world into a more just and humane society (1984).

Discussions help to shape individual identity through the relational and communal frames of identity formation (Hecht et al., 2005). Transformative learning is in alignment with critical self-reflection and group reflection (Calleja, 2014). Graduate students were asked about their aspirations for an ideal graduate student experience, now and in the future. In response, participants described pertinent sociopolitical issues as integral to their visions for preferred future graduate student experiences. In this regard, transformative learning is not separate from identity construction (Freire, 1973). Transformative learning is in fact an enactment of identity construction (Hecht et al., 2005). The next set of participant quotes illustrate matters of importance to them as scholars at UHM, beginning with **Alexa** who commented about the utter lack of awareness of Hawaiian knowledge systems as they advance in their degrees.

How sad that you can leave here without having a sense of a Hawaiian place of learning, without knowing any more about Hawaiian pedagogy and ways of knowing than when you arrived... It's misrepresentation and commoditization of Hawai'i as a paradise... Then it's just superficial. It's just the touristy thing. You may never hear about Hawaiian culture from Native Hawaiians. And the University is part of that culture. They market a bright sunny place to be with great surf and hiking spots.

Lexee's comments reveal some of the impacts of misrepresentation and the 'paradise' culture marketed to tourists and students alike. Goodyear-Ka'ōpua et al. (2008) discuss the consequences of cultural representation and identity formation created by dominant narratives, such as effects on the educational system and detrimental impacts on the psyches of Native

Hawaiian students. Lexee's story reveals yet another impact, the continuation of cultural ignorance through misrepresentation.

There are a lot of places where there are basically white people or just tourists, but you see people coming to Hawai'i and I would hear some of the freshmen in my TA class and they would just talk like, "Oh you know, Hawai'i's got all this sun and there's no snow, and like I can make friends here and I live this beautiful island life, like lucky we live Hawai'i, like I go surfing all the time." But they just take up space, in a way that they are not being intentional with their place. So, they don't care about recycling, on the small level. They don't care about cleaning up the beaches. They don't care about getting to know the locals who have surfed these surf breaks forever. They just want to get there and they just want to have an Instagram life and they don't know anything about Hawai'i actually.

Both aforementioned quotes reveal an aspect of 'paradisal racism.' Haunani K. Trask (1993) explains that 'paradisal racism' allows people to think about Hawai'i as destination known for its choice weather conditions and good surf. This notion Hawai'i divorces Native Hawaiian people and indigenous struggles from the Hawaiian Islands. Paradisal racism is part of larger societal challenges.

As a doctoral candidate in Education, **Alexa** talked about the lack Hawaiian knowledge systems across disciplines at UHM. She articulated that this lack of Hawaiian pedagogy is directly related to institutional systems of power and preference for Western systems of thought. Alexa emphasized that identity formation from a Hawaiian worldview plays an active role in building individual and collective agency, as opposed to institutional power, which displaces Hawaiian worldview. She stated,

We need to talk about some of the different structural power systems at play and how when you're a grad student, you may know that something is wrong, or that you shouldn't be doing something but know if you're working in a lab and your PI is funding you, you literally have no power in that situation. We have to be more explicit about how power does shape us in our actions... How we are literally actors in this power system is important... You find what your own personal agency can do and what it looks like in a community.

Marvin commented that researchers like himself who work and study in Native Hawaiian and other indigenous communities should have some baseline knowledge of indigenous communities. "Courses like Ka U'i o Mānoa," explained Marvin, which teach students about a Native Hawaiian worldview, "should not be something we have to search for or hope will be offered." Marvin stated:

If we are going to admit to ourselves that Hawaiian is an official language of the original people of this land, which was stolen in the first place, then we should be respecting the land that we are on. Without indigenous knowledge, we won't know how to do that.

We're in a society that is actively building up its core of Hawaiian speakers. What are we doing to show our respect and support?

Mimi described her understanding of kuleana as a structural shift in institutional support for indigenous culture. In her words, "this shift involves flipping the conversation from experts into the hands of the people." If people continue to think of Hawai'i, only as a paradise, misrepresentation continues (Haas, 1984, 1992). Furthermore, developing institutional kuleana is absent from the university (Lipe, 2018). Mimi described her sense of personal kuleana as "a

source of unwavering respect for the people of the land who have a deep knowledge and connection to the natural world.” She continued,

A lot of community members have generations of knowledge. They’ve been on these lands. It’s a part of them. They know intimately how it works. I think if we’re starting to flip the dialogue a little bit more to a less of a “you do this because I said so” to an actual conversation... figuring out together, what might work or giving community people that might have more knowledge about a certain topic the authority to actually care for those places... So, I try to help keep turning the conversation.

Mercy is engaged in departmental conversations about scientific approaches to research in Native Hawaiian and local communities. The value of indigenous critical pedagogy is exposure to its methods (i.e., the practice of indigenous critical thought). This means that in addition to place- based or environmental education, indigenous narratives are central to research. Therefore, indigenous narratives are not an addendum to research (Trinidad, 2011). The University of Hawai‘i Sea Grant College Program developed protocols and recommendations for working with Native Hawaiian, aboriginal, and local communities. The document, Kūlana Noi‘i (UHM, 2017) is referenced in Mercy’s insights.

I don’t know if you’ve seen this document but it was so great ‘cause for a long time I’ve been speaking to a lot of grad students who didn’t really know what their kuleana was or had no idea that they were being perceived a certain way, or had no idea how to really go about working with communities or had done it. And there was miscommunication and you know, things happen... It’s not just that we come here and do our research but that there’s reciprocity in it... We give something, whether it’s talking story, or just our time to listen, we give something in return and just because. And I use this great document,

Kūlana Noi‘i, to teach them and I just say, read it before you do any research, read this first.

Emma reflected upon her kuleana in academia and relationship to her colleagues. One of the functions of critical pedagogy begins with the recognition of one’s positionality (Freire, 1993). It is important to note, however, that like many of the participants, Emma used the word kuleana to describe a function of her positionality. She immediately connected the usage of a Hawaiian worldview to relationship with other people, to UHM, to Mānoa and to the ‘āina. Therefore, Emma actively shaped the framing of her identity and the framing of kuleana. Recognizing her kuleana, Emma was at the helm of controversy between members of the UHM and the State of Hawai‘i.

