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**NATIVE HAWAIIAN WELL-BEING AT  
HAWAI'I COMMUNITY COLLEGE,  
AN INITIATIVE FOR  
ACADEMIC SUCCESS**

A thesis  
submitted in fulfilment  
of the requirements for the Degree  
of  
Doctor of Philosophy  
at the University of Waikato  
by

**MICHELLE NOE NOE WONG-WILSON**



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

**University of Waikato**

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## **Abstract**

This thesis investigates the relationship between a Native Hawaiian sense of well-being and student educational attainment at Hawai'i Community College in Hilo, Hawai'i. It is written in an indigenous, Native Hawaiian framework, which includes a Pono Hawai'i research methodology. In order for the reader to understand the important context in which Native Hawaiian sense of well-being and academic success intersects, the history of the people and their land must be understood. Told through a very personal lens and indigenous narrative format, the story begins with a look at Native Hawaiian traditions of teaching and learning and the impact of historical events and introduction of Western educational ideology on the community. It details the influence of American missionaries and the introduction of Christian religion on Hawaiian society. The abrupt changes in societal structure marked first by the abolishment of an ancient Kapu system of laws, which had governed society for millennia, and the introduction of Western structures of governance in the form of a constitutional monarchy are investigated.

The Hawaiian practices of A'o Aku, A'o Mai, Teaching and Learning, were severely impacted as American missionaries introduced the new writing system. I investigate the affect of major changes in the culture and community brought about by the introduction of the new written Hawaiian language and accompanied by a foreign Western educational framework. The impact of the laws banning the teaching and speaking of Hawaiian in the public schools and playgrounds as well as the laws outlawing the dancing of hula in public had a severe and lasting effect on the community which continues to affect Native Hawaiians' sense of well-being. There is further discussion on the lasting effect of institutional barriers to success for Native Hawaiians who continue to languish behind their peers in educational attainment in public schools to this day. A discussion of Native Hawaiian identity is introduced which sets the foundation for the genealogy of Native Hawaiian well-being theory. A survey based on research on Native Hawaiian Well-Being was employed at the college and the student participants' educational records are compared to determine if there are potential indicators relating to success. The results of the survey are discussed and analyzed.

Excerpts from kūkākūkā sessions with students, interviews conducted in an indigenous, Hawaiian framework of exchange, are incorporated into each analysis to provide context to the questions and responses. Strategies which should be employed to support educational success for Native Hawaiians at the tertiary institution are discussed. Finally, a new model of well being, which clarifies the importance of the relationship of Native Hawaiians to the ‘āina or land, provides a stronger understanding of our worldview in hopes that this will empower educators and researchers to continue their work for the betterment of the lāhui, the Hawaiian Nation.

**Keywords:** Native Hawaiian; Native Hawaiian well-being; Native Hawaiian education; Hawaiian culture; Hawaiian history; Pono Hawai‘i research methodology; Hawaiian research methodology.



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## Preface

This thesis begins with a chant, a prayer commonly used at the beginning of a gathering to ask for knowledge and understanding. It is offered here as a request for both the readers and the writer, to be enlightened and to provide the wisdom and clarity,

### E HŌ MAI

E hō mai ka ‘ike mai luna mai ē  
O nā mea huna no‘eau o nā mele ē  
E hō mai, e hō mai, e hō mai ē.

Grant us the knowledge from above  
Of the hidden meaning in the songs  
Grant us, grant us, grant us.

Edith Kanaka‘ole

### *Introducing the Story and the Storyteller*

One of the most important and respectful acts when meeting another native or indigenous person, or a native community for the first time is to introduce oneself properly. In Aotearoa, among Māori people, a formal introduction is a prescribed ritual, with an announcement of your self, your tribe, mountain and river. In Hawai‘i, while the formalities of welcome and introduction have become far less informal, one should expect to be peppered with questions about your family, where they reside or resided in the past, your occupation, even where you graduated or attended high school. The inquiry is meant to establish a connection, place one in a context which will provide a relationship with the person or community to whom they are being introduced, thus validating or possibly invalidating intent, message, or inquiry. In this manner, this thesis begins with my introduction, my mo‘okūauhau or genealogy.

Ka Mo'okūauhau o Michelle Lou Noe Noe Wong-Wilson

‘O Kamae, he wahine, no Maui

‘O Asau, he kane, no Kina

Noho pū lāua.

Hānau ‘o Alice Alekūokamoana Asau, he wahine.

‘O Alice Alekūokamoana Asau, he wahine, no Maui

‘O Joseph Wong Moon, he kane, no Kina

Noho pū lāua,

Hānau ‘o Edward Kawelau Wong, ka hiapo, he kane.

‘O Edward Kawelau Wong, he kane, no Maui,

‘O Miriam Loe Kanakamaikai, he wahine, no Maui,

Noho pū lāua,

Hānau ‘o Llewellyn Waine‘e Wong, he kane,

‘O Llewellyn Waine‘e Wong, he kane, no Napo‘opo‘o,

‘O Betty Jane Kwei Jun Ching, he wahine, no Honolulu,

Noho pū lāua,

Hānau ‘o Michelle Lou Noe Noe Mei Ling Wong, he wahine.

‘O wau ‘o Michelle Lou Noe Noe Mei Ling Wong.

‘O Thomas Woodrow Wilson, he kane, no Minnesota

Noho pū māua,

Hānau ‘o Kristen Jane Kanoolehua Lan Ing Wong Wilson, he kaikamahine,

Hānau ‘o Michael Woodrow Makenaokalani Yau Choy Wong Wilson, he

keikikane.

‘O wau ‘o Michelle Lou Noe Noe Mei Ling Wong-Wilson, eia la.

My name is Michelle Lou Noe Noe Mei Ling Wong-Wilson. This is my life story and I have chosen to expose my innermost self for the reader's inspection. It is my desire that the research be contextualized within my own experiences, in education and in life. Frankly, it is daunting to consider that I will be judged in the end, not the scholarly research which can be held at arm's length, but my inner most core; because in telling my story all is revealed: my strengths, my weaknesses, my accomplishments and my missteps. I approach my research with the same misgivings and concerns as eloquently stated in Shawn Wilson's, *Research is Ceremony* (2008), that indigenous research such as this thesis, will be

regarded by some as less than empirical and that that cultural knowledge and lived experience interpreted through my personal lens will be less scholarly. After all, despite cutting edge research and publications by indigenous scholars like Linda Tuhiwai Smith, Manulani Aluli Meyer, Gregory Cajete, Russell Bishop, and countless new Māori and Native Hawaiian Ph.D. intellectuals, indigenous research theory is still not the mainstream or there would be no need for such brilliant effort to “dismantle, deconstruct, and decolonize Western epistemologies” through a new paradigm of critical indigenous pedagogy or CIP (Denzin, Lincoln & Smith, 2008, p. 2).

