



Keaomālamalama: Catalysts for Transformative Change in Hawaiian Education

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Abstract

Keaomālamalama describes the reinvigoration of Hawaiian consciousness as a metaphor for enlightenment through a transformative process that recenters, reshapes, and rejuvenates responsive Hawaiian educational models and initiatives towards sustaining vibrant and abundant communities. This chapter utilizes Indigenous Empowerment Theory (IET) to analyze the transformational nature of education in Hawai'i. Six catalysts, over four major historic periods of time, are discussed in terms of the ways they have impacted the vitality of Hawai'i's people and society. Four case studies provide “mo'olelo (narratives) of practice” as evidence to illustrate the educational change experienced over the last two generations. These examples are grounded in a 'ohana (family) mindset as the lens from which Hawaiian education has impacted educational reform, leadership, and policy in Hawai'i. The chapter concludes with Keaomālamalama, a series of four summit gatherings among educational leaders, organizations, and critical community and institutional partners towards a vision, “*O Hawai'i ke kahua o ka ho'ona'auao*” (Hawai'i is the foundation of our learning) for recalibrating the direction of Hawaiian education. The key elements and lessons learned will be discussed as closing insights—*i ke ao mālamalama* (towards an enlightened world).

Keywords

Hawai'i · Native Hawaiian Education · Culture-based education · Language revitalization · Charter schools · Educational theory · History · Transformative change

Wehena: An Opening, an Introduction

Kau e ka wena o ke ao i ka lani.

The announcement of dawn appears as a glowing streak across the [night] sky.

He wekeweke i ka pō pilipuka.

It is a narrow opening in the darkness heralding the day.

He 'elele o ka poniponi hikina.

It is a messenger of the lavender glimmer from the east.

Kau ke kāhe'a wana'ao i ka 'āla'apapa,

Streaks of red color long cloud formations,

La‘i ana i luna o ke kūkulu o ka lani lā.

Reposing serenely upon the pillars holding up the heavens.

‘O ka‘u ia e huli alo nei i ka ulu ē.

I turn to gaze upon this, focusing on the growth and the rising of the new day.

‘Ae, ua ao ē.

Yes, a new day has arrived.

Hō mai lā kō mālamalama

Bestow upon us your radiant light

I ka honua nei i ka maui ola.

Here on earth filled with the spirit of life.

Ua ao Hawai‘i ke ‘ōlino nei.

Hawai‘i is in the brightness of day, it shines brilliant.

Mai ka pi‘ina a ka welona a ka lā,

From its boundaries at the sun’s rising to the sun’s setting,

Kāhiko ‘ia i ka ‘ike manomano,

It wears as its finery a myriad of knowledge,

Ka ‘ike kōli‘u mai o kikilo mai.

Of deep insight from the depths of antiquity.

‘O ka‘u nō ia ‘o ka pūlama

My sole duty is to embrace and to cherish

A pa‘a ma ka ipu o ka ‘ike ē.

So it may be firm in the repositories of enlightenment.

‘Ae, ua ao ē.

Yes, a new day has arrived.

He mele no Hawai‘i ua ao.

This is a poem for Hawai‘i which has seen the light of day. (Kimura 2016)

Ua Ao Hawai‘i, Hawai‘i has dawned into a new day. This mele (chant) can be heard in many schools across Hawai‘i as part of the morning school protocol and often at Hawaiian education events. The words call out to acknowledge and embrace the presence of a new day. Kimura (2016), the composer of this mele, reminds us that “with the dawning of each new day we can consciously decide to live through our own distinct language and culture to maintain our Hawaiian identity and Hawaiian well-being. . . we have the choice between a vital Hawaiian identity or an unconscious merging into homogeneity” (p. 30).

Keaomālamalama (dawning of enlightenment) sets the direction for Hawaiian education grounded in our sense of place, language, culture, genealogy, aloha, and connection to Hawai‘i through an ‘ohana (family) mindset as a foundation for transforming education in Hawai‘i. Through a series of Hawaiian educational summits, Keaomālamalama continues to provide a critical space for community voice to co-create and advance a shared vision for Hawaiian education (Watkins-Victorino et al. 2014). As members of Keaomālamalama, the authors of this chapter offer a theoretical framework that describes the pendulum shift of Hawaiian education through a historic perspective for consideration.

Highlighted examples through mo'olelo (narratives) of practice illustrate the progress and transformational change of education in Hawai'i through culture-based educational models and initiatives that meld traditional understandings into current day critical strengths-based practice.

Indigenous Empowerment Theory (IET): Native Control of Native Education

Theories and paradigms offer particular representations of how the world operates that impact research studies (Merriam 1998; Patton 2002; Bogdan and Biklen 2007). Embedded within are the values, ways of being and knowing, and worldviews of its creator (Patton 1978) and as such should be examined and understood before use (Lincoln and Guba 1993).

Smith (1999) has highlighted the difficulties of using theories and paradigms that inadequately describe the state of indigenous peoples. Freire (1996) posited that the knowledge about those who have been oppressed and subjugated has been used to reinforce theories of supremacy and discrimination rather than understanding or emancipation. In the case of Native Hawaiians, theories perpetuating deficiencies in students and their families canvassed research and publications for decades like a "worm that will not die though cut shorter and shorter by logic and evidence" (Tharp et al. 2007, p. 272). Moreover, Kaomea (2003) has also noted the many ways negative stereotypical practices considered "Hawaiian" have maligned and distorted the cultural and linguistic integrity of the indigenous peoples of these islands.

Denzin and Lincoln (2011) have argued for critical, indigenous, decolonizing theories that "articulates...ontology based on historical realism, an epistemology that is transactional and a methodology that is performative, dialogic, and dialectical. It values ethical systems embedded in indigenous values. It transfers control to the indigenous community" (p. 22). More importantly, unlike a singular theoretical lens to explain what Hawaiians are, as well as how they think, act, and believe, research and theories must not only emancipate but also re-empower native communities.

The authors of this paper have examined and utilized the journey of Hawaiian education – from a state of powered wholeness (pre-Western contact), through colonization and disempowerment and regenerated power, to a future state of re-empowerment (renormalization of language, culture, and identity) – to generate the Indigenous Empowerment Theory (IET). Like research framed in Empowerment Theory that challenges and disrupts oppression and prejudice (Perkins and Zimmerman 1995; Zimmerman 2000), IET can be used to inform the knowledge surrounding individual and community change.

As with the counter narratives of Ogbu (1978), Ladson-Billings and Tate (1995), and Demmert (2001), Indigenous Empowerment Theory suggests that a pattern exists in the decline and rise of a native people's ability to control and strengthen their well-being. Unlike past theories used to underplay two centuries of Hawaiian orthography under colonial rule, IET liberates the underground movement of Hawaiian nationalism carried by families and communities. It dispels conventional

theories that describe Native Hawaiians as passive, voiceless receptors of American rule and highlights the continual challenging of nonindigenous control and rule. IET expands empowerment theory to include collective action found in families and communities that continued traditional practices, the use of Hawaiian language, and other epistemological understandings (Meyer 2003). Fueled by a greater desire to take back control of education, political, economic, and social arenas that govern and impact these islands, IET seeks to torch worm-like deficit theories and replace them with a roadmap that describes the rise of Native Hawaiians through its families and communities.

So, what are the components of this Indigenous Empowerment Theory? IET offers an analysis matrix – six catalysts make up its vertical axis and four time periods or eras across its horizontal axis – to assist researchers in uncovering the historic events that have impacted the education of Indigenous peoples. In terms of the catalysts, Plank et al. (1996) Punctuated-Equilibrium Theory presented five key catalysts for change and reform – political, social, cultural, economic, and educational. Kahumoku (2000) presented a similar set of five catalysts – *politics* and political powerbrokers, *societal* and demographic influences, *cultural* and linguistic circumstances, *economic* conditions, and *educational* movements – that predicated the development and articulated the impacts of two language education policies. A sixth catalyst – *familial* and native knowledge transference – has been added to represent the impact of families and other community knowledge keepers who held onto native cultural and linguistic practices in spite of assimilatory practices of colonization.

IET defines these six catalysts as:

- *Politics and political powerbrokers*: activities of political elite who control the governance of a country through a set of public policies and who have the responsibility to remediate conflict among its people.
- *Societal and demographic influences*: spiritual, physical, emotional, and social factors – housing, agriculture, health and medical practices, others – that impact the well-being of a community and/or nation.
- *Cultural and linguistic circumstances*: the state of native knowledge, practices, language use, and other factors that sustain native identity.
- *Economic conditions*: The influence of industry, employment, and other economic factors that impact indigenous people.
- *Educational movements*: English-only policies, crusades to remediate the savage native, push for the building of boarding schools to train Christian educators, and other large-scale school reforms that affect the education of native students.
- *Familial and Native Knowledge Transference*: Indigenous practices, language, belief systems, and other culture-based ways of being that were generationally passed down in homes and communities and survived colonial efforts to, as Adams (1988) writes, wash the native out of the native.