We had to ask ourselves, “What is my role and what is our kuleana to each other?” How do you even tie your place of origin, and see any commonality, and bring that into the dialogue when you’re at opposite ends of the controversy? So, yeah, I applied my kuleana to help the conversation move.

Emma is also aware that being Caucasian involves her educating other people of dominant races about the impacts of racism that exist at UHM and in Hawai‘i. Emma reflected,

I wish that white people didn’t say things like, “reverse racism exists here,” because you might have had someone say something bad to you like you know, “you’re a stupid Haole,” or something even worse than that. But that’s not systemic in nature. White people and Japanese people still make up the bulk of people in power in politics and high paying jobs, especially UH administration. So, to say that reverse racism, like that’s not even a real thing ... I’m like ok, we have to talk about settler colonialism, we have to talk about what that means now ... racism that has existed here through generations like

plantation history and there all these other aspects ... it's just so much more complicated than [reverse-racism]. You have to dig into those nuances.

JahLisa Wallace spoke about the absence of academic literature written by Native Hawaiians. She also noted that structural imbalances in the academy are indicative of the lack of acknowledgment or support for Native Hawaiian nationhood. Rooted in the discourse of identity formation and transformative learning are the assumptive qualities of questioning (Mezirow, 1997). Absence of Native Hawaiian scholarship, as with other aboriginal or marginalized communities, raise questions about inequality and cultural representation (Hall, 2017). At the same time, it acknowledges the merit of typically unrecognized knowledge systems. JahLisa commented,

Like in the classroom, that one article out of your whole fifteen weeks could be written by a Hawaiian, or involves Hawaiian studies, or it's like integrating an aspect of the culture. It's weird because I feel like this fight for cultural acknowledgement in higher education spaces is one that other people or peoples are fighting. And it's interesting to observe a group of people trying to do that for a nation, in this weird, complex historical thing... So, I think it's hard to figure out how to get to the student without it being a cultural experience for like the whole institution.

The aforementioned experiences from Mimi, Mercy, Emma, and JahLisa speak to observations and impacts of the hegemonic or master narrative of Hawai'i developed almost solely by non-Hawaiians. Kame'eileihiwa (1992) talks about how these dominant narratives shape the experience, psyche, and history of a whole nation. From the perspective of CTI, this shaping of identity impacts the relational and communal growth of interaction and socialization.

From a transformative learning perspective, the role of education is to build a critical consciousness for the betterment of society (Rancière, 1991; Freire, 1993).

Deep Diving

Lawe i ka ma‘alea a kū‘ono‘ono.

Acquire wisdom and make it deep.

‘Ōlelo No‘eau 1957 (Pukui, 1983)

This ‘ōlelo no‘eau speaks to the participants having experienced deeper, meaningful connections through Native Hawaiian thought and practice. It also speaks to Hawaiian pedagogical praxis and a Hawaiian worldview of mo‘okū‘auhau. Whether mo‘okū‘auhau is informed through bloodline, scholarship, profession, or friendship – a person can be more aware of their kuleana described as rights and privileges in relation to their identity and place of living (Lipe, 2014). This theme, *Deep Diving*, overlaps with Hecht’s four frames of identity formation responsible for building a consciousness-raising ethos: 1) self-awareness, 2) enacted learning, 3) relational and communal learning and 4) transformative learning.

Participants consistently reflected upon the intangible qualities and aspirations of critical self-reflection. Communication informs relational consciousness. Socializing that informs relational consciousness, in turn shapes society (Dewey, 1929). *Deep Diving* and the ‘ōlelo no‘eau, *Lawe i ka ma‘alea a kū‘ono‘ono*, represent cumulative expressions of identity formation and transformative learning processes. The following participant quotes illustrate shifts in worldviews, thought patterns, and behaviors.

Penelope experienced a worldview shift from seeing one thing to seeing the thing in its “totality” via her children. She expressed the importance of incorporating Hawaiian knowledge

systems in her own life. Here, we witness how Penelope changes her frames of reference through critical self-reflection (Mezirow, 1994).

I'll give you an example of why a Hawaiian worldview is important. I'm very careful about the pitfalls of literal translations. We do research in many different cultures and we study languages of many different people in our field, but we really, we don't learn about the culture here. Me and my kids, we were talking about marine life. They're in immersion school and I said I think, something like, "Look at the i'a," pointing to a specific fish. And my son said to me, "It's not fish; it's marine life, its everything that lives in the ocean." His little brother joined in, "and it's how everybody in the ocean lives together." So, you see, it's a different way of thinking that brings in the totality of the universe that is important to Native Hawaiians. We get to experience different ways of thinking and then expand how we see the world. I went from seeing one fish to thinking about the totality of whole entire ocean and an entire ecosystem.

Lance talked about how Hawaiian knowledge systems of the past were self-sufficient. He described self-sufficiency as an economical cultural paradigm of personal choice. He stated that an economical cultural paradigm is rooted in aloha 'āina. His research and work outside of the University revolve around being a steward of aloha 'āina and sharing that awareness with others. Lance integrates Native Hawaiian knowledge systems in his work and family life and uses opportunities of public discourse to promote a cultural ethos of aloha 'āina. He stated,

Waning in today's world is the deep-seated sense of identity, community, and stewardship to aloha 'āina. There's really a void. I try to understand... I identify and integrate cultural paradigms, like aloha 'āina, being elements that are connected through space, and time, and geography is genealogy. And for example, stewardship is not

something you do to maintain things, but that you do to nourish the ‘āina, you mālama, really mālama. I try to integrate that knowledge. I don’t have a strong identity to my mo‘okū‘auhau ... but I do connect with the ocean and that’s where I build from and that’s how I connect my family.

Lance shared his thoughts about more ecological approaches to urban and regional development in relation to Mānoa and the Hawaiian Islands. Utilizing an exercise in Ka U‘i o Mānoa that borrowed structural elements of the Japanese *haiku*, Lance wrote the following poem:

Concrete Waikīkī

Look behind, lush green valley

Way of life again?