This research is ultimately about the relationship between Native Hawaiian well-being and educational success of Native Hawaiian students at Hawai‘i Community College located in Hilo, Hawai‘i where I am employed as an Assistant Professor and Coordinator of a center whose aim is to assist students, particularly Native Hawaiians who transfer successfully from the two-year tertiary institution to a 4-year baccalaureate institution. I have been working for the college since 2003. I realize, however, that all my life experience has prepared me for this particular journey at the intersection of Native Hawaiian well-being and academia. My motivation for this research is based largely on my own life’s journey. In the process of researching and writing, I have learned much and grown immensely. I hope, too, that you will learn a few things while reading this. My personal narrative is italicized for emphasis. Any omissions or errors in my research are my sole responsibility.



## **Chapter 1**

### **A story of a country and its people; The education of Native Hawaiians**

#### **1.1 Introduction**

This chapter begins with a story of my personal experience in education beginning with my earliest years in Primary and ending with my journey in, through and around higher education. The story which unfolds will describe the intent of my journey and incorporate all the elements necessary for the reader to understand the full context of the challenge of Western education for Native Hawaiians; for the students that I have encountered and generations which are affected by the events of their lifetime and of their mākua or parents and kūpuna or grandparents before them. The setting for this story and the research is in Hawai‘i, specifically at Hawai‘i Community College in Hilo on the Island of Hawai‘i. Much of the writing of this thesis has occurred in Aotearoa as well as in Hawai‘i, and the influence of Māori people, culture, and thinking is evident in the writing and research.

The contents of this chapter include the research questions and the methods which have been utilized for the inquiry. The methods are a mixture of indigenous, Hawaiian, Māori, and Western modalities. They reflect my own being, standing firmly in both the Hawaiian intellectual, spiritual, cultural and physical space connected to my origins and my ancestors, in the Western and specifically American cultural and academic space and in the Māori cultural, spiritual, academic and physical space where I am a constant visitor and aspiring Ph.D. student. These are three of the spaces that I inhabit, sometimes simultaneously and always fluidly as I move between one and another. They are part of my multiverse, a term I first heard from another aspiring doctoral student, Lisana Red Bear of Great Turtle Island (personal communication, June 22, 2014). Interestingly, learning the term is much like my journey through higher education. The concepts are inherent, readily understood and often a lived experience. The terminology, giving it a name, is the new learning.

## 1.2 My personal journey to Higher Education

My early experience with formal education began at Bingham Tract Elementary School in Honolulu, Hawai‘i<sup>1</sup>. My first Kindergarten teacher was not kind to me. My response to her intimidating teaching method was to stare at my feet with my eyes brimming with tears, mute – unable to utter a single word in response to her probing inquiry. My teacher became so frustrated she picked me up and shook me. My mother was so alarmed, she convinced the school administrators to transfer me to a new Kindergarten teacher aptly named Miss Kealoha (her name is translated as "the loved one") – a beautiful Hawaiian<sup>2</sup> woman with a big, soft body. I remember that she would hug me and make me feel safe. I quickly became her star pupil and learned to read so well that I skipped the First grade and went on to the Second grade the next year.

In 1968, I graduated from Kamehameha School for Girls where I studied French language for three years. I was told that French or Spanish were the languages that would prepare me well for university. A few of my fellow students studied Russian, and an even smaller group studied Hawaiian language. It was not popular to speak Hawaiian then, and certainly not recommended by the school counselors for those of us who were “college-bound”.

I began my university career after completing high school in 1968. I had a difficult time with the transition from a small, private high school where students are carefully directed in their course of study to the large university campus at University of Hawai‘i at Mānoa.

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<sup>1</sup> The proper Hawaiian diacritical marks are used throughout the thesis. The ‘okina is a letter of the Hawaiian alphabet and indicates a glottal stop. The kahakō is a macron and emphasizes the length of the vowel. Any errors in the use of the ‘okina and kahakō throughout the thesis are my own.

<sup>2</sup> For the purpose of this thesis, and for literary style, the terms Native Hawaiian, Hawaiian and Kanaka Maoli are used interchangeably. These terms refer to the people who resided in the archipelago of Hawai‘i prior to the arrival of Captain James Cook and his ships in 1778. This date is generally accepted as the initial contact with European explorers although there is evidence of other ships, perhaps early Spanish explorers, also having landed or been shipwrecked in the islands as early as 1550.

The term native Hawaiian (which a lower case “n”) has political reference to the Hawaiian Homelands Commission Act of 1921 and refers to Hawaiians with fifty per cent or more blood quantum. The term Hawaiian is not a native term in itself and does not include the ‘okina or glottal stop. Although a few make claim, the term Hawaiian is not accepted by the Native Hawaiian community to indicate where a person resides, such as the term Californian is used to express that a person is from the State of California (Kauanui, 2008).

There were no support programs for Native Hawaiians to guide me through a university career. I floundered with my course schedule and was unsure of my life and career goals. There was no pressure from teachers or friends to attend classes regularly, so I didn't. It was the middle of the Vietnam War and the campus was rife with protest activities, political sit-ins and student unrest. After one year of college, I dropped out of school on academic probation, and entered into the workforce. With no college degree and little work experience, I began my working career as a file clerk in a large insurance company.

For the next period of my life, I proved to myself that hard work and ingenuity could help me climb the corporate ladder, despite my lack of a college degree. I progressed from that first job as a file clerk to become an executive secretary for a Hawai'i travel tour company, director of hotel, marketing and convention services for a resort on the island of Kaua'i, a Legislative Aide and Committee Clerk for Consumer Protection and Commerce at the Hawai'i State Legislature and then into a middle management position with the State of Hawai'i. Unfortunately, more than once, my progression into a higher level of management was obstructed by my lack of a formal education. Like many people who are considering entering or returning to college, I did not feel I had the luxury of going to school while raising a young family and working full-time.

In 1989, with two young children to consider, my husband and I made a lifestyle choice to move from urban Honolulu to rural Hawai'i Island. This decision was aided by a job offer to transfer to Hilo, the government seat of the island, and home to the main campus of Hawai'i Community College and the University of Hawai'i at Hilo. More importantly was the desire to raise our children in a rural setting, to have them acquire homegrown values and be more self-reliant. We wanted the children to grow up with dirt under their toes, to fish and farm, raise animals, go on camping trips and experience the outdoor life that we have grown up enjoying. Literally, we wanted our children to know that eggs came from chickens rather than cardboard cartons from the grocery store, to raise beef for the dinner table, understand the hard labor it takes to plant and grow fruits and vegetables and enjoy living at the beach, fishing and diving for food, rather than

spending their leisure time at shopping malls. We felt it was important to learn these life skills.

Academically, we knew that we were moving our children into a community with few private educational opportunities. They would benefit, however, from growing up in a more diverse community with children from many cultures and social strata.

In 1995, my family embarked on yet another life-changing adventure. Inspired by the Trans-Pacific voyages of five traditional Polynesian sailing canoes and their crews from Aotearoa, Cook Islands and Hawai‘i, our family decided to sail around the Pacific and visit several small island nations. For eighteen months, we sailed from Hawai‘i through the Cook Islands, to Aotearoa, then visited Tonga, Samoa, American Samoa, Tahiti Islands and finally returned to Aotearoa. The benefits for my family from these life experiences are immeasurable. We lived with families in each of the islands and learned to recognize and adjust to the pulse and rhythm of their local communities.