Along the horizontal axis of this matrix are four eras or time periods. These four eras – powered, disempowered, regenerated power, and the future state of

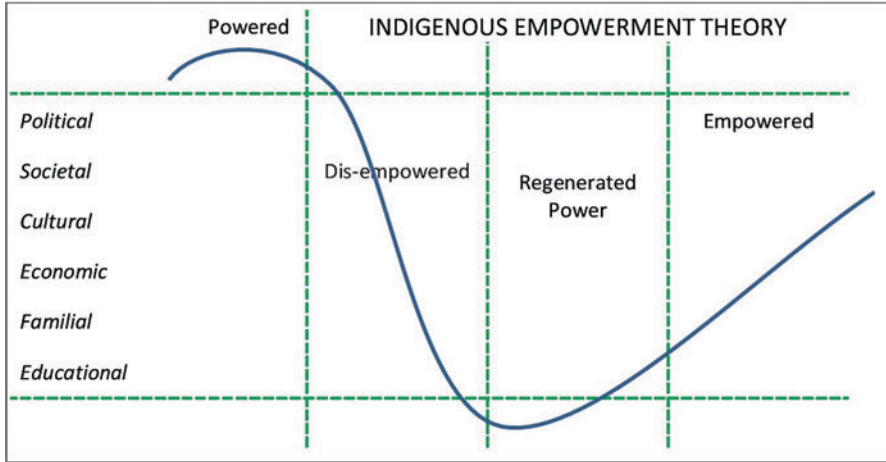


Fig. 1 Indigenous Empowerment Theory Catalysts

empowered – represent four distinct time periods in Hawaiian history. IET defines these four eras as:

- *State of Being Powered*: a time in history prior to Western contact where a native people controlled its own ways of being and believing. While IET acknowledges that interactions with others impacted a people's self-determination and sovereignty, analysis begins when an indigenous group considered itself as whole and intact.
- *Disempowered*: a time period when Western influences increasingly supplant a native people's right to self-determination over its system of government, resource management, religious and cultural practices, worldviews, and others. Whether by force or gradual acquisition, nonnatives become the powerbrokers that control all or most of a society that was once native.
- *Regenerated Power*: a period of time where conflicts and clashes occur between natives and nonnatives over critical issues affecting the well-being of that indigenous population. This era marked by advocacy and protest by natives for control over systems that were once under the authority of their ancestors – education, land use, traditional knowledge, language revitalization, and the like.
- *Empowered*: a future state where natives once again control the systems that sustain their well-being. During this era, native self-determination over government, economy, society, family life, and other systems ensure continued strengthening of their indigeneity and overall well-being.

Indigenous Empowerment Theory provides a way to examine what has occurred to Hawaiians and other native communities across the world (Fig. 1). For instance, Adams (1988) and others (Dehlye and Swisher 1997; McCarty 2009) have chronicled the impact of public policy on the education of American Indians. At the

height of westward expansion during the 1800s, Congress authorized the Indian Removal Policy that relocated, at times forcibly, American Indian tribes like the Cherokee, Muscogee, and Chickasaw from the Southeast to the Midwest. Also, throughout the latter nineteenth and well into the twentieth centuries, Indian children were taken from their homes, at times forcibly, with the intent to civilize and Christianize the native out of the them (Adams 1988).

Benham and Heck (1998) and others (Kuykendall 1953; Daws 1968; Fuchs 1984; Kahumoku 2005) illustrated the impact of capitalism on Native Hawaiians when they studied the importance of sugar and the plantation economies in Hawai‘i. Power elites, many of whom were either transplants to the islands or the sons or grandsons of protestant missionaries, persuaded the Hawaiian monarchs to fund a system of education patterned after its American counterparts.

This school system was dedicated to producing a workforce for the plantations that could understand their English-speaking bosses. In turn, by 1896, these policy brokers enacted Act 57 that outlawed the use of Hawaiian as the medium of communication in Hawai‘i’s classrooms (Kahumoku 2005).

Newson (1985) outlined the devastation caused by European entry into the Americas. Systematic killing, enslavement and ill treatment, and the terminal spread of epidemic diseases of which indigenous populations had little immunity led to the widespread decimation of natives throughout the Caribbean and the Americas. In the Caribbean, whole cultures disappeared just within a few decades after European contact. Altman et al. (2003) documented the Spanish use of Catholicism as an institutional force to subjugate and indoctrinate, at times forcibly, natives. Utilizing the Catholic Church and its schools, Spanish language and culture spread rapidly throughout regions under conquistador rule.

The value of this theoretical model is twofold: first, it delineates those key events – contextualized within the six catalysts and four eras – to provide a comprehensive view of a native people’s journey. Second, IET’s era of empowerment allows for articulation of a future where an indigenous community re-gains power and control to sustain the well-being of its people.

Methodology: Theoretical Framework for Analyzing the History of Hawaiian Education

As previously presented, the Indigenous Empowerment Theory is founded on the journey of Native Hawaiians but also has application to other indigenous communities who have experienced a similar journey. This theory, formulated as a matrix, requires examination of educational transformation through the charting of historic, present, and future punctuated events.

As such, this chapter addresses the historic and current events that have contributed to the amazing educational journey of Native Hawaiians. This diagram illustrates the various Hawaiian eras as metaphorically connected to the traditional names for the periods of the Hawaiian day as it moves from night to mid-day. Each of the five phases of the day – Pō (Robust Hawaiian Society), Wana‘ao (Rising

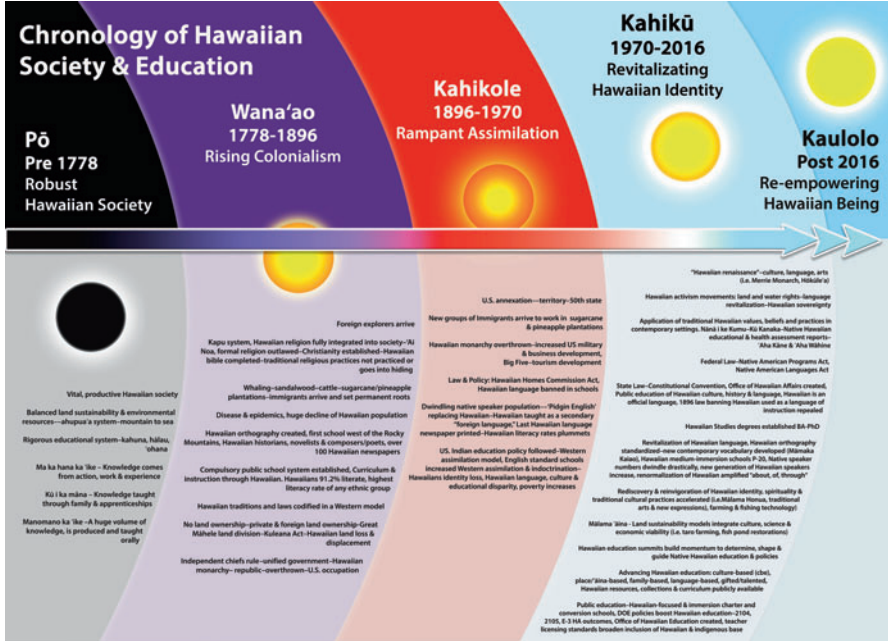


Fig. 2 Chronology of Hawaiian Society and Education

Colonialism), Kahikole (Rampant Assimilation), Kahikū (Revitalization of Hawaiian Identity), and Kaulolo (Re-empowering Hawaiian Being) – align with the four eras found in the IET (Fig. 2).

The Era of Pō (pre-1778): Robust Hawaiian Society

The Hawaiian context begins with a description of the era prior to Western contact when Native Hawaiians operated in accordance to their own ways of being and believing. Living on one of the most isolated landmass on the planet, it had been centuries since Native Hawaiians had contact with others and as a society; they were sovereign, whole, and intact. Much of the existing information about precontact Hawai'i i derived from the rich body of knowledge found in traditional forms of communication like mo'olelo (story, account, history) and mo'okū'auhau (genealogy) as well as studies and publications written by native and nonnative authors. For the estimated 200,000 to over a million natives living in the islands at the time of Cook's arrival in 1778, they passed down through a strong oral tradition their history, worldviews, and ways of being. As David Malo (1951) writes, "Memory was the only means possessed by our ancestors of preserving historical knowledge" (p. 1) and much of what we know today has been transmuted through generations of familial transference.

One of the finest examples of Hawaiian oral history that survived western contact was the *Kumulipo* – a Hawaiian creation chant. Beckwith (1970) credited King Kalākaua for initiating the written version of the *Kumulipo*, printed in 1889, and his sister and successor, Queen Lili‘uokalani, for its 1897 English translation. The *Kumulipo* – over 2,000 lines long – is one of the earliest texts that illuminate the important coexistence of the natural world and native Hawaiians.

The māka‘āinana (commoners) were organized by communities of ‘ohana that served as the basic social unit in Hawai‘i. Symbolically, ‘ohā are found in many deep and meaningful idiomatic wise sayings that poetically compare this regeneration to the progression and growth of children within traditional family structures. ‘Ohā is the basis by which the Hawaiian familial structure was named, ‘ohana. Handy and Pukui (1972) explained that the word, ‘ohana, itself is associated to the kalo (taro) plant.

‘Ohā means “to sprout,” or “a sprout”; the “buds” or off-shoots of the taro plant, which furnished the staple of life for the Hawaiian are called ‘oha. With the substantive suffix na added, ‘oha-na literally means “off-shoots,” or “that which is composed of “off- shoots.” This term, then, as employed to signify the family, has, precisely, the meaning “the off-shoots of a family stock (p. 3).

Handy and Pukui (1972) described these communities of ‘ohana – relatives by birth, marriage, and adoption – as living in an ahupua‘a (land division usually from the uplands to the sea). Handy and Handy (1972) noted that while some families were fishermen, most were planters. Van Dyke (2008) recognized that “the essential nature of pre-contact society was collective and cooperative through the ‘ohana structure” (p. 13). Handy and Pukui (1972) noted that the unifying power of the ‘ohana: “. . .was. . .constituted [in] the community within which the economic life moved. . .Equally the ‘ohana functioned as a unit in external economic and social affairs” (p. 6).

Within families, education began from the moment of conception when the young were guided by their mākuā and the rest of their ‘ohana. Handy and Pukui (1972) presented, “boys and girls acquired knowledge and skills by natural process, rather than by artificial means as in formal education” (p. 177). Also, while young ali‘i were raised by guardians or tutors (kahu), in simpler households, grandparents (kūpuna) tutored the young. Upon reaching adulthood, young adults – based on their strengths and proclivities – were sent to kahuna (experts) who selected advanced and specialized learning and training (Pukui and Elbert 1986; Handy and Pukui 1972).