JahLisa was prepared to intentionally transform her ways of knowing from a Western or Eurocentric perspective to a Native Hawaiian knowledge system. She stated that experiences from Ka U‘i o Mānoa shifted her sense of community and expanded her notion of culture. In this example especially, we see that all communication is educative (Hall & Du Gay, 2011). It informs identity and functions as a process of cultural representation and transformation (Dewey, 1922,1929; Hall, 2017).

And I was prepared for it [a Hawaiian worldview and pedagogy] but also you live the life and then you really understand what it means to then transition your way of thinking from a Western way of thinking or a European-centric way of thinking. And to me that began with the idea that there’s another origin story, go figure. There’s just another one. I know that there are many, but here’s another one that’s not based off the Bible, that’s not based off of the Koran ... Another thing was it [a Hawaiian worldview and pedagogy] made me realize place in terms of how somebody wants to share their culture with you.

So, to me, culture did not include what the name of the rain is called. But it is though, and I never thought about that. Or the thing that I feel, that I feel close to something intangible... It's like being in a community and then you finally meet everyone in the community and you don't realize that there's like a multi-dimensional community for people ... Like the water is a part of the community in a very tangible way. So, multi-dimensionally, it changed my dimensions of thinking or adjusted them, leaving room for a little bit more.

Emma reflected upon the sociopolitical nuances of Native Hawaiian issues in understanding her personal kuleana through context and location. Consistent with Mezirow's critical self-reflection, Emma's perspective demonstrates an effort to go beyond the polarized and incompleteness of singular issues integrating a more broadened view of communication and educational research (Salwen & Stacks, 1996; Wang, 2011).

The way that I understand the intersection of my identity, especially in terms of race and ethnicity, is much deeper and more nuanced than if I had done my PhD anywhere else. Native Hawaiians are not just fighting to be heard, but for a whole nation. So, I can apply that to the way I understand social justice issues, current events, and my research. And I become sensitive to the ways I engage with my kuleana because it will be different in different places.

Silvestre reflected upon her process of personal growth and her capacity for receiving and appreciating Mānoa in new ways. Here, her world is a set of fluid and dynamic interrelationships. Because communication and learning inform and expand participant experiences, it transforms the way one acts and creates new habits and expressions of communicative interactions (Dewey, 1929; Hecht et. al. 2005; Hall & Du Gay, 2011). Silvestre

made connections with her own research, weaving a connected story with new dimensions.

Silvestre reflected,

I never even thought about thinking of the name of the land, or I never even thought about that this land is taking care of me, and I'm drinking the water from Mānoa, I'm breathing the air from Mānoa, I'm enjoying the rain from Mānoa. I never thought of these things as a sense of place of that, the microbes that I study have a history. I never had that sense. I was never able to really appreciate the underlying gifts of the land.

Participants were deeply affected by applying a Hawaiian worldview in their own lives in surprising ways. They shared challenges regarding structural hierarchy, patterns of abuse and isolation. The power differentials at UHM illustrated how systems of institutional power have been impacting their quality of life and research. Some participants noted difficulties in trying to 'survive' with limited academic, financial and social support. Participants internalized the power of telling stories of a beloved Mānoa. Participants expressed that they called upon Mānoa or local deities as guardians and sources of strength, healing, and personal protection (Burgess, 2013). For example, **Alexa** shared:

When you personify Mānoa, you are giving her life. You are already interacting with the land. So it doesn't keep Mānoa in a historical, stagnant concept. When you do that, you get to move away from sterility in education and from adopting the norms in your discipline that leave out Hawaiian epistemology.

By adopting the attribution of natural elements, participants described how they transformed moments of struggle at UHM to moments of healing. As such, participants affirmed restorative concepts found in Hawaiian pedagogical praxis and the 'A'ali'i Kū Makani framework. Indeed, the 'A'ali'i Kū Makani framework's elements of rootedness, resiliency, and transformational

healing properties grounded many participant experiences which are threaded throughout the quotes that follow.

There are highly sensitive subjects related to abuse of power at UHM that came up during the interview process. Because of the sensitive nature of some participant experiences, which included accounts of harassment or gendered violence, I have chosen to share these articulations in a kaleidoscopic way, through poetry. Individual quotes and pseudonyms are not used. Drawing on the haiku storytelling exercise from Ka U‘i o Mānoa, I created a collage of direct quotes from various participants. The participants invoked elemental forms of Mānoa to aid them in times of difficulty.

Where there are rainbows

Kahalaopuna⁹ is

Looking out for me

Call to Hāloa¹⁰

His siblings and me, we chat

at lo‘i kalo

Tuahine¹¹ rain

is watching over me now

Enveloping me with love

⁹ Kahalaopuna is the rainbow maiden of Mānoa Valley born of the Kahaukani wind and the Tuahine rain (Rumford, 2001).

¹⁰ Hāloa is the elder sibling and progenitor of the Hawaiian people (Kame‘eleihiwa, 1992).

¹¹ Tuahine rain is a rain of Mānoa Valley (Rumford, 2001).

Additionally, I created a poem compiling three participants' invocations of Mānoa-specific deities, which were crafted into one creative expression. As mentioned above, these represent the voices of three participant voices who experienced or witnessed accounts of harassment or gendered violence.

I called to Akaka¹², the man,

“This research is controversial. We are asked to take sides.”

I shouted to Kahaukani¹³, the wind, “Catch me, revive me, pueo¹⁴.”

Thick with talons, pierce my flesh

Restore me, Kahalaopuna

that I may lie beneath your rainbow

Summary of Results

Graduate students who participated in the Ka U‘i o Mānoa seminar series did so on the part of their internal motivations to learn more about Mānoa. Participants' cultivated identity formation and transformative learning processes were shaped by exposure to a Hawaiian worldview and a Hawaiian pedagogical praxis. Through the cultivation of a kuleana consciousness, participants developed a deeper connection with themselves, with each other and to the natural elements of Mānoa. Graduate students expressed a situational understanding of kuleana in relationship to their research and to communities impacted by their research. Additionally, graduate students expressed the need for a systems-wide ethos of cultivating a kuleana consciousness to address power differentials, such as harassment, or gendered violence, at UHM.