A few months after returning to Hawai‘i in 1997, I became the Executive Director for the largest gathering of indigenous educators, the World Indigenous Peoples’ Conference on Education (WIPCE). Held in Hilo in 1999, the successful Conference gathered over 3,000 native educators from the U.S., Hawai‘i, Aotearoa, Australia, Tahiti, Fiji, Canada, Japan, Taiwan, Saamiland and other nations around the world. It was the largest conference ever held in Hilo and required an army of community and college volunteers to manage the workshops and events.

Upon completion of this memorable conference, one of the kūpuna or elders, the late Edward Kanahale, advised me to go back to school. Despite my success at the helm of the conference that took more than eighteen months of hard work to organize and execute, he would not be able to hire me for any position within the college because I did not have a college degree. Once again, I hit that "glass ceiling". Thirty years after my first attempt, I enrolled at Hawai‘i Community

College (Hawai'i CC) and University of Hawai'i at Hilo (UH Hilo) as a non-traditional student determined to complete that journey.

Initially, I was uncertain of myself and did not know how to take those first steps to return to school. A friend who directed a support program for Native Hawaiian students at the UH Hilo, stepped up to assist me. Her encouragement helped me to move quickly toward my goal. In 2001, at age 50, I did, indeed, achieve my Bachelor of Arts with Honors in Anthropology and continued on to complete my Master of Arts in Pacific Islands Studies at University of Hawai'i at Mānoa (UHM) as well.

### **1.3 Contextualizing my experience with Native Hawaiian education**

While completing my Master of Arts program, I started teaching Hawaiian History and Studies at Hawai'i CC. It was there that I began working with a large number of Native Hawaiian students who were struggling to succeed in academics in the tertiary education system. Many of them entered college intending to earn a degree only to find that they did not possess the basic skills required to pass all their classes. These students were motivated learners in their Hawaiian Studies classes where they developed foundational knowledge about their genealogy, Hawaiian culture, history, and language. Unfortunately, many of them struggled to pass the non-Hawaiian subject courses that are required for their degree. I witnessed Hawaiian students struggle with their life priorities: lack of financial resources for tuition and housing, physical resources like dependable transportation, new and emerging romantic and emotional relationships, issues of self-identity and lack of focus on their classes and school work. Within a year, nearly one-half of the Native Hawaiian students did not re-enroll in college. I wondered why Hawaiian students seem to have so much difficulty succeeding in tertiary education in Hawai'i?

Within a short time of my employment, a U.S. Department of Education, Title III, Native Hawaiian Serving Institutions grant was made available and I was provided with an opportunity to develop a support program for Native Hawaiian students at Hawai'i Community College. In addition, the University of Hawai'i Community Colleges System joined a national Achieving the Dream effort to

address the achievement of underrepresented and underachieved students. Native Hawaiians were identified as the target group for this initiative. The third and equally important occurrence was the adoption of new Strategic Outcomes for the University of Hawai‘i, 2008-2015, which for the first time in its history, acknowledged that the purpose of the University included the education of Native Hawaiians, the aboriginal people of Hawai‘i and included the measurable goal of educational achievement for the group.

#### **1.4 Rationale for the research**

In 2007, while serving as the Native Hawaiian Student Success Coordinator at Hawai‘i CC, I assumed the responsibility of campus coordinator for the Achieving the Dream initiative. It is a cornerstone for student success for the University of Hawai‘i Community Colleges System. Aimed at addressing the achievement gap between Native Hawaiian students and their peers in Hawai‘i, this U.S. National initiative is a catalyst for systemic change focused on increasing student success. Increasing student success with emphasis on closing the achievement gap for Native Hawaiian students became the central focus of the University of Hawai‘i (University of Hawaii Strategic Outcomes and Performance Measures, 2008-2015). This kuleana or responsibility allowed me to delve into issues related to student success and investigate strategies that would have a positive effect on their outcomes.

I believe that increasing the overall sense of well-being for Native Hawaiian students at Hawai‘i CC will positively affect their educational achievement. This thesis investigates the achievement gap between Native Hawaiians and their peers at the college and offers recommendations for increasing their sense of well-being and their academic success. In order to achieve this, it is important to understand the demographics and natural features of the place where they live, work and learn.

**Ēwe hānau o ka ‘āina.**

*Natives of the land.*

(Pukui, 1983, #387)

Hawai'i Island is comprised of 4,028 sq. miles of land, approximately two-thirds of the total land mass of the State of Hawai'i. There are an estimated 186,738 residents on the largest island in the Hawaiian Archipelago, approximately 13.6% of the total population of all the islands. Slightly more than 30% of the population is Native Hawaiian, the largest group next to Caucasian at 28.5% (County of Hawai'i).

The unemployment rate is higher than the U.S. national average. Within the State of Hawai'i, Hawai'i County, which comprises the entire island of Hawai'i, has the second highest unemployment rate of 9.2%. The Island of Moloka'i is the highest at 13.8%. The median poverty level of Hawai'i County is 14.4% compared to the average for the State of Hawai'i at 9.6%. (County of Hawai'i Databook, 2010) The Median family household income for the county is \$54,996 compared to the State's average of \$66,420, however, the cost of living index has steadily increased which means State of Hawai'i residents can afford a modest standard of living, less so on Hawai'i Island (Hawai'i Business, 2011). In 2010, 90.2% of all adults in Hawai'i County were high school graduates or higher; however, only 24.8% achieved a Bachelor's degree or higher. (County of Hawai'i website, 2016)

In addition to the young high school graduates, many of the students are older women returning to school after raising their young families, or single mothers trying to improve their skills so they can earn more money to support their children. The average age of all students at Hawai'i CC is 27 years and 57% are women. ([www.hawaii.edu/irao](http://www.hawaii.edu/irao), Selected Student Characteristics, Hawai'i CC, Spring 2014). In 2007, the Achieving the Dream Initiative created the opportunity to address these issues at Hawai'i Community College and throughout the University of Hawai'i community colleges system. I was fortunate to become the Campus Coordinator and to have a chancellor, Dr. Rockne Freitas, who believed in its goals. Further, Chancellor Freitas encouraged me to consider this initiative as the topic of my research and thesis. For this I am grateful.

### **1.5 The research questions**

There are three main questions, which are addressed, in this retrospective and prospective study. These questions reflect my inquiry into several areas of research and to draw on both Hawaiian cultural, historical and spiritual knowledge systems, western theory and personal, lived experiences. It was important to me that my research be beneficial to the students and college community with whom I invest my professional and personal time and energy. I have worked with Native Hawaiian students for the past 38 years and I have witnessed and experienced their successes, challenges, hopes, dreams and fair share of failures. Research on Native Hawaiian education is still a new field and in particular, there is a paucity of research specifically on Hawai'i's community colleges, even though the U.S. Federal government has invested millions of dollars on grants for the colleges who are deemed Native Hawaiian Serving Institutions (U.S. Department of Education, 2014).