Politically, Van Dyke (2008) estimated that around 1300 A.D., a hierarchy of ali‘i (chiefs) had emerged and held power and oversight responsibility for the maka‘āinana (commoners) and ‘āina (land). As the ruling elites, these chiefs in concert with their kāhuna (priests) instituted a kapu (prohibition) system that regulated and guided every aspect of Hawaiian life – e.g., appropriate planting and fishing seasons as well as the behavior of all social classes. Though they had great power and enjoyed the privileges of their class, they did not “own” the land or even the people on it (Van Dyke 2008). Handy and Handy (1972) even characterized the ali‘i’s role as that of “a trustee” (p. 63). Kamakau (1961) explained,

True the chiefs had the right to the fruits of the land and the property of the people. . . But it was they [the chiefs] who were the wanderers; the people born of the soil remained according to the old saying, 'It is the top stone that rolls down; the stone on the bottom stays where it is' [O ko luna pōhaku no ke ka'a i lalo, 'a'ole i hiki i ko lalo pōhaku ke ka'a]. Some chiefs laid claim to certain land sections in old days, but it is not clear that the residents born on the land held no rights therein. At any rate there were families who have lived on the same land from very ancient times. In that way the land belonged to the common people. (p. 376)

Archaeological data confirmed that Hawaiians had highly developed agricultural skills and systems. Kirch (2015) reported that in Kohala, the dryland agricultural system was "...densely planted in sweet potatoes, dryland taro, sugarcane, and other crops. This flourishing...system... [covered] roughly sixty square kilometers" (p. 283). Integral to the relationship between nature and native Hawaiians, agriculture worked in conjunction with the contours and resources found in the natural topography.

Without a doubt, the *maka'āinana* (the people *attending* to the land), organized in 'ohana units, provided the *kahua* (foundation, base) that supported and sustained Hawaiian society. When the 'ohana structure began disintegrating, particularly following Captain Cook's arrival in the islands in 1778, it eroded the core Hawaiian society – the family unit. As the next section illustrates, the impact of Western contact was severe and devastating.

Wana'ao (1778–1896): Rising Colonialism

Though the History Channel's website erroneously lists British captain James Cook's entry into Hawai'i as a European discovery, Native Hawaiians had already established for more than 800 years a vibrant, dynamic society (History Channel 2016). Once foreigners became aware of these islands, more poured in, recognizing this port of call a way point to refuel supplies and provisions before setting sail for another destination. They saw the archipelago's rich natural resources as commodities and quickly sought permission from island and regional rulers to harvest the whales in its waters and the sandalwood in its forests (Daws 1968; Kuykendall 1938). The island's economy quickly moved from sustainable subsistence to one based on the capitalism of whaling and deforestation.

During this same time period, a young Kamehameha Nui (the first) began his campaign to bring the islands under one rule. Kamakau (1961) reported that through each campaign, first on his home island and then onto other islands throughout the archipelago, Kamehameha I blended traditional warfare practices with foreign weaponry and battle tactics. But he also strictly maintained a traditional regulatory or *Kapu* system and was considered by many of his subjects to be the epitome of *pono* (righteous) *ali'i* (Kame'eleihiwa 1992). By his death in 1819, the Kingdom of Hawai'i had been established.

Regrettably during this same time period – 1778 to 1820 – hundreds of thousands of natives perished. By 1819, fewer than 135,000 natives remained alive (Crosby

1992). In comparing the death toll due to Western contact in other Pacific island nations, Stannard (1989) writes: “Although the causes of some of these catastrophes included a combination of disease, warfare, enslavement, or other factors, the overwhelming cause in every case and the sole cause in most was newly-introduced infection” (p. 48).

In 1820, two critical events occurred that would also contribute to sharp erosion of Hawaiian belief systems. The first, the formal end of the kapu (traditional set of laws, policies) system, destabilized Hawaiian society. According to Kame‘eleihiwa (1992), when Kamehameha II (Liholiho) ascended to power and the devout Christian Queen Ka‘ahumanu became regent, the King sat with his regent to partake a meal, something that was forbidden by traditional practice and belief. The act abrogated the ‘Aikapu (eating taboo) and in effect shattered the traditional political system of laws, religious practice, and chiefly rule. While this lone event did not translate into the surrendering of religious practices and beliefs among the maka‘āinana, immediately following the act, Ka‘ahumanu and other chiefs also systematically began destroying religious sites (heiau) and images of Hawaiian Gods.

The second event was the entry of Protestant missionaries in 1820. According to Benham and Heck (1998), the missionaries were directed to “obtain adequate knowledge of” the native language to create its written form, produce the Bible in Hawaiian, “and above all, to convert them from their idolatries and superstitions and vices, to the living and redeeming God” (American Board of Commissioners 1838, pp. 27–28). Kame‘eleihiwa (1992) criticized that following the destruction of the kapu and religious systems, Christianity and the accompanying American values taught by the missionaries swiftly replaced native understandings about what was pono (right) as well as the very societal structures and mana (spiritual power) that held Hawaiians.

Churches and church schools began dotting the Hawaiian landscape and the production of Hawaiian speaking clergy led to the establishment of Hawai‘i’s first school – Lahainaluna (Maui) – in 1831 (Kahumoku 2000; Osorio 2002). Under Kamehameha II’s rule, sweeping laws were enacted – like the strict observance of the Sabbath that was decreed in 1824. “Unfortunately, included in the set of unlawful activities were the indigenous traditions such as the hula, oli (chant), and mele (song, poetry)” (Kahumoku 2000, p. 85). In a span of 20 years – 1820 to 1840 – schools expanded and a system of formal Western education was instituted within the Kingdom. According to Kahumoku (2000), the first institution enrolled 40 adult learners in 1820. By 1831, nearly 45,000 were taught in 908 mission/church schools and reached almost all of the adult population.

Once the adults learned to read and write, they lost interest and left (Daws 1968), requiring the missionaries to change tactics and focus their proselytizing on the young (Wist 1940). The Kingdom passed laws aimed requiring school attendance (Kahumoku 2000) and by 1840, some 15,000 native children attended the Kingdom’s public school system. As a vehicle to transmute ways of knowing, being, and believing, education, formerly held within the ‘ohana, now was controlled by

foreigners whose intention was to replace indigenous ways with Western and Christian ones (Kahumoku 2005).

Politically, in 1839, the Kingdom of Hawai'i passed its first Declaration of Rights and in 1840, its first constitution. Three branches of government were formed: judicial, executive, and legislative. For the first time, commoners were granted the right to elect men to represent them and the power to authorize the laws of the land rested no longer with the monarch but in the hands of two legislative bodies – a house of nobles and one of representatives. Kame'eleihiwa (1992) argued that these democratic ideals perpetuated in these new laws also countered traditional Hawaiian lines of authority and relationships. Osorio (2002) suggested that the 1840 constitution and its representative government profoundly impacted Hawaiian society. While foreigners viewed the new set of laws as a way to sustain Western practices and ideals and thereby release the native commoner from the “ignorant and lethargic servitude to the status of free men,” for many Hawaiians, they clung “even harder to the chiefs whose exercise of power they, at least, knew and understood” (p. 42). Whether because of the continual threat of foreign takeover by England, France, or the United States – the three great powers in the Pacific – or that missionaries replaced Hawaiian ali'i as trusted advisors to the monarch, the 1840 Constitution codified democratic, Christian principles into law.

Meanwhile in society, the death toll among natives continued to rise. According to Kame'eleihiwa (1992), in 1823, protestant missionaries recorded 134,925 Hawaiians alive. By 1876, the Kingdom counted only 53,900 (full-blooded) natives and it is not until the 1930s that the Hawaiian population – the majority now of mixed ethnicities – rose to 400,000 (Stannard 1989). “The great dying disrupted the faith that had held Hawaiian society together for centuries” (Osorio 2002, p. 10).

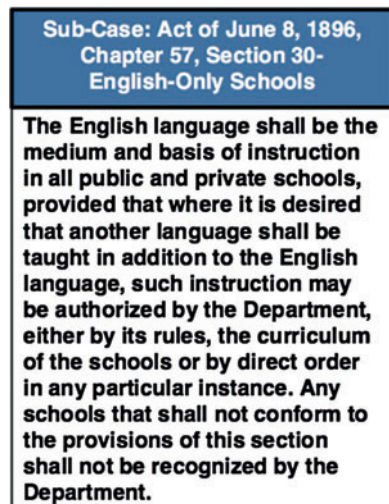
In 1850, the Kingdom's legislature allowed foreigners unrestricted rights to buy and sell land as well as allow commoners, the *maka'āinana*, to claim their own land awards (Osorio 2002). Non-Hawaiians began to accumulate property, and by the mid-1800s, large-scale production of sugar was well underway. As the islands' economy moved away from subsistence to capitalism, commoners left their lands and sustainable ways of life for work on the plantations and in turn, plantation owners began possessing more land – much of which was deemed as abandoned (Kuykendall 1938). Fueled by the expanding agricultural industry, the first contract laborers from China began arriving in the islands in 1852. They were followed by others like the Japanese, Portuguese, and Filipino. By the Kingdom's overthrow in 1893, Hawai'i was no longer home to only its indigenous population; Hawaiians became one of many who resided in these islands.

Several other significant developments occurred in the years leading up to the overthrow of the Hawaiian kingdom and the islands' eventual annexation to the United States in 1900. First, though the printing press was brought to Hawai'i as a means of Christianizing the heathens, Hawaiians swiftly took its possession and began publishing Hawaiian language newspapers (Kahumoku 2005). Between 1830 and 1846, 12,751 books were published and an estimated 65,000 pages of printed materials written in Hawaiian were produced (Kuykendall 1953).