¹² Akaka is the beginning of the Ko‘olau mountain range which begins at the back of Mānoa Valley. Akaaka is the grandfather of Kahalaopuna (Rumford, 2001).

¹³ Kahaukani is the name of a wind of Mānoa Valley and father of Kahalaopuna (Rumford, 2001).

¹⁴ The pueo is an owl guardian spirit of Kahalaopuna and of Mānoa Valley (Rumford, 2001).

CHAPTER 5: DISCUSSION

Discussion of this chapter is broken up into three parts. I discuss the practical, theoretical and pedagogical implications of my research findings followed by a summary of contributions in relationship to my overall research inquiry: RQ1: How do graduate student participants in Ka U‘i o Mānoa describe their cognitive, affective, and behavioral awareness and experiences? RQ2: How and to what extent does Hawaiian pedagogical praxis stimulate deeper connection to place, to each other, and to non-human elements of the world? RQ3: What are the implications of graduate students’ experiences and visions of the future for UHM?

Practical Implications

A Hawaiian worldview and Hawaiian pedagogical praxis support identity formation and transformative learning, furthering a critical awareness of Mānoa in relationship to people and place. Lexee, for example, acknowledged for the first time in her life, without fear of invisibility or embarrassment, the lineages on both side of her genealogy. Andrew deepened his kuleana through the building of relationships to people who were impacted by what he studies. Andrew wanted to explain geological theory in more simple terms. In this way, high school students could explain to their family members, why they were suffering from the effects of volcanic activity on Hawai‘i Island. Emma applied the methods of storytelling in relationship to place towards her social justice work on the campus. She led conversations about controversial issues facing the University and the State of Hawai‘i with an expanded understanding of her kuleana in Hawai‘i.

Theoretical Implications

A Hawaiian worldview and Hawaiian pedagogical praxis, namely the ‘A‘ali‘i Kū Makani framework (Lipe, 2014), drive identity formation and transformative learning. Hecht’s CTI and

Mezirow's TLT help to inform processes of identity formation and deep learning. These theories do not draw upon dimensions of interconnectedness and reciprocity found in a Hawaiian worldview and in Hawaiian pedagogical praxis. While CTI and TLT identify principle frames of identity formation and transformative learning, the 'A'ali'i Kū Makani framework build on internal motivation and understating of kuleana, which triggers structural shifts in cognition, affect, and behavior. These complementary frameworks provide a roadmap to chart multidimensional layers of identity formation and transformative learning.

The cultivation of kuleana is used as an identity marker of critical self-reflection and transformative learning. For example, Mimi said that she learned about who she was in life, by understanding her kuleana to place. She expressed that having a love for the natural world made her also responsible to honor the indigenous people and the indigenous knowledge that each place holds. Mimi sees her role in the academy as one that can help others to also understand their kuleana to place and reinforce Native Hawaiian scientific knowledge.

Pedagogical Implications

Graduate student experiences and aspirations for the future involve the cultivation of university-wide kuleana consciousness. For many participants, invested between 3-5 years of their graduate school careers, Ka U'i o Mānoa was their first experience in Hawaiian intellectual thought. Indigenous critical consciousness, as illustrated in Ka U'i o Mānoa advanced a pedagogy of equal footing at UHM. The implications of these findings are as profound as the structural shifts that occur in transformative learning. In this context, being informed by the 'A'ali'i Kū Makani framework and being led through Hawaiian pedagogical praxis allowed Western intellectual thought and values to be suspended. The following three examples below

speak to the aspirations of a preferred graduate student experience at UHM: intellectual rigor, a discussion about power differentials and deeper connection to people and the natural world.

JahLisa never thought about the rain as having a name or as being a descriptor of culture. She never thought of rain, or a type of rain as an ancestor of people. This aspect of A Hawaiian worldview has connected JahLisa to Mānoa in ways that pleasantly surprised her. For example, when walking on campus, JahLisa realized how her everyday experience was now informed by particular winds and rains of the valley that are connected to a genealogy of people and a genealogy of learning. JahLisa would like to see the institutional culture of UHM embrace the rigor of non-Western, indigenous thought especially for Native Hawaiians who are fighting for their culture to be recognized. Kuleana shaping has impacted the ways in which JahLisa collaborates with social justice organizations. She sees the investment of indigenous thought as a mainstay of the academy and as a necessary component of graduate student success and well-being.

Alexa views the lack of Hawaiian pedagogical praxis as a breakdown of the University's commitment to a Hawaiian place of learning. Dominant models of Western education reflect the absence or misrepresentation of indigenous critical thought in American intellectual life. She explained that for example, graduate students often have little agency when doing research with their professors who are the established investigators leading a research team. This power differential is a product of hierarchy in education that reflects an imbalance in power between instructors and graduate researchers as well as an imbalance between Western and indigenous intellectual thought. Alexa's vision for future graduate student experiences begins with the desire to have honest discussions with faculty and administration about integrating pedagogy that is reflective of people and place.

As a linguist, Penelope spoke about how her whole framing of the universe completely shifted from learning a seemingly simple Hawaiian word for fish, i‘a. She moved away from immediate transliteration and more towards an understanding of relationships between creatures in the sea, constellations in the sky and people of place. Penelope’s exposure to a cosmogonic genealogy that is connected to a whole ecosystem of life and intellectual thought expanded her ways of thinking about her kuleana to language preservation and her relationship with the natural world. Education, Penelope explained, that compartmentalizes aspects of knowledge also compartmentalizes the researcher and UHM departments, making for a disconnected educational experience.

Discussion Summary

The research findings have practical, theoretical and pedagogical implications for UHM. Practical implications: Ka U‘i o Mānoa is a model of transformative education which actualizes a Hawaiian place of learning and a living system of Hawaiian knowledge where, 1) Hawaiian pedagogical praxis has been found to be meaningful to non-Hawaiians across disciplines and 2) experiences informed by a Hawaiian worldview and Hawaiian pedagogical praxis carry over to other dimensions of identity and transformative learning, regardless of ethnicity or location. The ‘A‘al‘i Kū Makani Framework fills the gap in Hecht’s and Mezirow’s theoretical frameworks of identity formation and transformative learning. The ‘A‘al‘i Kū Makani Framework moves towards a praxis that *drives* identity formation and transformative learning through the cultivation of a kuleana consciousness. Participants expressed the need for critical conversations at our institution. Topics include discussion that deal directly with cultural representation and institutional hierarchy, along with the production, construction, brokering and consumption of knowledge. Participants’ aspirations of preferred graduate student experiences call for a

consciousness-raising ethos, a pedagogy of transformative education to stimulate change in the following three areas: 1) misrepresentation of Native Hawaiians and Hawai‘i, 2) the dearth of Hawaiian knowledge systems in education and 3) graduate student agency within an imbalance of institutional hierarchy.