The physical environment of the islands of Hawai'i, one of the most distant archipelagos separated from any continent by over 2,000 miles, as well as Hawai'i's unique climate, culture and history have bearing on the life, livelihood and well-being of the indigenous people. Part of Polynesia, and situated within the central Pacific Ocean, Polynesian ancestors and Hawaiians have used their knowledge of their universe, stars, winds, and ocean swells to travel across vast bodies of water before Europeans ventured far from land. Contact with western culture, technology, religions, occurred only a little more than 200 years ago. This is the most basic premise on which this research begins. Clearly, the strategies and initiatives, which have been employed for all students at Hawai'i Community College, regardless of background or cultural context, do not lead the majority of Native Hawaiians to academic success. These questions are posed to address these issues and offer solutions.

*Does a positive sense of well being have an impact on Native Hawaiian students' academic success at Hawai'i Community College and are there cultural strategies and initiatives which support their academic success?*



*Do historic factors have an impact on the sense of well-being for Native Hawaiians?*

*In relation to these questions, which strategies or interventions should be reinforced or introduced to positively affect overall Native Hawaiian educational success at Hawai'i Community College?*

This thesis is about Native Hawaiian students, their sense of well-being and how this sense relates to their ability to succeed in a two-year tertiary, Western educational institution. Further, the research delves into the various strategies and initiatives, which support Native Hawaiian students' sense of well being with a goal toward achieving higher success. A cohort of students who entered Hawai'i Community College in 2006 was included in the research.

Hawai'i CC is located in Hilo, on Hawai'i Island where I work as an Assistant Professor and Program Coordinator for the Hālaulani Transfer Success Center. The goal of our center is to increase the number of Native Hawaiian students who graduate and/or transfer from our two-year institution and enroll at the University of Hawai'i at Hilo, a baccalaureate institution that offers a four-year degree program and an increasing number of graduate programs. I chose this site and these students because Native Hawaiian's do not succeed as well as other ethnic populations at the tertiary levels of education and at Hawai'i CC. Each August, approximately 42% of the students who enroll at the college indicate that they are Native Hawaiian. Unfortunately, more than half of these students drop out or leave the institution before the end of the academic year for a variety of reasons, including low academic achievement.

I am Native Hawaiian and I have been one of those students who did not fare well in the American institution of higher education as a young person. This story is as much of my own as it is about the current generation of Native Hawaiians enrolled at Hawai'i CC and in colleges and universities throughout Hawai'i.

There are women and men who are working throughout Hawaiian communities to support the lāhui or Hawaiian nation. And, there are so many areas which require

us to stand up and be counted: in nation-building, saving and caring for our “‘āina - land, wai – water, wahi pana –sacred sites, like the summits of our great mountains, Mauna Kea and Haleakalā, and to maintain our language, culture, arts and our Hawaiian life styles. I acknowledge and honor their work and their commitment to our Native Hawaiian people and our homeland. I hope that this thesis will also contribute to a greater good and provide some foundation for others, like me, who strive to improve life for Native Hawaiians through education.

### **1.6 Mixed methodology - Framing the research project**

There are several methods of research and inquiry, which have been employed for this thesis. These methods include both Western design as well as indigenous processes. It is an inter-disciplinary approach, which addresses the union of Western academic structure and Native Hawaiian cultural thought. The mixed methodology is incorporated into a framework based on Native Hawaiian epistemology and which I term Pono Hawai‘i. The following is a description of the framework and the elements, which are contained within. These are the tools which were utilized in the research and which comprise the methods of inquiry, which I utilized in my research.

This work is enveloped within a Native Hawaiian framework for research methodology called Pono Hawai‘i. It is founded on cultural elements, which are commonly understood in the Native Hawaiian community and which form a basis for understanding among the community and between generations. Elements of this Native Hawaiian framework include:

- A set of principles of which Pono Hawai‘i methodology is comprised and which guide and govern the research process;
- Mo‘olelo or stories: Weaving my own life story throughout the thesis as a reflection of a challenged but successful journey through academia;
- ‘Ōlelo Hawai‘i or Hawaiian language: Use of ‘Ōlelo No‘eau or Hawaiian proverbs and wise sayings, oli or chants and mele or songs into the narrative.

- A‘o aku, a‘o mai or Hawaiian teaching and learning: Historic research into modes of Native Hawaiian teaching and learning and the introduction of the American education system. Description of the failure of Native Hawaiians to thrive under the Western system from early education through to community college and tertiary levels.
- Ola nā ‘ōiwi: A review of well-being theory, including Native Hawaiian well-being and its relationship to Native Hawaiian identity.
- Māla ‘uwala<sup>3</sup>: A survey and analysis of students entering Hawai‘i Community College in 2006 and a comparison of their academic record over three years to 2009.
- Kūkākūkā Talk story sessions with students and faculty relating to family support and the effect of historic trauma on their ability to succeed in higher education.

### ***Pono Hawai‘i: An Hawaiian methodology framework***

Pono Hawai‘i is the name I use to describe the methodology, which defines key elements for researching, understanding, interpreting and acting in concert with the principles, societal rules and understandings, and protocols of Hawaiian culture. Inherent in this particular methodology is the intent in which the researchers primary goal is in the best interest and priority of all that comprises the Native Hawaiian universe; the people, the culture and language, ‘āina, spirituality, beliefs and practices.

Pono is defined as “goodness, uprightness, morality, moral qualities, correct or proper procedure, excellence, well-being, prosperity, welfare, benefit, behalf, equity, sake, true condition or nature, duty; moral, fitting, proper, righteous, right, upright, just, virtuous, fair, beneficial, successful, in perfect order, accurate, correct, eased, relieved; should, ought, must, necessary (Pukui & Elbert, 1986, p. 340). Pono is the root of ho‘oponopono, the deep-rooted Hawaiian cultural and spiritual cleansing process and prescribed ceremony “to make right” (Pukui, 2001a, p. 142). It is a readily recognizable concept throughout the community. Pono Hawai‘i is a Native Hawaiian methodology, rooted in the cultural processes specific to Native Hawaiian culture. As in the practice of ho‘oponopono, the

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<sup>3</sup> Pukui, 1983, #2123.

commitment to conduct research in and of the Hawaiian people, culture and practices utilizing Pono Hawai‘i methodology involves a commitment to ensuring not only the best intention but also the highest integrity in all manners. This is not to imply that other research methodologies or researchers who engage in other methodologies lack integrity. This particularly methodology, however, is based firmly on the Hawaiian concept of pono as a place to begin, a foundation which governs all intent, activity and interaction rather than being one element of its framework.

Pono is a concept shared and understood by other Polynesians as well. Hirini Moko Mead (2003) discusses the test of pono for understanding the current practices of Māoritanga to determine if they are true to the values and principles of Maori culture. Pono Hawai‘i reflects the similar principles as Kaupapa Māori, which was developed by Graeme Smith (1990) and expressed in Berryman et al. (2013, p.10). Borrowing from Smith’s framework of Kaupapa Māori, I propose that Pono Hawai‘i methodology:

- Relates to Native Hawaiian people;
- Connects to Native Hawaiian philosophy and principles;
- Takes for granted the legitimacy and validity of nā mea Hawai‘i or all things or persons that are Hawaiian;
- Takes for granted the legitimacy and validity of ‘ike and ‘Ōlelo Hawai‘i, Hawaiian thought, beliefs and practices, knowledge and understanding, language and expressions; and
- Is concerned with the struggle for Hawai‘i autonomy, both cultural and political.