According to Silva (2004), Hawaiians utilized print as a means of understanding the world and chronicling important matters of the day, recording Hawaiian knowledge, and protesting against the growing power of nonnatives.

A second development during that latter half of the nineteenth century was the displacement of Hawaiian language with English. In 1841, King Kamehameha III, Kauikeaouli established the kingdom's public compulsory education system. All subjects academic and vocational were instructed through the Hawaiian language. Silva et al. (2008) stated that by the late 1800s, the Hawaiian literacy rate of among Native Hawaiians was over 91% and, "at the time exceeded that for any ethnic group in Hawai'i, including Whites" (p. 7). Wist (1940) articulated that the number of English-medium schools "took a considerable leap during the decade between 1878 to 1888" (p. 72). Correspondingly, the number of schools (called Common Schools) teaching through the Hawaiian language dropped from 412 in 1854 to 36 in 1890 (Schmitt 1977). A year after the overthrow in 1893, there were merely 18 in existence and by 1896 when Act 57 banning the use of Hawaiian language in schools was passed, no common schools were operating (Fig. 3). Also, official documents that were once written in both English and Hawaiian were now written only in English. "Whether the displacement of the Hawaiian language by English was a product of or a step toward annexation is still debatable. What must be acknowledged, however, is that the movement to place English as the language of choice and its end product, Act 57, left devastating imprints on the Native Hawaiians" (Kahumoku 2000, p. 136).

Fig. 3 English-Only Schools, Subcase 1896



Kahikole (1896–1970): Rampant Assimilation

Emerging from Wana'ao, the period of Kahikole at the turn of the nineteenth century continued to bring dramatic changes for Native Hawaiians. Politically, Osorio (2002) – recognized that in the decades leading to the overthrow of the Hawaiian monarchy, control over the government transferred from Hawai'i's sovereign monarchs and to white businessmen who sought markets for their industry – especially sugar. At the turn of the twentieth century, as Hawai'i's Territorial Government is established, the island's white power brokers controlled not only the government but also much of Hawai'i's economy, society, and education.

Although Asian immigrants entered Hawai'i prior to 1900, arrivals intensified during this era as sugar, pineapple, and later tourism continued to transform the islands' landscape. Takaki (1983) noted that in the time between 1836 when the first sugar plantation opened in Koloa, Kaua'i to 1920, over 90,000 Chinese and Japanese immigrants arrived for work. At the turn of the century, large scale pineapple plantations ushered in another wave of immigrants from the Philippines and by 1930, more than 50,000 Filipino contract laborers lived in Hawai'i (Cooper and Daws 1990). To fuel these large scale agricultural ventures, tunnels and canals to transport much needed water from wetter areas to drier climes were built. As a fallout, native Hawaiians who were still cultivating kalo [taro] – a native dietary staple – found their lo'i (kalo beds) dry and unusable (Perry 1914).

By the mid-1900s, agriculture gave way to tourism. In 1921, some 8,000 tourists arrived in Hawai'i (Mak 2015). By 1949, 34,000 tourists visited and by statehood in 1959, over 243,000 vacationed in the islands (Tisdell 2013). The dramatic spike in tourism after statehood was due in part to America's strong postwar economy and the introduction of commercial jet service to the islands (Tisdell 2013). By the close of this period – 1970 – much of Hawai'i's economy was based on tourism.

In the midst of economic and political change between 1900 and 1970 – from traditional sustainability to agrarian to tourism-based economies and from a monarchical kingdom to US territory to US state – the societal transformation of the islands was equally historic. Social issues such as low income, high unemployment, family violence and abuse, substance abuse, and Hawaiians being incarcerated grew alarmingly. According to Alu Like (1985), during the period between 1949 and 1962, Native Hawaiian males had the highest suicide rate while 22.5% of them took home earnings that qualified them impoverished. By the mid-1970s, the native Hawaiian unemployment rate almost doubled that of the state (11.6% vs. 6.5%, respectively).

In addition to the economic, political, and social blights faced by Native Hawaiians, from 1900 through the post-World War II industrial boom, Hawaiian family structures continued to disintegrate. McCubbin et al. (2010) noted that those of Hawaiian ancestry had lowest socioeconomic status, had fewer support mechanisms to help families deal with major life challenges, were more apt to be multiethnic as well as multiracial, and were more prone to be dysfunctional.

In terms of the education, during this era, Hawaiians were being assimilated into an American way of life (Kahumoku 2000). The creation of English standard schools in 1924 separated those who could successfully pass an English proficiency

test and enter these specialized schools from those who could not and thus had to attend public common schools. One of the intended goals, according to Hughes (1993), was to educate Hawai'i's children in American values and some who attended these institutions considered them as a means to social and economic stratification.

In addition, Hawaiian cultural and language education during this time existed in very small enclaves, and if taught at all, the contents were based on the notion that Hawaiians as a race were long gone (Kahumoku 2000). It is not until Hawaiian authors like Pukui and publishing houses like the Bishop Museum that cornerstone Hawaiian texts became available and accessible for public consumption. Even against the wishes of many natives who advocated for keeping native wisdom hidden, Pukui and her counterparts began publishing the Hawaiian dictionary and other books. They are now credited for the Hawaiian Renaissance movement of the 1970s and their foundational texts have become “must reads” for understanding Hawaiian culture and language.

Finally, hidden from rampant American assimilation, Hawaiian homes across the islands inaudibly nurtured and perpetuated ‘ōlelo Hawai‘i (Hawaiian language) and ‘ike Hawai‘i (Hawaiian knowledge) (Kahumoku 2000). Hula, traditional fishing methods, the growing of kalo, and other Hawaiian practices were passed down through generations of Hawaiian families, outside of the purview and regulation of those who controlled formal education. While Hawaiian identity during this era is reduced in general society to a few Hawaiian place names, practices, and values, it is in strength of key ‘ohana – the waihana (keepers) of Hawaiian knowledge, language, and culture – that the architects of the Hawaiian Renaissance built the foundations to a Hawaiian controlled system of education we see today.

Kahikū (1970–2017): Revitalizing Hawaiian Identity

Over the last 125 years of Western assimilation (following the overthrow of the Hawaiian monarch), Hawaiians experienced a massive loss and disconnection to their language, culture, and land. Education played a key role in the painful dismembering of the “native” within the Hawaiian. The acculturation process indoctrinated a Western mindset as the mainstream culture for which student standards of success were directed and measured. Hawaiians struggled to successfully navigate through an education system that was not responsive to their needs and fundamentally different in its valued individual driven system of the “me” over the “we.” As a result, focusing on a deficit model approach created gaping educational disparities among Native Hawaiians in academic achievement, school engagement, school retention, and graduation (Kawai‘ae‘a 2012; Kamehameha Schools 2011, 2014).

Kahikū is a new era beginning with the “Hawaiian renaissance” in the 1970s. It was period of cultural resurgence, a revitalization of the Hawaiian identity that through the last half a century has reawakened, reclaimed, and regenerated the Hawaiian maui (life force). It has been a journey of reaching back and bringing forward timeless traditional understandings in an “ancient is modern” application to

revitalize Hawaiian identity that honors and cares for the welfare and well-being of its land, people, language, and culture (Kawai'ae'a 2012).

The Hawaiian Renaissance was a broad cultural movement that regenerated pride and aloha for those things Hawaiian. It gave rise to political activism which has led to deeper and more critical questions on Native Hawaiian rights, self-determination and political control over resources, rights and education in the 1980s and into the millennial. Kahikū, represents this significant period of time where Native Hawaiians have accelerated engagement with political power, economic solvency, social capital, cultural and linguistic understanding and application, and self-determined education (Meyer 2003; Wilson 1998; Kanahale 1982).

Mo'olelo: Narratives of Transformations in Hawaiian Education

The amplification of an “ohana mindset” built upon Hawaiian values, beliefs, perspectives, and practices has led way to new innovations that reclaim and reposition Hawaiian education as a valid, effective, and critical strategy for education. Four inspirational mo'olelo (narratives) in practice illustrate the transformational journey of Hawaiian education upon a strengths-based foundation for rebuilding vibrant and abundant communities.

Mo'olelo 1: Renormalizing the Hawaiian Language: Two Official Languages, Two Pathways of Education

Language is the piko (umbilicus) of the culture. Through language we express our worldview, thoughts, and connections to our past, present, and future. The 'ōlelo Hawai'i (Hawaiian language) movement has brought Hawaiian from the brink of extinction to increasing numbers of Hawaiian speakers, showing promising signs of healthy language shift across multiple generations. Wilson and Kamanā (2001) state, “Hawai'i has the most developed movement in indigenous language-medium education in the United States.” The story is an incredible testament to the strength of 'ohana, community, and government – to reawaken, reclaim, and regenerate – its invaluable cultural resource.

In 1978, the Hawaiian language became an official language of the State of Hawai'i. The new law served as a pivotal turning point for the Hawaiian language at a time of rapidly dwindling numbers of Native speakers into near extinction. Hawaiian was no longer the common language of the home, community, commerce, or education. Although Hawaiian was taught in a few high schools and at the college level, it was not producing enough proficient speakers of Hawaiian to sustain the language into the next generation.

Serving the community as a family-based education model, the first Pūnana Leo (language nest) Hawaiian medium preschool began in 1983. The Pūnana Leo schools became the launching point of what has been called the aukahi 'ōlelo Hawai'i (Hawaiian language revitalization movement). Kawai'ae'a et al. (2007) have explained that at the beginning of the movement there were fewer than

50 speakers of minor age children who spoke Hawaiian and an estimated 3,500 native kupuna speakers. The Hawaiian language movement grew out of a desire to bring Hawaiian back to the 'ohana – by focusing on the keiki (children) as the new generation of Hawaiian speakers. Through a 'ohana mindset, the desire of the 'ohana to bring the 'ōlelo (language) back into the 'ohana, mothers became the teachers and administrators and the families began to reestablish the 'ōlelo into the home.