Summary of Contributions

This study provides empirical evidence to help shape the direction of the revised UHM Strategic Plan, *Defining Our Kuleana to Hawai‘i and The World* (2019). Throughout this thesis I have discussed the concept of a Hawaiian worldview and Hawaiian pedagogical praxis. I have informed this paper around UHM’s strategic goal to promote a Hawaiian place of learning as a leading Research 1 university. The nature of my research and more specifically, the interview process, contributes to the cultivation of kuleana, a cultural ethos that is reciprocal and relational in nature and one that is informed by Hawaiian methodologies. This research adds to two emergent studies, Lipe’s ethnographic attention to the work, visions and histories of eight educational leaders at UHM (2014) and Stitt-Bergh & Caparoso’s study of undergraduate students’ perceptions of a Hawaiian place of learning (2014). I have found that identity formation and transformative learning are indeed enhanced through instructional cultivation of kuleana consciousness. These findings move beyond theoretical dimensions of personal, relational and communal framing, which indicate transformative shifts in thought and behavior.

CHAPTER 6: CONCLUSION

The University Hawai‘i at Mānoa has made a commitment to become a Hawaiian place of learning (UHM, 2016). If students are not involved in emergent fields that intentionally integrate Hawaiian systems of knowledge alongside Western thought, students can graduate from UHM with minimal understanding of a Hawaiian worldview and little or no experience with Hawaiian pedagogical praxis. Hawaiian corpus of knowledge is cosmogonic and its praxis reflects a socio-ecological kinship with the natural world. Without such knowledge, the University reinforces institutional hierarchy of Western intellectual thought and values that are inconsistent with a Hawaiian place of learning.

The Ka‘u Report (1986), Hawai‘i Papa o Ke Ao plan (2012), the Ke Au Hou Recommendations (2012) and the Ka Ho‘okō Kukleana: Fulfilling Our Responsibility to Establish the University of Hawai‘i at Mānoa as a Hawaiian Place of Learning (HPOLITF, 2016) address the dearth of Native Hawaiian representation, while the new UHM’s Strategic Plan (2019) seeks to drive policy regarding a Hawaiian place of learning at UHM. Two major studies supplement the reports and recommendations: *Aloha as Fearlessness* (Lipe, 2014) and “*Hawaiian Place of Learning*”: *College Students’ Perceptions Over Time* (Stitt-Bergh, & Caparoso, 2014). These studies indicate that intentional effort is necessary to help transform UHM into a Hawaiian place of learning.

In the Fall of 2016 and the Spring of 2017, Ka U‘i o Mānoa, which simply means beautiful Mānoa, a six-week, non-credit course was offered called. The seminar series focused on pedagogy specific to Hawaiian knowledge systems. Ka U‘i o Mānoa was created in response to the reports and recommendations put forth by Native Hawaiian educational leaders at UHM. The syllabus was designed with the awareness that Western theories of education typically leave

out or misrepresent the existence and experience of indigenous peoples and indigenous pedagogy (Lipe, 2018). The course intended to advance a praxis of critical indigenous consciousness (Lipe & Ryan, 2016; Lipe, 2018). Therefore, Ka U‘i o Mānoa was taught using Hawaiian pedagogical methods, namely mo‘okū‘auhau. Mo‘okū‘auhau, in this context is comprised of intellectual, conceptual and aesthetic relationalities (Brown, 2016) that teach students about Mānoa, their kuleana to place help students to develop a socio-ecological kinship with the natural world.

Drawing from The Communication Theory of Identity (CTI) (Hecht, 1993) and the Transformative Learning Theory (TLT) (Mezirow, 1991), this research focused on the experiences of graduate students who participated in the 2016 or 2017 Ka U‘i o Mānoa seminar series. CTI and TLT underscore the structural shifts in perception, cognition, thought and behavior that take place in transformative learning, which concomitantly shape identity formation. Intensive, semi-structured, one-to-one interviews were conducted with eleven participants having the overall research questions in mind:

RQ1: How do graduate student participants in Ka U‘i o Mānoa describe their cognitive, affective, and behavioral awareness and experiences?

RQ2: How and to what extent does Hawaiian pedagogical praxis stimulate deeper connection to place, to each other, and to non-human elements of the world?

RQ3: What are the implications of graduate students’ experiences and visions of the future for UHM?

Data were analyzed using descriptive and *in vivo* coding. Figure 2, captures the four thematic areas which emerged. The themes are in alignment with Hecht’s and Mezirow’s theoretical frameworks of identity formation and transformative learning. The themes, *Intention and Location, Acceptance and Belonging, Critical Conversations, and Diving Deep*

integrated ‘ōlelo no‘eau (Pukui, 1983), or Hawaiian poetical sayings that convey Hawaiian cultural values that assume a role in the cultivation of consciousness. As such, the ‘ōlelo no‘eau overlay represent the A‘ali‘i Kū Makani affective driver of kuleana consciousness.