Pono Hawai‘i is a methodology for research and inquiry embedded in Native Hawaiian principles, practices, protocols and beliefs. It is for Native Hawaiians, by Native Hawaiians. It is named in response to the myriad of Native Hawaiian researchers, educators, anthropologists, social scientists who have been trained to conduct their inquiry within a colonial framework as the “other”, all the while realizing that they were, in fact, insiders. Pono Hawai‘i methodology creates the

space for Native Hawaiians to engage in research of our own people and therefore, our own selves, for legitimate purposes. It allows for our personal feeling and knowledge to be incorporated into the discovery process rather than feeling isolated or forced to ignore or bottle up our na‘au,<sup>4</sup> our innermost emotional and psychological being.

**‘A‘ohe e nalo ka iwi o ke ali‘i ‘ino, o ko ke ali‘i maika‘i ke nalo.**

*The bones of an evil chief will not be concealed but the bones of a good chief will.*

*Certain sayings point out that the fact that good comes neither to the chief nor to his people out of weakness on the part of the Ali‘i.*

*Uprightness (pono) must be the foundation of good rule.*

(Handy & Pukui, 1998, p. 200)

The concept of Pono Hawai‘i as a research methodology stems, in part, from my experience attending a conference in 2005. The purpose of this gathering was to develop a statement about Native Hawaiian intellectual and property rights. One of the results of this conference is the formation of the Palapala Kūlike O Ka ‘Aha Pono, Paoakalani Declaration (*See Appendix I*). The concept of Pono Hawai‘i is not new or unique although this name has not been used in this context before. Although the Paoakalani Declaration was not written specifically as a research methodology, the language is most appropriate for this purpose.

The Kauoha: Declaration states:

1. Kanaka Maoli have the right of self-determination. By virtue of that right we freely determine our political status and freely pursue our economic, social and cultural development, which includes determining appropriate use of our traditional knowledge, cultural expressions and forms, and natural and biological resources.
2. The lands, submerged lands, waters, oceans, airspace, territories, natural resources of Ka Pae ‘Āina Hawai‘i and associated Kanaka Maoli traditional knowledge are, by our inherent birth right, the kuleana and property of Kanaka Maoli and the inheritance of future generations of our people. As such, the standards and criteria for consumption, development, and utilization of these resources shall be there for Kanaka Maoli to promote our culture through principles of pono, aloha ‘āina and mālama ‘āina.

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<sup>4</sup> Native Hawaiian belief is that a person’s emotions are stored in their intestines or na‘au. Na‘au is defined by Pukui (1979) as “Intestines, bowels, mind, heart, affections; of the heart or mind” (p. 237).

3. We reaffirm that colonialism is perpetuated through the intellectual property regimes of the west and call upon all peoples residing on our territories to acknowledge, adopt, and respect the cultural protocols of our peoples to maintain and protect Hawai‘i and its great wealth of biodiversity.
4. We declare our willingness to share our knowledge with humanity provided that we determine when, why, and how it is used. We have the right to exclude from use those who would exploit, privatize, and unfairly commercialize our traditional knowledge, cultural expressions and other art forms, natural resources, biological material, and intellectual properties.

(Paoakalani Declaration, 2005, p. 4)

In fact, the ideology that natives understand their own culture better than any outsider and therefore are more qualified to speak to, about and for it is innately understood. The purpose of participating in and conducting any form of inquiry into a culture within the framework of Pono Hawai‘i is for contribution to and the betterment of the lāhui, the Native Hawaiian people. This research framework defies the Western concept that “insider” research cannot be legitimate as the researcher cannot separate themselves from the subject, thereby allowing for cultural intimacy to distract from the real truth, that, in fact, a researcher must maintain “the analytic perspective or distance of an outsider” (Neuman, 2003, p. 279). Pono Hawai‘i research methodology defies the notion of culture and power being possessed by outsiders whose research and written exploits assume truth (Said, 1979). Exactly the opposite is true. Pono Hawai‘i research methodology requires that the researcher possesses a strong enough foundational knowledge and understanding of Hawaiian thought, practice, and meaning in order to navigate within the complexities of the culture and societal structures to arrive at the space where authentic dialog can begin. It is genuine cultural relativism.

**“Through pono behavior, we perpetuate the life of the land and our peoples”**

(Paoakalani Declaration, 2005, p. 4)

This begs the question then, “Can a non-Hawaiian researcher engage in Pono Hawai‘i as a research methodology?” As reflected in Kaupapa Māori design and discussed in Linda Tuhiwai Smith’s “Decolonizing Methodologies, Second Edition”, the answer is no, not without a Hawaiian researcher as a full partner” (p. 186). Does this mean, then, that non-Hawaiian researchers should not engage in

research on or about Native Hawaiians? My response would be, not necessarily. By its definition, a non-Hawaiian would not utilize Pono Hawai‘i as a research methodology. Smith goes on to discuss the difference between a Māori researcher as one who is committed to the principles of Kaupapa Māori versus a researcher who happens to be Māori and does not or chooses not to conduct themselves within this framework (ibid.).

I am certainly not the first nor will I be the last researcher to attempt to describe and define a research methodology specifically for engaging in Native Hawaiian research. I am, perhaps, one of the few Native Hawaiians with the privilege of conducting my research within the framework of an academy which values this particular concept of Kaupapa Māori as a research methodology and who can appreciate my taking a risk to define and name a similar indigenous concept for Native Hawaiians. I am not Māori, nor is it my intent to delve into the rich field of Māori research, although there are a few comparisons upon which I draw on the similarities and commonalities between our culture and history. I cannot and do not claim to conduct my research within the bounds of Kaupapa Māori methodology. Hence, the need to develop and describe the principles, which I believe should govern Kanaka Maoli who engage in Kanaka Maoli research.

**“O ka pono o kāhi ali‘i o ka mikimiki me ka ‘eleu”**

*The thing to do at the court of the chief is to do work and do it efficiently.*

*Those who serve their chiefs must do their work quickly and well.*

(Pukui, 1983, #2438)

***Mo‘olelo: Weaving my own life story throughout the thesis***

Story telling is a basic indigenous practice. It stems from the basis of oral communication and the transference of intergenerational knowledge and information, which is a common rootstock of indigenous communities. Certainly, Hawaiian knowledge was passed on through oral transmission in ka wā kahiko, ancient times, through a process of maintaining stories of family, events, lives and activities of chiefs, times of peace and war. However, once the writing system was introduced to Hawai‘i, storytelling transformed in earnest and some of Hawai‘i’s epoch ka‘ao and mo‘olelo, legends and stories, have been preserved

through the one million pages of newspapers which proliferated between the 1834 and 1948 (Ho‘olaupa‘i, Hawaiian Nūpepa Collection<sup>5</sup>).

The purpose of storytelling, in this thesis, is to emphasize a point. The story I have chosen to share is illustrative of the particular topic that is discussed at that point in the thesis, and should be engaging to you, the reader, and help clarify the concept or idea that is being expressed.