In 1986, nearly one hundred years later, the 1896 law banning instruction in schools through Hawaiian was repealed. Public demand sent a strong message to reinstate Hawaiian medium education into public education. In 1987, the Hawai'i Department of Education (DOE) launched the Papahana Kaiapuni Hawai'i (Hawaiian Language Immersion Program) as a pilot program beginning with the kindergarten-first grade on O'ahu and Hawai'i islands (Kawai'ae'a mā 2018).

Hawai'i is in a unique position as the only state government in the USA to have two education systems – the Department of Education and the University of Hawai'i system – housed within a single state structure. The DOE administers lower education from kindergarten through high school (K-12) grades. The University of Hawai'i maintains the public higher education system through campuses statewide. The combination of lower and higher education levels creates a P-20 pipeline for options to learn “about, of and through” 'ōlelo Hawai'i. In 2015, Hawaiian language data reported 16,365 students of 'ōlelo Hawai'i registered in either 'ōlelo Hawai'i coursework – the learning “of” Hawaiian – and Hawaiian medium-immersion students – the learning “through” Hawaiian (SR 97 Working Group 2016).

In addition, public charter schools were created through state law as a venue for community control of education through independent governing boards under the State Public Charter School Commission. Both Hawaiian medium-immersion DOE and public charter schools are available as a viable option for students to learn “through” Hawaiian. There are currently 13 Pūnana Leo preschools and 24 Hawaiian medium-immersion DOE and public charter schools.

The Hawai'i State legislature established Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language at UH Hilo in 1997 through Act 315. The college functions included laboratory schools, a language support center (Hale Kuamo'o), Hawaiian medium teacher education, and Indigenous language outreach. The expansion of Hawaiian medium education into the tertiary levels provided a continued pathway for students to pursue degrees – bachelor to a doctoral – primarily through Hawaiian with support functions for Hawaiian medium-immersion P-12 schools.

It is important to note the timing of the Hawaiian revitalization movement occurred during a critical time in the decline of the Hawaiian language. The call to action galvanized families and communities creating new laws and policies to protect and support the Hawaiian language.

Beginning as a family-based community movement, Hawaiian medium-immersion education has expanded across both public and private education P-20. It is a viable option – a language renormalization platform – supported through law and education as two official languages, two pathways of education from preschool through doctoral degree programs.

Mo'olelo 2: Reestablishing Hawaiian Education through Hawaiian-Focused Charter Schools

Established through public law Act 272 in 1994 (Hawai'i State Legislature 2016), the State of Hawai'i created the mechanisms that would, in 1999 through Act 67, allow for the establishment of twelve Hawaiian culture-based charter schools. These schools like Kanu i ka Pono in Anahola, Kaua'i, Ke Kula 'o Samuel Mānaiakalani Kamakau in Ko'olaupoko, O'ahu, Kua o ka Lā in Puna, Hawai'i, and Kanu o ka 'Āina in Waimea, Hawai'i, were founded in communities across the archipelago with high concentrations of Native Hawaiians. They were also founded on principles of culture-based education. Kana'iaupuni and Kawai'ae'a (2008) describe culture-based education as,

The grounding of instruction and student learning in the values, norms, knowledge, beliefs, practices, experiences, places, and language that are the foundation of a culture, in this case Hawaiian indigenous culture. Culture-based education may include teaching the traditions and practices of a particular culture, but it is not restricted to these skills and knowledge. More important, culture-based education refers to teaching and learning that are grounded in a cultural worldview, from whose lens are taught the skills, knowledge, content, and values that students need in our modern, global society. (p. 71)

Each K-12 school was designed to resituate Hawaiian pedagogical methodology within the unique environmental and cultural landscape in which it resides. For example, in 2001, Ke Kula 'o Samuel Mānaiakalani Kamakau, a Hawaiian language immersion school, entered into partnership with volunteer community members who were working to restore a 700 year old, 88 acre fishpond. Together, they designed and implemented curriculum and instructional strategies that empowered students to access 'ike kūpuna (ancestral knowledge), 'ike 'āina (knowledge of place and land), and contemporary knowledge systems to benefit the overall productivity of the fishpond, its surrounding geographic community, and its community of learners. Those approximate 30 students of Ke Kula 'o Samuel Mānaiakalani Kamakau were the first recognized contemporary learners to earn course credits in both science and social studies through 'āina-based education at He'eia fishpond (Paepae o He'eia 2016).

The early success of this integrated 'āina and culture-based model has had a noticeable impact on the proliferation of K-12 schools and their 'āina-based studies through fishpond restoration and management (Kamehameha Schools 2016). Today, more than 12,000 learners participate annually in educational experiences at He'eia fishpond alone (Paepae o He'eia 2016). It is estimated that another 20,000 learners engage in science, math, language, and social studies content entirely through culture-based fishpond experiences at more than 25 fishponds which have been reclaimed by volunteer community and 'ohana groups over the past 5–7 years. Like the fishpond restoration movement and the educational environments they have created, the inextricable connection between culture-based education and community 'āina-based resource management has generated learning opportunities in other traditional Hawaiian disciplines including voyaging and way-finding, hula and textile arts, and agriculture and ahupua'a-based management.

The Hawaiian-focused charter schools are part of an alliance called, Nā Lei Na‘auao. They constitute 17 of the 37 start-up charter schools serving 4,200 students statewide. The Native Hawaiian enrollment is over 91% the highest in the state. Hawaiian-focused charter schools provide a critical base for student success and engagement as Hawaiian culture-based models that feature, interdisciplinary and interactive education, hands-on activities, project- and place-based learning, and multiage groupings. Curriculum, instruction, and assessment are culturally grounded through Hawaiian strength-based approaches that are also community-based and culturally sensitive to student and family needs (Kanu o ka ‘Aina Learning ‘Ohana 2017). In fact, students of culture-based charter schools regard their kumu (teachers) as extended ‘ohana, and many of them frequently refer to school staff and faculty as Uncle and Auntie instead of Mr. or Ms. This formal reference to extended ‘ohana reinforces the kuleana (responsibility and privilege) between kumu, keiki (child), and makua (immediate parents) to nurture the well-being and potential of the keiki. The ‘ohana mindset continues to pervade Hawaiian-focused charter school curriculum, design, instruction, assessment, and operations. In addition to serving as proof points to spawn ‘āina-based learning in both rural and urban settings, Hawaiian culture-based charter schools serve as critical accelerators to reinvigorate comprehensive, whole person learning that is uniquely Hawai‘i.

Mo‘olelo 3: Reestablishing Hawaiian Education through Connection with Land, ‘Āina

At the core of ‘āina- and culture-based learning, as previously mentioned, is the *kalo*, Hawai‘i’s staple crop. As the ancestors planted *kalo*, they knew that from that one plant would emerge a bounty of new originations of *kalo* for future generations of people. Children learned that each generation of *kalo* was named and honored for its perpetual affect on the sustenance and survival of humanity. Through these teachings, a child’s education begins as they learn about the interconnectivity between one generation and the next and their specific responsibility to the past as well as the future. Adults also learn that, *maika‘i ke kalo i ka ‘ohā*, that our worth as mentors rides on the ultimate grounding and knowledge of our children.

Within the ‘ohana, positive relationships were at the core. To secure this form of positivity, individual roles and responsibilities were selected in accordance with individual strengths and abilities to fulfill the necessities of the entire ‘ohana. Thus, the betterment of the collective was the priority above individual need and desire. From this perspective, the ‘ohana maintained traditions and practices that galvanized the community and perpetuated the ability of the ‘ohana to function as a unit. Some of the major precontact practices of the ‘ohana Hawai‘i were fishing and farming. These practices were founded upon the physical, emotional, and spiritual connection of the ancestors to the ‘āina. Over the last 100 years, they have been a foremost catalyst by which ‘ohana have continued this relationship with our land and sea and have held the remnants of our culture together. Within our recent educational history, these practices have been the platform by which many of our cultural curricula have been built.

As a direct result of these curricula, Native Hawaiians have progressed through the last 30 years learning and teaching more about the land and sea. Many of our flora and fauna have been restored and revived through educational research, development, and praxis. This focus on restoration has led to the reconstruction of traditional farming sites and the religious structures that coincide with these practices. The aforementioned kalo has been reestablished as a staple food within Hawaiian homes through the vast cultivation within these rebuilt traditional farming sites, or lo'i kalo. The most important outcome, however, of this reestablishment of 'āina-based education has been the reconnection of the next generation to a different expectation of education. New definitions of success are being adopted that are based on a more indigenous belief.

As lo'i kalo are established, new considerations also arise which affect the relationships between land and water. On the island of Maui, kalo farmers are battling sugar planters in hopes of establishing equitable water rights that no longer allow the re-directing of stream water from one area to another for big business. On the island of Hawai'i, activists battle for the establishment of a moratorium on the construction of telescopes on Mauna Kea without fully understanding its impact on the island's water table. As kanaka Hawai'i (Native Hawaiians) have continued the pursuit of a greater connection to land, so has the awareness increased about the interconnectedness of land, water, and kanaka.

Like the water that flows from Hawai'i's streams into the lo'i kalo, cultural connectedness and revitalization efforts have also reached the ocean and the propagation of fish. Many of Hawai'i's Hawaiian language and culturally focused schools have constructed curriculum that centers learning on our traditional fish propagation ponds, or loko i'a. Through the restoration of the fish ponds, kanaka Hawai'i learn about the innovation of the ancestors and the inherent effects of land management on the ocean. With this movement to restore native fish ponds, kanaka Hawai'i have been entrenched in the complex systems of traditional cultivation and the intrinsic political struggle that ensues to ensure the survival of traditional structures in a contemporary legal system.