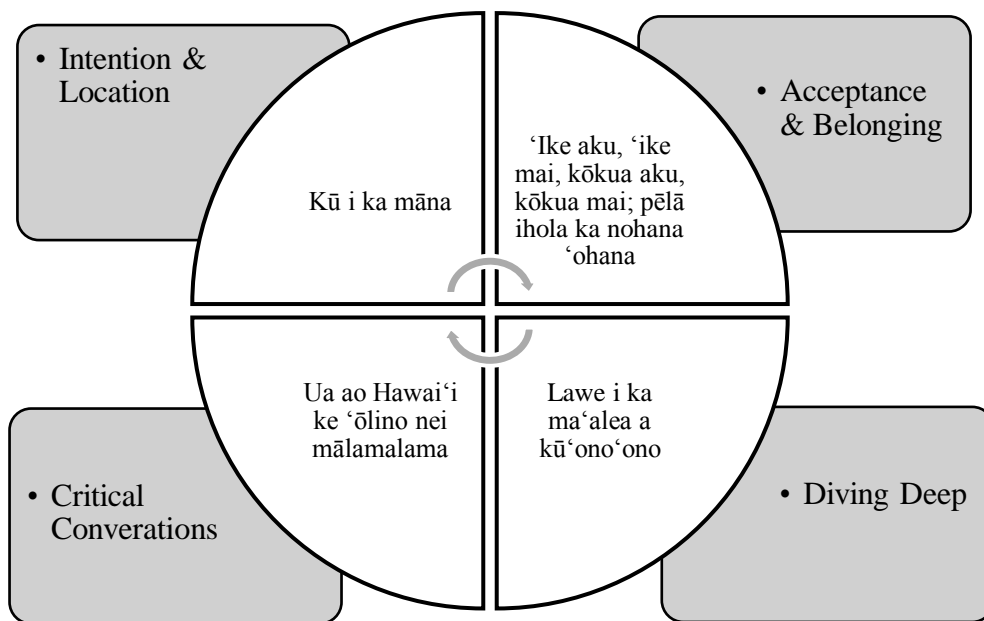


Figure 2. Four Emergent Themes

The themes are drawn from Hecht’s CTI (1993) and Mezirow’s TLT (1991). They are further informed by the A‘ali‘i Kū Makani (Lipe, 2014) framework and ‘ōlelo no‘eau (Pukui, 1983).

The findings indicate that regardless of ethnicity, academic discipline, work, experience, or location, that Hawaiian knowledge systems and Hawaiian methods for sharing knowledge were identified as drivers of identity formation and transformative learning. Graduate students expressed that they developed a deeper connection to Mānoa and to the natural world. Participants called upon elements of Mānoa and the natural world to expand their perceptions of their research, kuleana and identity formation. As such, students communicated an extension in their practice of kuleana and engagement with community

inside and outside of the academy. Additionally, graduate students articulated the lack of agency they have witnessed or experienced when confronted with power differentials that exacerbate already marginalized communities at the University. *Cultivating Kuleana: Graduate Student Agency at the University of Hawai‘i at Mānoa and Beyond*, contributes to a growing body of literature at UHM relating to a Hawaiian place of learning. It is the first body of work that explores graduate student experiences in this context of a Hawaiian worldview and Hawaiian pedagogical praxis, which is related to responsibility to research, others and the natural world. Expanding upon the theories of CTI and TLT, this research addresses the gaps in identity formation and transformative learning through the lens of the A‘ali‘i Kū Makani Framework (Lipe, 2014) and its cultivation of kuleana consciousness. This research also illustrates that a Hawaiian worldview and Hawaiian pedagogical praxis exists alongside Western intellectual thought, which benefits non-Hawaiians across disciplines, no matter where one is physically located. Finally, this research provides empirical evidence to support UHM’s current draft strategic plan, *Defining Our Kuleana to Hawai‘i and the World* (2019).

Limitations

This research can make no claims to generalizability. The participants interviewed were drawn from one of two voluntary seminars. This study did not include the perspectives and experiences of Native Hawaiians at the University. Although some participants in Ka U‘i o Mānoa identified as Native Hawaiian, they did not volunteer for this study. In my mind, there are at least two plausible reasons that this was the case. First, I am not Native Hawaiian, so a study surrounding a Hawaiian worldview and Hawaiian pedagogy from a non- Hawaiian perspective might warrant skepticism. The sharing of cultural knowledge and personal experience is generally intimate and something earned between people who have established a reciprocal and

caring relationship. Second, as several aboriginal scholars have articulated, the notion of research in indigenous communities has been a historically hostile and disrespectful arena for Native Hawaiians.

Future Research

Current findings suggest that cultivating a kuleana consciousness or an educational ethos that fully integrates a Hawaiian worldview is desirable at UHM. The last question explored in this research was aspirational. It was meant to investigate ideal and preferred graduate student futures from the perspectives of seasoned graduate students at UHM. However, the data revealed that graduate students have either witnessed or experienced a lack of agency at the University. Therefore, this study could be expanded to include scenario planning which is designed to be an inclusive process. Scenario planning involves the input of multiple stakeholders within a Futures Studies framework.¹⁵ As such, scenario-building exercises would emphasize concepts in futures fluency which is meant to be both participatory and action-oriented. This research's *Critical Conversations* and *Deep Diving*, themes speak to the integration of Hawaiian intellectual thought and systemic power differentials at the University. The themes reflect sentiments which call for courageous conversations with UHM faculty and administration regarding aspirations for graduate student experiences now and in the future. Each futures fluency concept is designed to enhance foresight, leadership, and planning with respect to future social change. Consequently, it is possible to create strategies and actionable steps towards an ideal graduate student experience now and in the coming decades. By involving multiple stakeholders, including Native Hawaiian graduate students and a wider population of graduate students, Futures Studies approaches

¹⁵A Futures Studies framework is an interdisciplinary field of study that involves the study of possible, probable, and preferable futures, particularly through scenario exercises often used in policy and planning across all sectors of community and government (Dator, 2002).

support UHM's expression of and commitment to a Hawaiian place of learning through its inclusivity of multiple stakeholders and multiple worldviews.

Recommendations

In helping to actualize UHM's first articulated strategic goal, grounded in a Hawaiian place of learning that "summons the rich knowledge systems of Hawai'i" (UHM 2019), UHM should look towards the recommendations and action steps previously put forth with great care by Native Hawaiian educators — *Ka Ho'okō Kuleana: Fulfilling Our Responsibility to Establish the University of Hawai'i at Mānoa as a Hawaiian Place of Learning* (HPOLITF, 2016). Ka U'i o Mānoa or classes like Ka U'i o Mānoa can serve as 1) a baseline for practice and foundational knowledge for the University community and 2) a mainstay of the overall graduate student experience. Every student graduating from the University should leave UHM with foundational concepts of a Hawaiian worldview. This includes the recommendation of coursework across disciplines that integrate Hawaiian systems of knowledge alongside Western intellectual thought. Futures methodology approaches that are inclusive of multiple stakeholders and multiple worldviews, including Native Hawaiian graduate students, and a wider representation of graduate students, can assist in the transformation of UHM into a Hawaiian place of learning. Additionally, futures methodology approaches cultivate a system-wide kuleana consciousness, meeting the socio-ecological challenges of the future for Hawai'i, by positioning the University of Hawai'i at Mānoa as a world leader for social change.