***‘Ōlelo Hawai‘i: ‘Ōlelo No‘eau or Hawaiian proverbs and wise sayings, oli or chants and mele or songs***

The use of ‘Ōlelo No‘eau or Hawaiian proverbs and wise sayings, oli or chants and mele or songs within the narrative serves to illustrate the way Native Hawaiians think and express their worldview. It is well expressed by C. Cornelius (1999) who states

Indigenous peoples have a culturally specific way in which they perceive reality, that is, how they make meaning of the world, and that reality is based on ancient beliefs about how this world originated and how human beings should live on this earth (pg. xii).

***Ola nā ‘ōiwi: A review of well-being theory, including Native Hawaiian well-being and its relationship to Native Hawaiian identity***

This section is named Ola na ‘ōiwi and refers to the life of the people. It can be interpreted as long live the bones or long live the Native Hawaiian people. There is no Hawaiian phrase for well-being. Rather, this phrase captures the essence of the meaning of Native Hawaiian well-being. This chapter introduces the concept of well-being, defined from both the western framework of subjective well-being and the evolvement of the Native Hawaiian sense of well-being. Understanding a Native Hawaiian sense of identity is key to this discussion.

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<sup>5</sup> The Hawaiian Language newspaper collection can be accessed at [nupepa.org](http://nupepa.org) and includes text and images of Hawaiian language newspapers published in the 19th and 20th centuries. This incredible resource was sponsored by a coalition of Hawaiian organizations and continues to be a major source for research into Hawaiian language, culture and history.



***Māla ‘uwala: A survey and analysis of students entering Hawai‘i Community College in 2006 and a comparison of their academic record over three years to 2009***

I must first acknowledge that the concept of a survey is not Native Hawaiian. In fact, many of the ‘Ōlelo No‘eau gathered by Mary Kawena Pukui refer to the dislike of Native Hawaiians to be subjected to questioning. The phrase, “Māla ‘uwala”, is an ‘Ōlelo No‘eau. It literally means “potato patch” and is “said in annoyance by an oldster when another Hawaiian asks in English, “What’s the matter?” “Matter” sounds like “mala,” and the retort “Māla ‘uwala” squelches any more questioning” (Pukui, 1983, #2123). Other examples are:

**Wini ‘i‘o no!**

*How pointed!*

Said of a too-bold person who questions his elders,  
intrudes where he is not wanted or talks out of turn.

(Pukui, 1983, #2942)

The name of this section, Māla ‘uwala, is selected to acknowledge the space where Native Hawaiian culture and Western social science do not in fact intersect but lay adjacent to each other. There are merits in both spaces. This survey methodology itself is not indigenous. However, the layers in which the students’ responses are analyzed are embedded within a cultural framework and understanding. ‘Ōlelo No‘eau are used to support the analysis, to provide some of the frosting for the cake, much like Māori culture incorporates the use of waiata or a song to emphasize or complete a speech or oratory.

For the purpose of this thesis, this method of inquiry is necessary. It is conducted within the Western processes of inquiry and acceptable methods of social science research. Great care is taken to be as culturally sensitive as possible in its implementation as well as in its analysis.

Dr. Hamilton McCubbin, Professor and Director of Research and Evaluation, School of Social Work at the University of Hawai‘i at Mānoa, was engaged in a research project which investigated the well-being and health of Native Hawaiians. He encouraged me to develop a research project that would expand on

the relationship of the sense of well-being for Native Hawaiians to education. I sought to determine how to positively affect Native Hawaiian students in order to increase their educational success.

The Native Hawaiian Well-Being Research Project involved the development of a Sense of Well-Being Index consisting of 30 items that was incorporated into the 2008 State of Hawaii Department of Health Monitoring annual Survey. This survey involved 853 Native Hawaiians. In cooperation with Dr. Hamilton, my research incorporated the Sense of Well-Being Index into a separate survey to determine the well-being of students enrolled in Hawai'i Community College in 2006. The student respondents' academic records were then cross-referenced with their survey responses.

This research incorporated the framework for student success in the Achieving the Dream Initiative. The measurements for success include five items:

- a. Successful completion of remedial/developmental courses and continue on to and succeed in degree/certificate applicable courses;
- b. Successful completion of "gatekeeper" courses, such as introductory English and Math classes;
- c. Successful completion of all courses they take, earning a grade of "C" or higher;
- d. Re-enrollment in college from one semester to the next; and
- e. Earn certificates and/or degrees. (Achieving the Dream, 2016) For the purpose of this study, included in this category were students who successfully transferred to a four-year institution with a minimum of 24 credits and who did not complete their community college degree.

A Well-Being Survey is employed to gather insight into the attitudes toward educational success from a cohort of students who enrolled at Hawai'i Community College in 2006. The student survey responses were then cross tabulated with their educational record for a duration of three years at the college to determine their experience of academic success.

### ***Kūkākūkā or Talk-Story methodology***

This methodology is similar to the Western-style focus group activity, except Kūkākūkā or Talk-Story incorporates Hawaiian cultural protocols and acknowledges important relationships within the Kauhale or Hawaiian village structure.

Features of Kūkākūkā or Talk-Story methodology include:

1. Setting – The setting for these sessions is critical to creating the proper space for exchange. The setting for an effective kūkākūkā or talk-story session is informal, comfortable for participants, away from outside interruptions, in a safe, neutral space.
2. Process – The discussion process is organic. A topic is introduced, but the discussion should be free flowing and not overly structured. It is appropriate at the beginning of the session to greet the participants warmly. Set the stage by acknowledging the relationships in the space. Make participants feel comfortable with each other and with the facilitator. Let everyone know the basic rules which guide the Kūkākūkā session – respect for each other and your opinions, responses are not censored or edited, each person has the opportunity to speak freely without fear of recrimination, if you don't want a comment or story to be recorded, feel free to state this.
3. Recording – The facilitator or a third party may take notes, but note taking is not the central focus of the gathering. If everyone agrees, an audio or videotape can be used to capture the discussion.
4. Exchange – The best offer of exchange is food. Culturally, the offer of food and drink displays hospitality, good manners and puts the guests at ease. Other small gifts may also be appropriate, for example, for students an offer of pens, pencils or folders can be made. Too large a gift creates an imbalance in the relationship between the participants and the organizers, the hosts and the guests and can make the arrangement uncomfortable. It takes the focus away from the purpose. No offer of any kind is inappropriate as the participants are providing their time and effort for this purpose without compensation or direct benefit to themselves.

### ***Conducting the kūkākūkā sessions***

Interviews were conducted with Native Hawaiian students and faculty from Hawai'i Community College. The setting and process for these interviews were based on a Native Hawaiian methodology or process of inquiry called kūkākūkā, to consult, confer or discuss. The ritual of "talking story" included

- An invitation and acceptance to participate in this exchange,
- Comfortable surroundings and atmosphere (no lecture podium or other evidence of power relationship between the convener and the audience),
- Offering of food, and
- A small makana, a gift or koha.