At its core, Hawaiian education has spent a lot of time and space relearning the historical importance of our connection to 'āina. Students have learned from the 1970s how the 'āina has been mistreated while under foreign control. From the bombing of Kaho'olawe to the militarization of Makua valley, contemporary Hawaiian education has been charged with investigating native pathways to educate communities about land restoration and control. These pathways, ultimately, stem from the perspective of collectivity of 'ohana Hawai'i and our native desire to care for everyone and everything.

Mo'olelo 4: Reexamining Education and Policy: Advocacy for Improvement Through HĀ (Breath)

Courage is the backbone of indigenous struggle. In recent history, native courage has led Hawai'i to some substantial achievements. Similar to the philosophy held within *Te Aho Matua*, a guiding framework for Maori language schools in Aotearoa, or the *Kumu Honua Mauli Ola* philosophy in Hawai'i, Hawaiian educators coalesced under the ideology that collective empowerment was the superlative avenue by which to achieve the most for our future generations (Horomia 2008; Ka Haka 'Ula O Ke'elikōlani and 'Aha Pūnana Leo 2009). One of the substantial achievements of this reformative shift in collective philosophy was the creation of the Office of Hawaiian Education (OHE). This office was a response to the rallying cry that resounded from our communities to move towards native influence and ultimate control of our educational pathways.

The journey to this new office was an arduous one that started many years ago. However, the growth in recent years was an accumulation of policy changes that were initiated through collective activism. The primary catalyst that resulted in the ultimate inability of Hawai'i's state educational system to disregard Hawaiian educators was accountability. The Hawai'i Department of Education (DOE) toiled through discussions with the Hawaiian language community about the State's responsibility to native language revitalization efforts in a state with two official languages. These discussions basically spelled out for the DOE the fundamental issues of equity for both languages along with potential legal implications. From these discussions, the State DOE and Board of Education (BOE) also realized the significant desire of Hawaiian language educators to properly assess language programs with rigor.

This mo'olelo (narrative) is a description of how collectivity brought our communities together. At this point, however, our sense of 'ohana started to grow past our native communities and began to encompass members of the State's system. These discussions built relationships of truth and honor. Inevitably, these relationships flooded out into other arenas and aspects of Hawai'i's system of education. The BOE established a committee to redraft the verbiage of the policies pertaining to Hawaiian education. The redrafts centered on common values and beliefs about education and, ultimately, provided a more secure foothold for our native efforts to thrive.

Concurrent to the policy redrafts, another movement formed within the Hawaiian educational community. Educators began to communicate and collaborate in ways that were never recounted before. During these summits, facilitated discussions unearthed the overwhelming yearning of our communities to normalize native language and knowledge. The native educators unified around the concept that natives in Hawai'i deserve something different for our children that better reflect us.

Upon the solidification of these unified community strategic goals, the BOE responded by collecting influential native and nonnative educators together to design a new philosophy that would permeate the entire system. After a year of effort, this

committee developed proficiency outcomes that affect all layers of system, from administration to students. These outcomes were adopted through BOE policy E-3 and called Nā Hopena A'o, or HĀ (Hawai'i Department of Education 2015).

HĀ: Culture-Based Learning

HĀ symbolizes the collective efforts of Hawai'i's native education community along with members of the State DOE to construct an educational experience for Hawai'i's youngsters based on our collective value of aloha. The characteristics HĀ honor timeless tradition relevant in contemporary contexts. The HĀ or BREATH components serve as underpinnings to 'āina- and culture-based learning that is facilitated by Hawaiian-focused charter schools, Hawaiian language immersion schools, as well as a wide array of other public and private institutions from preschool through tertiary. HĀ's six outcomes are:

- A Strengthened Sense of *Belonging*: I stand firm in my space with a strong foundation of relationships. A sense of *Belonging* is demonstrated through an understanding of lineage and place and a connection to past, present, and future. I am able to interact respectfully for the betterment of self and others.
- A Strengthened Sense of *Responsibility*: I willingly carry my responsibility for self, family, community, and the larger society. A sense of *Responsibility* is demonstrated by a commitment and concern for others. I am mindful of the values, needs, and welfare of others.
- A Strengthened Sense of *Excellence*: I believe I can succeed in school and life and am inspired to care about the quality of my work. A sense of *Excellence* is demonstrated by a love of learning and the pursuit of skills, knowledge, and behaviors to reach my potential. I am able to take intellectual risks and strive beyond what is expected.
- A Strengthened Sense of *Aloha*: I show care and respect for families, communities and myself. A sense of *Aloha* is demonstrated through empathy and appreciation for the symbiotic relationship between all. I am able to build trust and lead for the good of the whole.
- A Strengthened Sense of *Total Well-Being*: I learn about and practice a healthy lifestyle. A sense of *Total Well-being* is demonstrated by making choices that improve the mind, body, heart, and spirit. I am able to meet the demands of school and life while contributing to the well-being of family, 'āina, community, and world
- A Strengthened Sense of *Hawai'i*: I am enriched by the uniqueness of this prized place. A sense of *Hawai'i* is demonstrated through an appreciation for its rich history, diversity, and indigenous language and culture. I am able to navigate effectively across cultures and communities and be a steward of the homeland.

This historical summary not only tells of a movement to build stronger and more genuine relationships with each other, native to native, it also describes the powerful nature of native unity and courage. The courage to advocate for educational

betterment has inspired the entire State system to examine the direction of education for future generations and rally around building a system that reflects our environment. Likewise, this unifying movement has encouraged native educators to determine the fundamental characteristics of Hawaiian education as well as decipher the aspects of Hawai'i that make these islands unique. Examination of key elements of our recent history allows us to properly construct our pathway into the future.

A Precursor to Keaomālamalama: Gathering Community Through Native Hawaiian Education Summits

In 1981, the United States Senate instructed the Office of Education (predecessor of the United States Department of Education) to submit a comprehensive report on native Hawaiians in education. This seminal report, *Native Hawaiian Educational Assessment Project* (July, 1983), funded by the Kamehameha Schools/Bernice Pauhi Bishop Estate and submitted to Congress, found that Native Hawaiian students scored below other ethnic groups in almost every educational category and faced substantial challenges both in and outside of school that impeded their ability to do well academically (Kamehameha Schools/Bernice Pauhi Bishop Estate 1983). The report provided a compelling rationale for the federal government to provide financial resources to address these academic disparities. Then Kamehameha Schools/Bishop Estate Trustee Myron B. Thompson, after meeting with other native Hawaiians, considered a second intent of the report – to solidify a trust relationship between the federal government and the Hawaiian people, much like that established for American Indians.

In 1988, the US Congress passed the Native Hawaiian Education Act (NHEA) which focused on improving Hawaiian educational achievements in five distinct areas: preschool, elementary (through curriculum development), special education, higher education, and gifted and talented. Subsequent legislation continued to recognize a trust obligation between the United States government and native Hawaiians. The Native Hawaiian Health Care Act of 1988 (reauthorized in 1992), the Department of Housing and Urban Development Reform Act of 1989, and the Native American Languages Act of 1990 are just a few of US Congressional legislation aimed at improving the welfare of native Hawaiians.

During this era, Hawai'i's Congressional delegation and educational community realized the need to convene and discuss those critical educational challenges facing Native Hawaiians and develop solutions to them. Since the early 1990s, six Native Hawaiian Educational Summits have provided educators and others from the community a venue to discuss and generate solutions to the most pressing of educational programs. The summits also allowed for presentations that vaulted Hawaiian pedagogy and theory, the primacy of 'ohana in the educational process, and Hawaiian epistemology.

In April of 1993, the 2-day Native Hawaiian Education Summit (1993 Summit) convened, bringing together over 200 Native Hawaiian educators, administrators, parents, students, and community members. This opportunity opened access to data about the progress achieved under the Native Hawaiian Education Act during its

first 5 years as well as updates on the 10 years following the Native Hawaiian Educational Assessment Project. Sadly, while some progress had been made in certain areas such as more Hawaiian entering higher education, in general, Native Hawaiians continued to lag behind their counterparts.

Among the priority recommendations issued forth from this first summit's report it recommended the establishment of a "... Native Hawaiian Education Board to ensure quality, accountability, coordination and self-determination in all educational efforts for Native Hawaiians" (p. 10). In contrast to the 1983 report, the recommendations from the 1993 Summit focused on the strengths and assets found within the Hawaiian community. In the report's introduction, it states (Native Hawaiian Educational Summit Planning Committee 1993; Native Hawaiian Education Council 2016):

The Native Hawaiian Education Summit is a critical step in the process of self-determination. ... We must, as a native people, strive in the continuing pursuit of education and cultural and spiritual enlightenment—'Imi Na 'auao. ... [it] rekindles the light to guide the steps of our native people. We will continue to reconnect and recommit to the richness and dignity of our heritage, and with this inner strength, we will plan for the education of our people. With the ancestors guiding and anchoring our footsteps, the hope and vision of Hawaiian education is clear and limitless. (p. 6)

The 1993 Summit produced three significant guiding principles (in the order of priority):

1. The 'Ohana and Native Hawaiian Communities shall determine, shape, and guide the education of our people.
2. We shall establish an educational system which embraces, nurtures and practices our traditional foundation as embodied in our language, culture, values, and spirituality.
3. We shall establish an educational system which empowers Native Hawaiian people to be the contributors, active participants and leaders in our local and global communities.

In response to the recommendations which emerged from the 1993 Summit, Congress amended the Native Hawaiian Education Act in 1994 with the following provisions: extend its authorization through the year 1999; provide for the creation of community-based education learning centers within rural Hawaiian communities; and expand Native Hawaiian curriculum development, teacher training, and recruitment. It also authorized the establishment of the Native Hawaiian Education Council (NHEC) and Island Councils which had responsibility for collecting information on programs for Native Hawaiians in island communities across the State; improving such services; outlining a strategic plan to dispense federal funding; and preparing Native Hawaiian education status reports for Congress. Island Councils representing seven island communities were created as a working section of NHEC.