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APPENDIX A

University of Hawai‘i at Mānoa
Native Hawaiian Place of Learning 603: Ka U‘i o Mānoa II Mānoa as a Model for Kuleana
Graduate Student Seminar Series
Spring 2018
Working Syllabus

February 15 – April 5, 2018 Thursdays, noon-1:30pm *April 5: 12pm-3pm

Instructors & Coordinators

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Course Description

Mānoa and the Native Hawaiian people have a rich history of interdependent caring and nourishing of one another. The product of this relationship was abundance, health, and vitality of both people and the natural environment. Indeed, Mānoa was a favorite of Hawaiian chiefs because the land’s rich soil and plentiful fresh-water resources fed the multitudes!

While we claim Mānoa as our home – whether for a limited period of time or for the rest of our lives – how do we get to know her better? How can we learn from the people, places, natural phenomena, and stories that make Mānoa unique and utilize those lessons in both our personal and professional lives? What can we learn from Mānoa herself about how to best care for her so that future generations can also thrive here?

These are some of the questions we will collectively explore in this non-credit, voluntary graduate seminar. As students, faculty, and staff of an extraordinary institution situated in an amazing place that has committed to creating a Native Hawaiian place of learning, let us engage these questions by sharing our personal stories, the stories of those who have come before us, and the stories of Mānoa.

Pedagogical Process

In order to immerse ourselves in Hawaiian knowledge and worldview to learn more about Mānoa through a Hawaiian perspective, Hawaiian pedagogical processes will be utilized. These include various forms of mo‘olelo (interconnected stories) such as mo‘olelo aku/mo‘olelo mai (the

reciprocal process of telling/and receiving of stories), mele (song, chants), and ‘ōlelo no‘eau (Hawaiian proverbs).

Intended Learning Outcomes

The goals of this course are:

Cognitive

1. To become familiar with Hawaiian principles including mo‘okū‘auhau, kaikua‘ana/kaikaina, kuleana, hānai/mālama.
2. To become familiar with various places throughout Mānoa Valley.
3. To become familiar with lessons and values found within the stories of Mānoa.
4. To become familiar with processes of connecting lessons from within Hawaiian places/stories to our own lives.

Affective

5. To develop a sensitivity and aloha for the natural environment of Mānoa.
6. To develop a sensitivity and aloha for Native Hawaiians who carry the blood memory of how to best care for Mānoa.
7. To develop an appreciation of the benefits of learning Hawaiian knowledge contained in stories, songs, ‘ōlelo no‘eau, and from the natural environment.

Behavioral

8. To be able to apply theoretical concepts such as mo‘okū‘auhau, kaikua‘ana/kaikaina, kuleana, and mālama/hānai to self, the natural environment, and each other.
9. To be able to share these theoretical concepts in practice with others and the natural environment, particularly Mānoa.

Guiding principles for class include the following:

- self-directed and independent work,
- internal incentives and curiosity,
- a climate of mutual respect, collaboration and support,
- participatory decision making,
- mutual assessment,
- experiential learning,
- self-assessment and reflection,
- what is said here stays here (in the room).

Class Expectations

This is a voluntary, non-credit course. No one can force you to be here. At the same time, you have elected to be here. Therefore, there is an assumption that you want to be here

and learn with the group. We recognize that you may already have some prior commitments at conferences and other events. As such, we ask that you attend at least five (5) of the six (6) seminars. Each seminar will build upon the previous. We also ask that you attend the final hō'ike on April 5th.

Class Assignments

There will be no required papers for this class. We ask that you show up having read the limited and intentionally selected readings before arriving to class and actively participate and engage in class discussions and activities.

Final Hō'ike

Hō'ike refers to demonstrating what you know and learn. We are asking that you present what you learn in this class in a final hō'ike to be held on Thursday, April 5th, from noon- 3pm. This hō'ike will involve:

- Student sharing of the main concepts of the class with a larger audience (this will be negotiated with the class but some may include: mo'okū'auhau, kaikua'ana, kaikaina, kuleana, Mānoa)
- Group digital stories of 3-5 minutes in length that tell help to share around your experiences in the class. Some questions to consider include:
 - What resonated the most with you in this class?
 - How will you take the lessons learned in this class and integrate them into your personal and/or professional work?
 - How do you support each other (within your group) in this integration?

Course Readings All readings will be provided via Lulima.

APPENDIX B

Recruitment Letter to My Cohort

Aloha Kākou,

I Hope everyone is enjoying their summer. It's been a little while since our last Ka U'i o Mānoa class. Since then, I've been inspired to keep learning about and connecting with Mānoa in different ways. I am taking up Hawaiin language this summer and am currently working on my thesis in Communications surrounding graduate student experiences based on two the Ka U'i o Mānoa seminar series that have been offered. I am inviting you to participate in an interview with me to help inform my research. Most important, I am interested in what you bring to your experiences and ways of knowing about the world we live in.

This study is not an evaluation of either of the classes. Rather, the purpose of the study is twofold. First, I seek to explore how you, members of the academic community who have intentionally sought to learn more about Mānoa describe your learning experiences in relation to active immersion in Hawaiian pedagogical processes. Second, I seek to explore how and to what extent Hawaiian pedagogical praxis can stimulate deeper connection to place, people of place, to each other and to other-than human elements of the world.

A consent form is attached for your review. I will also have extra copies on hand prior to any interview. Feel free to contact with me with any questions, or just to reconnect at szabala@hawaii.edu.

Mahalo,

Sonya Zabala

APPENDIX C

Recruitment Letter to Both Cohorts

Welina Kākou,

I am currently working on my thesis in Communications surrounding graduate student experiences based on the two Ka U‘i o Mānoa seminar series that have been offered. I am inviting you to participate in an interview with me to help inform my research. I am interested in what you bring to your experiences and ways of knowing about the world we live in.