The participants were provided with a statement of their rights and explained the process for the kūkākūkā sessions (*See Appendix 2*). The participants agreed to an audio recording of the kūkākūkā sessions. The transcriptions of the recordings were sent to the participant for any corrections or edits. The meetings were over lunch in a restaurant and in private in a quiet office setting. The kūkākūkā or "talk story" setting was intended to provide a rich opportunity for feedback about strategies and activities, which are designed to support student success. It also provided both the researcher and participant to engage in discussion about other topics pertinent to the research. The aim of kūkākūkā is to provide qualitative data which supports the research and decision-making process. A series of meetings were conducted with students and faculty of the college. Embraced in Hawaiian cultural modes of engagement and discussion, these kūkākūkā sessions were designed to be informal, engaging and allow for participants to provide personal perspective of their educational journey. It is similar to focus group methodology with an added dimension of cultural relevancy and sensitivity, which is critical to the framework within which this research is conducted. The information offered and accepted during this encounter contextualizes this research and underscores the research findings with both the historic Hawaiian purview and the resulting analysis of the survey. In its cultural context, to kūkākūkā is a formal process. By its definition, kūkākūkā allows for a two-way exchange of information and ideas. This form of communication and inquiry allows for a confirmation of analysis of the information derived from the surveys and the student academic records. It also places the spirit and personal experience of the students and faculty through qualitative analysis into appropriate context. Excerpts from the kūkākūkā sessions

are interspersed through the discussion of the findings of the survey to emphasize or illustrate key points.

### ***Developing the group***

There are three different representative groups that are included in the focus group discussions. They are current and former students, peer mentors and counselor/student support personnel. The purpose of these focus groups is to gather information from participants that may or may not support the analysis of the data extracted from the student survey responses. The focus group participants provide qualitative data that add dimension to the overall analysis of student success.

### ***Selecting focus group participants and conducting the discussion***

The participants were selected because they had varying experience with the different strategies, which have been or are being implemented to support students. The participants were gathered in small groups and the interviews took place in a number of different locations, which afforded the most opportunity to engage in a more informal setting.

### ***Prompting the discussion***

The participants were read the brief paragraph outlining the purpose of the focus group and advising them of the participant's rights. They all agreed to continue with the discussion. They all agreed to have the discussions audio-taped as well. The same questions were posed to each group to begin the discussion and the follow-up questions were prompted by the discussion. The dialogue was free flowing and the participants were very responsive.

## **1.7 Overview of the thesis organization**

The *First chapter* sets the tone for the thesis, places the writer in the context of the research and provides a framework for understanding the motivation for the thesis. This is key for the reader to understand the various aspects of this story, which is like the many strands of a lei wili; each strand of flowers or fragrant leaves is unique, but when artistically wound together forms an even more beautiful and delicate blend of colour and fragrance. This kind of lei is treasured by the recipient and is evidence of the affection, love and care that is wound into

the lei by the maker. This chapter contains the research questions and explains the methodology, which provides the framework for the thesis.

A historical perspective of the impact of U.S. and Western expansionism on the language, culture and identity of Native Hawaiians is included in *Chapter Two*. The reader can comprehend the tremendous impact and vast changes, which occurred in this fragile society in less than 200 years since the arrival of Calvinist missionaries from New England in 1820. This Chapter includes a brief review of the changed political and governance landscape, which has its roots in Hawaiian cosmology and continues with the reign and death of Kamehameha I in 1819. The influence of missionaries, foreign advisors and introduction of Western forms of governance were manifested in the subsequent leadership of his heirs. The tumultuous changes in culture, governance and economy are marked by the illegal overthrow of Queen Lili'uokalani in 1893 and the transformation of the Hawaiian Kingdom into a republic, a territory and finally a state of the United States of America.

*Chapter Three* provides an overview of the introduction of Western educational systems into Hawai'i. It begins with a description of Hawaiian indigenous processes of knowledge transmission then introduces the impact of Western education ideology, including a discussion of the failure of Native Hawaiians to thrive under the Western system from early education through to community college and tertiary levels. In order to understand historic factors, a review of the historic framework of education in Hawai'i is included. The narrative begins with the traditional Hawaiian processes of transmitting knowledge from generation to generation through demonstration and practice, intense periods of internship, and memorization of chants, songs and stories. The effect of the introduction of writing increased the ability of Native Hawaiians to communicate via the printing press technology. However, the establishment of a western-based education system introduced by early Calvinist missionaries and the promulgation of laws which prohibited the use of 'Ōlelo Hawai'i in the judicial system, in schools and public playgrounds began to severely impact the ability of Native Hawaiians to maintain their native language. The eventual banning of Hula in public also impacted the cultural learning process. This narrative lays the foundation for

understanding the deleterious effect these processes have on Native Hawaiian educational success. This chapter on Hawaiian education continues with a comprehensive overview of the University of Hawai‘i System, a profile of Hawai‘i Community College, one of the ten campuses throughout the island state, and a discussion on the status of Native Hawaiians within the system and the initiatives that are in place to address the lagging success of Native Hawaiians in higher education. The Achieving the Dream Initiative established the framework for performance outcomes to measure the success of its students.

*Chapter Four* includes an analytical review of literature on identity, well-being and educational issues, in particular, the Sense of Well-Being for Native Hawaiians, which provides the theoretical models for this research.

*Chapter Five* addresses the question:

*“Does a positive sense of well-being have an impact on Native Hawaiian students’ academic success at Hawai‘i Community College and are there cultural strategies and initiatives which support their academic success?”*

The chapter explains the adaptation of the Native Hawaiian Well-Being and Health survey conducted by the School of Social Work at University of Hawai‘i at Mānoa, which was applied in this research. The survey results are discussed and important indicators of educational success for Native Hawaiians and non-Hawaiian students are determined. In addition, this chapter includes excerpts from the Wala‘au Sessions or focus groups, which support those data collected through the survey instrument and academic records of the students.

Chapter Six addresses the research question:

*Do historic factors have an impact on the sense of well-being for Native Hawaiians?*

The results of this section of the survey and responses from the wala‘au sessions are analyzed. Strategies which are in place to support Native Hawaiian student

success and which should continue to be implemented are discussed and additional opportunities to bolster student success are suggested.

*Chapter Seven* provides conclusions for this thesis and a new theory of Native Hawaiian Well-Being, built upon the genealogy of esteemed Native Hawaiian researchers who have worked in this field. This chapter answers the third question:

*Which strategies or interventions should be reinforced or introduced to positively affect overall Native Hawaiian educational success at Hawai'i Community College?*

Based on a Native Hawaiian cultural practice of kūkākūkā or talk story, students, faculty and staff provide their perception of the success of strategies which have been implemented, and offer suggestions for further consideration to increase academic success for Native Hawaiians enrolled in community colleges.

*Chapter Eight* provides a final summary of the thesis.



## Chapter 2

### **Historic perspective of Western and American expansionism on the Kingdom of Hawai‘i and its leaders**

#### **2.1 Introduction**

This chapter lays a foundation for the understanding of the transformation of the language, culture, identity and governance systems of Native Hawaiians. It begins with a description of the culture, language, identity and governance systems that evolved into Hawai‘i society since the beginning of time, according to the epic chant, *The Kumulipo*. This foundation is necessary in order to understand how Native Hawaiians perceive themselves in relation to their universe and environment. This is also critical to understanding the challenges that Native Hawaiians currently face in being able to resolve conflicts between their historic and cultural identity and non-native ways of being, societal expectations, and western educational systems.