The 1997 2-day Native Hawaiian Education Summit included many of the participants from the previous event as well as new individuals who represented

other parts of the broader Native Hawaiian community. At its opening ceremony, the Chairman of the Hawai‘i State Senate Committee on Higher Education announced that the Hawai‘i Legislature had approved the establishment of and funding for Ka Haka ‘Ula o Ke‘elikōlani, College of Hawaiian Language at the University of Hawai‘i-Hilo. As the first indigenous language college in the USA, this landmark announcement galvanized the participants’ resolve to build upon the strengths-based, self-determination priorities of the previous Summit. The 1997 Summit report voiced the belief that instead of operating from a Western educational mindset that disconnects family – the first educators in a child’s life – from what happens in the classroom, the education Hawaiians receive should be grounded in the *‘āina* (land base) and *‘ohana* (family). The report strongly suggested the inclusion of everyone in a child’s education because of their unique talents and strengths. When approached in this manner, a student would apply what was learned in school and at home to fulfill her/his *kuleana* (responsibility) to family and community. The report emphasized positive, appropriate Hawaiian values and characterizations (as opposed to negative characteristics or stereotypes), the important role of the *‘ohana*, acceptance of family-based holistic approaches, and community- and place-based learning.

The Creation of Keaomālamalama

In 2013, sparked by the expanding Hawaiian Education movement, a planning committee with members representing major players in education (e.g., Kamehameha Schools, Office of Hawaiian Affairs, Native Hawaiian Education Council, State of Hawai‘i Department of Education Hawaiian Studies and Language Programs, ‘Aha Kauleo, ‘Aha Punana Leo, Halau Ku Mana) convened to create the 2013 Native Hawaiian Education Summit. This Summit provided participants an opportunity to understand Federal and State policies affecting Native education as well as devoted space and time for groups to engage in project work. For instance, the Hawaiian Language Immersion Program (HLIP) developed their Strategic Plan, a Board of Education (BOE) member led a feedback and discussion session on the revised 2104 (Hawaiian language) and 2105 (Hawaiian studies) policies, and Hawaiian focused Charter Schools continued work on their indicator model. This section articulates the important events leading to the development of Keaomālamalama – a group dedicated to improve Hawaiian education through a strong grounding in Hawaiian ways of knowing, believing, and being.

Following the 2013 Summit, the project work materialized with the approval and implementation of the HLIP Strategic Plan, adoption of the revised BOE 2104 and 2105 policies, establishment of the Office of Hawaiian Education (OHE) under the Superintendent of the State of Hawai‘i’s Department of Education (HiDOE), and a DOE contract with the University of Hawai‘i – Mānoa (UHM), College of Education (COE) to develop a Native Hawaiian assessment in language arts for grades 3 and 4. These landmark events contributed to advancing Hawaiian education,

particularly in terms of native control over native education. Moreover, educational organizations and systems serving Native Hawaiians worked more collaboratively toward advancing culture-based and language immersion approaches.

Prior to the 2014 Summit, organizers from the previous year established several key Summit Outcomes: (1) celebrate the accomplishments of the past as foundational to current successes, (2) establish as a collective educational community the vision and goals for the next decade of work, and (3) ensure that community leaders were made aware of and had opportunity to respond to this vision and the accompanying goals. The goal was to gather educational leaders and critical community partners – kūpuna, mākuā, haumāna (students), kumu, and others – to create strategic goals for Hawaiian education that would be executed in 10 years. At the end of the 3 days, the participants of the 2014 Summit collectively agreed to the following vision, mission, and goals.

Vision Statement

'O Hawai'i ke kahua o ka ho'ona'auao. Hawai'i is the foundation of learning.

Mission Statement

Inā makahiki he 10 e hiki mai ana e 'ike 'ia ai nā hanauna i mana i ka 'ōlelo a me ka nohona Hawai'i no ka ho'omau 'ana i ke ola pono o ka mauli Hawai'i.

In 10 years, kānaka will thrive through the foundation of Hawaiian language, values, practices and wisdom of our kūpuna and new 'ike to sustain abundant communities.

Goal 1: 'Ōlelo Hawai'i – In the next 10 years, our learning systems will:

Advance 'Ōlelo Hawai'i Expectations.

Develop and implement a clear set of expectations for 'ōlelo Hawai'i that permeates all levels of education.

Actualize a Hawaiian Speaking Workforce.

Increase a prepared 'ōlelo Hawai'i workforce to ensure community and 'ohana access and support.

Amplify Access and Support.

Increase 'ōlelo Hawai'i context & programming to support the kaiāulu.

Achieve Normalization.

Pursue normalization of 'ōlelo Hawai'i.

Goal 2: 'Ike Hawai'i – In the next 10 years, our learning systems will: **Actualize 'Ike Hawai'i**

Increase use of knowledge from traditional and diverse sources.

Amplify Leo Hawai'i

Increase 'ohana and kaiāulu learning and participation.

Advance Hana Hawai'i

Increase resources to support practice and leadership.

Given the success of the 2014 Summit and participants' desire to remain connected to the Summit work and outcomes, the planning committee conducted a retreat to discuss its role and responsibilities to not only continue the Summits but also to systemically advance Hawaiian education. Held in Punalu'u, O'ahu in

Fig. 4 Keaomālamalama
Logo



December 2014, members at this retreat explored answers to three essential questions: Who are we? Why are we doing this work? and What are our responsibilities? Retreat organizers realized that an opportunity existed to transition the group from an event planning committee to something more systemic and powerful. The setting and the activities were intentional; the 2-day discussion produced an emerging organizational construct that included a group identity, name, logo, purpose rationale, responsibilities, and organizational construct as well as joint commitments by all to establishing this new entity.

The process of naming in the Hawaiian culture – naming of a child, a group, an effort, and the like – involves several dimensions, processes, and understandings. For example, the process of naming this new entity was vital to its future validity and as such, had to be grounded in traditional processes.

Attendees took inspiration from their own education, life experiences, the surrounding place of Punalu‘u, cultural framing, *nā piko ‘ekolu* (value the past, act in the present, for the future), dual concepts of *ao* (light) and *pō* (darkness), and the future impact of the work together. The result was the name Keaomālamalama. In its logo are beliefs and understandings about the entity’s purpose (Fig. 4). Behind the logo’s design are concepts like the center ban represents the idea of *mo‘o* worthiness – that in the stories are embedded the guides to effective, *pono* work; and *nā piko ‘ekolu* – the three points of connection – represent past, present, and future generations impacted by this entity’s work. The color green invokes thoughts of lush life, growth, renewal, and new beginnings while the added triangles at the top of the logo represent both *mauna* (mountains) and rays of light or *kukuna* of the various work that will be tackled.

As a working *hui* (group), members of Keaomālamalama have agreed to individually and as a collective: respond to the *kāhea* (call) of the work; commit to fostering and maintaining a strong foundation of trust; lead as servant leaders in service to the advancement of Hawaiian education; believe in the collective ability and power to have systemic impact; and dream, working toward and seeking new avenues to develop abundant, healthy people, and communities. Participants articulated that answering a “call” to the work and persisting through its realization will advance Keaomālamalama’s vision and mission and, in the process, revolutionize education for Native Hawaiians. Together, we can generate collective impact that will sustain our young for years to come. Strategically, Keaomālamalama is set to: affect systems change via the Hawaiian Education movement; convene and collaborate (vs. implement) toward the realization of the 10- year strategic direction; define, drive, and be responsive to larger, system-wide landscapes educational, political, economic, and international; create spaces for families and communities to

voice their *mo'olelo*; and support (vs. replace) other Hawaiian and educational organizations push to improve education for Hawai'i's young, especially in the case of native Hawaiians.

Operationally, the hui meets face to face at least once a quarter to organize, shepherd, and manage work, priorities, and upcoming events as well as focuses on identifying and reporting progress on key milestones and markers for the years leading up to the fruition of the 10-year vision. Members acknowledge that at its core, they must operate from a place of *pilina* (relationship) that is founded on trust and respect. To operate well, business is to be conducted in safe spaces that enhance and promote the synergy between all. There is common belief that all have strengths and critical connections that extended the ability of Keaomālamalama to advance Hawaiian education.

Directly after this retreat, work commenced to produce the 2015 Summit. Traditional wise sayings – *A'ohē 'ulu e loa'a i ka pōkole o ka lou* (There is no success without preparation) and *Huli ka lima i lalo* (Add your hands to the growth of the māla) – framed this event and over 2 days, more than 300 participants engaged in facilitated conversations and interactive agreements to discuss their individual and/or organizational progress toward achieving the 'ōlelo and 'ike Hawai'i goals established in the 2014 Summit. They heard from four panels that contextualized the contemporary space within which Native Hawaiian education exists. The purpose of this Summit to determine as a collective a set of native-grounded cognitive/academic and noncognitive success indicators to be used by school systems to determine student growth. The collective ratified adoption of Nā Hopena A'o's six outcomes that were produced earlier that year.

Keaomalalamalama's convening work continued by hosting the 2017 Summit in which the theme of *E lauhoē mai i ka wa'a; i ke kā, i ka hoe; i ka hoe, I ke kā; a pae aku i ka 'āina* (Everybody paddle the canoe together; bail and paddle, paddle and bail, until the land is reached) framed the continuing work of families and communities to advocate for and progress toward abundant and thriving communities.

Keaomālamalama is coming into its own as an entity whose mission is to advance Hawaiian education via its vision: *'O Hawai'i ke kahua o ka ho'ona'auao*. Hawai'i is the foundation of learning. The hui has the inevitable work of moving educational systems toward achieving this vision in the next eight-plus years without actual authority or substantive power and control to do so. It relies on native ways of operating that in turn becomes a beacon for other native Hawaiian organizations and individuals to not only follow suit but join in the forward momentum. There is much work to be done. But the strength of this entity is its ability to stay the course by trusting, joining hands with others, and keeping steadfast.