My work is not an evaluation of either of the classes. Rather, the purpose of the study is two-fold. I seek to explore how members of the academic community who have intentionally sought to learn more about Mānoa describe their learning experiences in relation to their active immersion in Hawaiian pedagogical processes. Second, I seek to explore how and to what extent Hawaiian pedagogical praxis can stimulate deeper connection to place, people of place, to each other and to other-than human elements of the world.

A consent form is attached for your review. I will also have extra copies on hand prior to any interview. Feel free to contact with me with any questions, or meet with me for any questions or comments that you may have at szabala@hawaii.edu.

Mahalo,

Sonya Zabala

APPENDIX D

Interview Guide

1. Please share with me your name
 - a. and anything about your name that you would like to share.
2. What is your field of study?
 - a. Why is this field important to you?
3. What are some qualities of home?
4. What brought you to UH Mānoa?
5. What intrigued you about taking Ka U‘i o Mānoa?
6. How do you understand or experience kuleana?
 - a. Where can you or when have you expressed this sense of kuleana?
7. What does an ideal graduate student experience look like to you, now and in the future?
 - a. What might be needed to support that vision?
8. Is there anything else that I have not asked that you would like to share with me?

APPENDIX E



University of Hawai'i Consent to Participate in a Research Project

Research and Consent Form

What am I being asked to do? You are asked to participate in a research study conducted by Sonya Zabala, Masters candidate in the College of Social Sciences in the Communications Department. This form provides you with information about the qualitative study. The researcher conducting this research study will also describe the study to you and answer all of your questions. Please read the information below and ask any questions you might have before deciding whether or not to participate. Your participation is entirely voluntary. You can refuse to participate without penalty or loss of benefits to which you are otherwise entitled. You can stop your participation at any time and your refusal will not impact current or future relationships with the University of Hawai'i at Mānoa. To end your participation, simply notify the researcher that you wish to stop participation. The researcher will provide you with a copy of this consent form for your records.

Researcher: Sonya Zabala, Masters candidate, University of Hawai'i at Mānoa, szabala@hawaii.edu.

Faculty Advisor: Dr. Jenifer Winter, Associate Professor, Faculty Chair, School of Communications, jwinter@hawaii.edu, (808) 956-3784

Purpose of the Study: The purpose of the study is twofold. First, I seek to explore how members of the academic community who have intentionally sought to learn more about Mānoa describe their learning experiences in relation to their active immersion in Hawaiian pedagogical processes. Second, I hope to discover through participant experiences how and to what extent Hawaiian pedagogical praxis can stimulate deeper connection to place, people of place, to each other and to other-than human elements of the world.

Procedures: If you agree to this study, I will ask you to do the following: Participate in one audio-recorded interview about your experiences in Ka U'i o Mānoa seminar series. Review the interview transcription notes in two weeks time.

Risks and benefits of participating in this study: Risks of participation in this study are minimal and expected to be no greater than everyday life activities. Participation in this study is expected to benefit participants and researcher by together engaging in a reflective conversation about your own experiences.

Compensation: There is no compensation for participating in this study.

Confidentiality and Privacy Protections: The data resulting from your participation will be used for educational purposes. The data will contain no identifying information that could associate you with it, or with your participation in this study. Data will be stored to ensure that it is secure and remains confidential. The participants' responses to interview questions will be audio recorded, though participants may choose whether or not to be recorded. Pending participant approval, the audio-recorded sessions will be saved to a flash drive and kept in a secure place in the home of the researcher, limiting access to the taped recordings and research data. Pseudonyms will be assigned after interviews and actual names will be removed from all recordings and data. The records of this study will be stored securely and kept confidential. Authorized persons from the University of Hawai'i at Mānoa and members of the Institutional Review Board (IRB) have the legal right to review research records and will protect the confidentiality of those records to the extent permitted by law. All publications will exclude any information that will make it possible to identify you as a subject. Throughout this study, the researcher will notify you of new information that may become available and that might affect your decision to remain in the study.

Participation and Withdrawal: You are free to choose whether or not you would like to participate in this study. If you volunteer as a participant in this study, you may withdraw at any time during the course of the interview, without consequences of any kind. Finally, you may choose NOT to answer any of the questions asked during the interview.

Contacts and Questions: If you have any questions about the study, please ask now. If you have questions later, want additional information, or wish to withdraw your participation, contact the researcher conducting this study. My name, phone number, and email address are listed above as is the contact information for my advisor and Faculty Chair of the Communications Department, Dr. Jenifer Winter.

If you have questions about your rights as a research participant, complaints, concerns, or questions about the research, you may contact University of Hawai'i at Mānoa Institutional Review Board Human Studies Program at the Human Studies Program Office at (808) 956-5007 or by email at uhirb@hawaii.edu.

You will be given a copy of this form to keep for your records.

Statement of Consent:

I have read the information above and have sufficient information to make an informed decision about participating in this study.

I consent to participate in this study.

Printed name: _____ Signature: _____ Date: _____

APPENDIX F

Pseudonym Request

Aloha Kākou,

This is Sonya. Thanks so much for taking the time to interview with me. Your insight is appreciated and truly informs my research. I'm in the final stages of organizing my findings for the thesis. It feels a little awkward to re-name you, as names in the context of my own understanding and from what many of you have shared with me have significant meaning. Please share with me your preferred alias.

Mahalo,

Sonya Zabala

APPENDIX G

Developing A Coding System

Participant # alias:			
Date:	Start time:	End time:	Location:
Initial reaction Cycle 1	What qualities did interviewee possess?	What perspectives did interviewee share?	What motivations did the interviewee express?
What worked?			
What didn't work?			
How did I influence the interview?			
Anything else?			

How did the data answer the RQs?	Date: Cycle 2	Date: Cycle 3	Date: Cycle 4a	Date: Cycle 4b	Notes
	Descriptive (Data sets Main Idea)	In Vivo (Quotes)	Main Idea Individual Themes	Narrow down Collective Themes	
RQ1					
RQ2					
RQ3					