Kaulolo – Re-Empower the Hawaiian Being: Conclusion and Future Directions

Kaulolo – the graduating season – metaphorically describes the shine of the mid-day sun, which left no shadow on the graduate. The year 2017 represents this mid-day sun in the juxtaposition of the history of Hawaiian society and education and the voice of Hawaiian families and communities. Since the arrival of Cook in 1778, the metaphorical rise of American influences and impacts on Hawai‘i and Hawaiians, map to an inverse decline in Hawaiian families and communities’ political, societal, economic, cultural, educational, and familial power, voice, and overall well-being. In the kaulolo year of 2017, Hawaiian families and communities (i.e., graduates) have no shadow to impede realization of the Native Hawaiian education vision and mission in the next decade, despite the brewing storm of international, national, and state conflicts and threats to Hawaiian families and communities’ beliefs and practices.

Indigenous Empowerment Theory (IET) has provided an indigenous framework for examining the historic transformations experienced by a native people. No longer is there need to rely on deficit theories that continue to label, disempower, and dominate indigenous ways of knowing and believing. This framework utilizes six catalysts combined with four eras to analyze the impact of public policies on native peoples over a large span of time (Fig. 5). For instance, it has helped the authors of this chapter to discover the influence of a century of United States’ nationalism on Hawai‘i and Native Hawaiians.

The authors of this chapter acknowledge that just as the confluence of these catalysts and eras led to where Hawaiians are situated today, they hope that the upward swing of power will produce a future where native Hawaiians control not only the education of their young but also improve the well-being of all. Merriam-Webster’s Dictionary (2016) defines the phrase *perfect storm* as: “a critical or disastrous situation created by a powerful concurrence of factors.” While 2017 may be viewed as a kaulolo (noon) era in the continuing transformation of Hawaiian society and education, it is a pivotal and punctuated perfect storm for Native Hawaiians. At the confluence of growing awareness for the power of Hawaiians in their homeland, the authors of this chapter, also recognize the growing urgency to take control of the catalytic arenas – politics, society, economy, and education – by growing the importance of native culture, practices, language, and the like. It is through the mounting critical mass of amplified and shared voice which enables Hawaiians to have increased influence and power.

As recent history indicates, this strengthened voice and power appeared when Hawai‘i’s BOE passed policy E-3, Nā Hopena A‘o (HĀ) in 2015. This public policy provides a step toward ensuring that public education in Hawai‘i will be based on a set of Hawaiian values and outcomes. In addition, the creation of the Office of Hawaiian Education (OHE) in the Department of Education’s Superintendent’s office ensures that a Hawaiian voice is at the decision-making table.

As far as cultural and linguistic vibrancy, Hawaiian-focused public charter and Hawaiian immersion schools along with Hawai‘i’s tertiary education systems are growing the number of learners and their families who ‘ōlelo Hawai‘i (speak

Indigenous Empowerment Theory in the Hawaiian Context				
	Powered Pō (Pre 1778) Robust Hawaiian Society	Dis-empowered Wana'ao (1778-1896) Rising Colonialism Kahikole (1896-1970) Rampant Assimilation	Regenerated Power Kahiku (1970-2016) Revitalizing Hawaiian Identity	Empowered Kaulolo (Post 2016) Re-empowering Hawaiian Being
Political	<ul style="list-style-type: none"> Gods, Chiefs, Experts, People 	<ul style="list-style-type: none"> Foreign arrivals Breaking of Kapu System Monarchical to Western rule (U.S. Territory then State) Law abolishing use of Hawaiian language Traditional laws to codified system of Western laws 	<ul style="list-style-type: none"> Increasing recognition by U.S. & U.N. of indigenous rights, trust responsibility to Hawaiians (reauthorization of Hawaiian Education Act) Two official languages: Hawaiian & English Creation of Office of Hawaiian Affairs, Office of Hawaiian Education, Native Hawaiian Education Council Instillation of Native Hawaiian Education Summits Policies 2104, 2105, E-3 Hawaiian Renaissance Hawaiian activism movements Resurfacing of Hawaiian traditional practices, knowledge, others Health issues raise alarms Increasing native voice, power, and control over land-language-cultural knowledge-others Traditional sustainability models appear/applied Mālama Honua Worldwide Voyage Native speaker & practitioners rise Native language/knowledge/practices/understandings by native authors Increasing Native Identity 	<ul style="list-style-type: none"> Control over land, government, education, health care, etc.
Societal	<ul style="list-style-type: none"> Balanced, Healthy, Vibrant 	<ul style="list-style-type: none"> Disease & decimation of native population No land ownership to private ownership (displacement of natives) & land reserved for Hawaiians Large Asian immigration, increase part-Hawaiian pop. Vibrant/healthy native pop. to increased poverty, health issues Fight over land-language-cultural knowledge-other rights 	<ul style="list-style-type: none"> Increasing native voice, power, and control over land-language-cultural knowledge-others Traditional sustainability models appear/applied Mālama Honua Worldwide Voyage Native speaker & practitioners rise Native language/knowledge/practices/understandings by native authors Increasing Native Identity 	<ul style="list-style-type: none"> Recognition of Hawaiian authority, identity, rights
Cultural	<ul style="list-style-type: none"> Culturally, linguistically Intact 	<ul style="list-style-type: none"> Large native speaking/ practicing pop. to almost none Native language/knowledge/practices/understandings written in newspapers & key families, becomes source for revitalization 	<ul style="list-style-type: none"> Native speaker & practitioners rise Native language/knowledge/practices/understandings by native authors Increasing Native Identity 	<ul style="list-style-type: none"> Vibrant, native language, practices, ways of being in every community
Economic	<ul style="list-style-type: none"> Sustainable Subsistence 	<ul style="list-style-type: none"> Sustainable subsistence to Whaling-Agriculture –Tourism-Capitalism Increased economic disparities, homelessness, transiency, fight over economic issues 	<ul style="list-style-type: none"> Tourism-Capitalism Economic disparities, homelessness, transiency, fight over economic issues increase native voice 	<ul style="list-style-type: none"> Increased use of Sustainable Self-Sufficiency
Familial	<ul style="list-style-type: none"> Knowledge base passed generationally 	<ul style="list-style-type: none"> Fewer families speak/operate from Hawaiian; few become keepers of Hawaiian knowledge/language Breakdown of family system 	<ul style="list-style-type: none"> Increasing number of families speak/operate from Hawaiian 	<ul style="list-style-type: none"> Strengthened native families & communities
Educational	<ul style="list-style-type: none"> Vigorous Family & Apprentice based 	<ul style="list-style-type: none"> Christian-church schooling to English-Western Formal/ Compulsory (School-house/textbook) Evidence of growing academic gap between Hawaiian children and others 	<ul style="list-style-type: none"> Hawaiian-focused charter & Hawaiian language immersion school appear Native teacher education programs Push for Hawaiian Culture Based Education (HCBE) 	<ul style="list-style-type: none"> Policies 2104, 2105, & E-3 to change public education HCBE throughout all P-20 Native K-12 system

Fig. 5 Indigenous Empowerment Theory diagram

Hawaiian), actively operate from a Hawaiian way of being, and advocate for more funding and resources to expand culturally relevant, culture-based education. In turn, more work in the future on ways to recognize and affirm Hawaiian authority, identity, and rights will hopefully lead to increased vibrancy in Hawaiian communities. If Hōkūle‘a’s Mālama Honua worldwide voyage is an indication of a more robust Hawaiian identity, then all avenues that improve the sustainability of not only these islands but the entire planet will bring about self-sufficiency and well-being for its inhabitants.

In the next decade, Keaomālamalama seeks to fulfill its vision for Hawai‘i – ‘O Hawai‘i ke kahua o ka ho‘ona‘auao (Hawai‘i is the foundation for our learning) – by continuing to affect systems – political, societal, cultural, economic, and educational – transformation through the advancement of Hawaiian Education.

Keaomālamalama will coordinate, convene, and collaborate with others so that its 10-year mission – kanaka will thrive through the foundation of Hawaiian language, values, practices, and kupuna (elder) wisdom and new ‘ike (knowledge) to sustain abundant communities – will be realized. Through the fulfillment of its two goals – ‘Ōlelo Hawai‘i and ‘Ike Hawai‘i – there is hope that Native Hawaiians will once again stand proudly and securely, empowered to control the next two centuries of transformation.

Over the last two generations, education has served as the vehicle to heal the cultural and linguistic trauma grounded through an ‘ohana mindset to reconnect the ancestral voices, traditions, practices, and beliefs as the foundation from which innovation and transformation continue to flourish. Kawai‘ae‘a (2012) explains that Hawaiian education has served to, “shift educational paradigms and redirect the historic deficit model to a strengths-based approach— academically, social-culturally, emotionally, physically, and spiritually” (pp. 106–107). The work ahead is best described by Kana‘iaupuni and Kawai‘ae‘a (2008) as a, “journey of rediscovery to reclaim an indigenous sense of well-being through the language, culture, values, and traditions; a groundswell that directs improved educational outcomes and school success for Native Hawaiians” (p. 68).

Moving into kaulolo, we envision a ‘ohana to ‘ohana educational system that begins with strong ‘ohana in the home and community and spans across the formal education system through college, into the workforce and back into the community. Towards kaulolo, we envision community and ‘ohana working together as a cohesive collective towards strengthening vibrant and resilient communities for future generations. While more Hawaiian families have risen out of poverty and homelessness, there are still many who are on or near the poverty line. The authors of the chapter realize that much more must be done to advance Hawaiian education and the wellbeing of its people. *Ua ao Hawai‘i ke ‘ōlino nei mālamalama*, Hawai‘i is enlightened, for the brightness of day is here.

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