The Chiefly Kamehameha line as well as Kalākaua family genealogy traces its roots through this chant to the creation of the universe (Beckwith, 1981; Lili‘uokalani, 1978; McKinzie & Stagner, 1986). The epic saga of Pele and her sister Hi‘iaka exemplifies the great migration of a family who ventures from the far islands of Kahiki to make their home in Hawai‘i (Emerson, 1915; Nogelmeier, 2006). Many Hawaiian families remain practitioners of the Pele traditions and trace their genealogy through this migratory history. Other mo‘olelo, or stories, tell of the great migrations of ‘Olopana and Moikeha with evidence of changes in material culture with the introduction of the pā‘ū or women's clothing, La‘amaikahiki who brought the great pahu or temple drum, and of High Priest Pa‘ao and Chief Pili who introduced new forms of religious worship and built monolithic stone heiau which remain in evidence today. These great voyages back and forth across thousands of miles of Oceanic highway appeared to end in the 14th century. Hawaiian culture, language and society evolved over time in the most isolated island archipelago on earth (Cordy, 2002; 2012, p. 6).

## 2.2 Influence of European contact

When the British explorer Captain James Cook and his ships arrived in Hawai‘i in 1778 on their third expedition through the Pacific, they found a thriving, vital, fluent, complex society whose expertise in domestic agriculture, structured irrigation systems, and large-scale food production to be quite evident (Beaglehole, 1974, p. 574; Cook, 1971, p. 217).

### *Hawaiian spirituality*

Hawaiians were a chiefly society, developed and flourished under a living system of strict rules and regulations dictated by the religious beliefs in four major gods: Kane, Lono, Kū and Kanaloa<sup>6</sup>, who were responsible for nature and the elemental forces which Hawaiians learned to respect, live in harmony with and thrive (Handy & Pukui, 1998, pp. 31-35; Kepelino, 2007, p. 10, Valeri, 1985, p. 15). This highly developed system of kapu governed all aspects of human life: rules of worship of the gods and their priests, relationships between chiefs and commoners, between men, women and children, between man and nature (Handy & Pukui, 1988, p. 22; Kamakau, 1992a, p. 219; Kame‘eleihiwa, 1992, p. 23; Malo, 2006, pp. 22-24). The societal rules governed the structure and discipline of the hālau or hale, the houses of teaching and learning. Kumu, or teachers, were considered the ultimate source of knowledge in their particular area of expertise and were revered in society and amongst the families. Learning was not a secular activity but inter-related and intertwined with religious and spiritual beliefs and philosophy (Chun, 2006, p. 7; Emerson, 2006, p. 28).

Hawaiian society, in general, operated efficiently under this ‘ūpena or net of religious and spiritual tenets. The relationship between the maka‘āinana or commoner, ali‘i or chiefly class, kahuna or priests, ‘aumakua or ancestral deities and akua or gods, and the ‘āina, was circular and symbiotic. When the maka‘āinana took care of their kuleana by working the land, fishing, and

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<sup>6</sup> Kane, the procreator is the primordial “male”, giver of life and healer. His elements are the sun, water, the wildwood, lightning, certain cloud formations, winds, erect forms. Lono’s realm is cultivated agriculture – sweet potato, tubers, peace, sacred fire, rain clouds, thunder, season of harvest and the Hawaiian New Year. Kū is the erect, great trees of the forest, war, patron of deep sea fishing, along with Hina, his wife, as guardians and helpers of the sick, of the medicinal qualities of the ti leaf. Kanaloa of the deep and vast ocean and ocean winds, embodied in the octopus and squid, land form includes banana and other similar plants

providing the goods necessary for the families, community and chiefs, and obeying the laws of the land, the chiefs would be righteous and govern them justly. When the priests would maintain the proper ceremonies and the offerings passed on from the people were abundant, then the ancestral deities and gods would be benevolent and provide the natural elements so the land would flourish. All would be pono – in harmony, and the cycle of life would be continuous. When one of these elements failed, when the cycle was disrupted, the balance of life would also be upset (Kame‘eleihiwa, 1992, p. 138).

### ***Maka‘āinana, the power of the people***

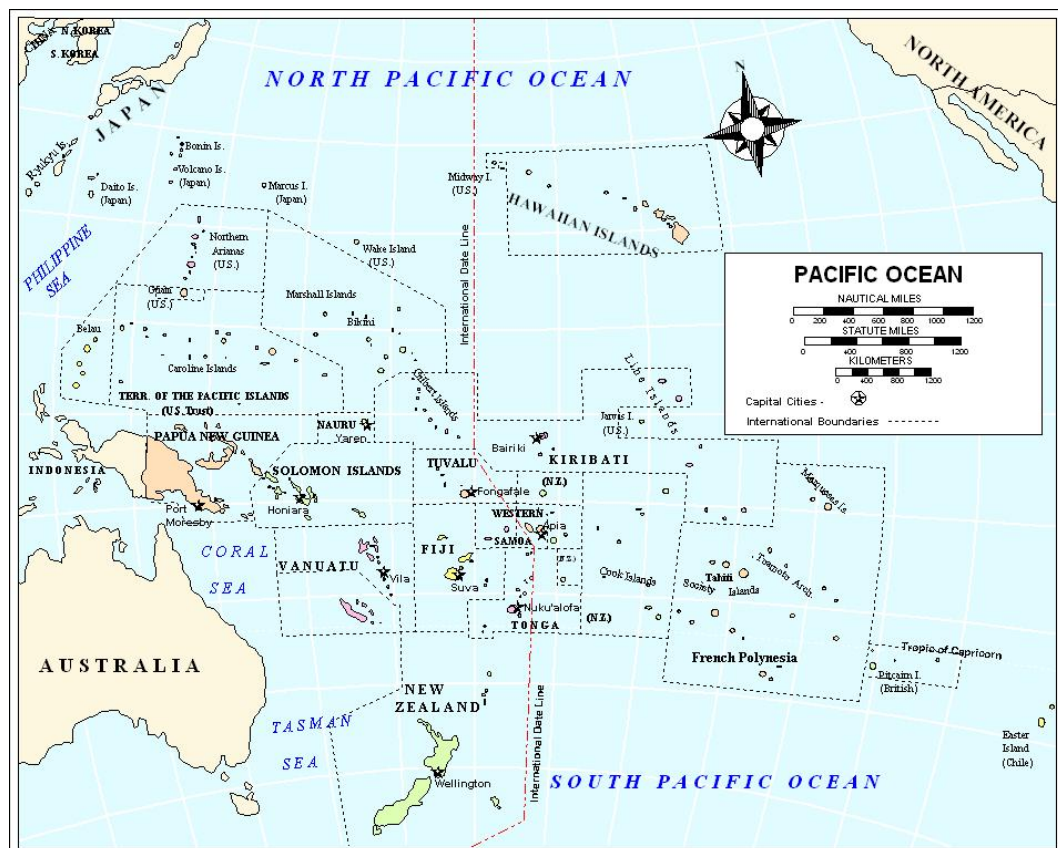
The maka‘āinana were not powerless in this societal order. There are numerous mo‘olelo told about times when the people rose up and overturned their leaders who were greedy, selfish and unjust. The story of ‘Umi-a-Līloa of Waipi‘o Valley is an example of this. ‘Umi defeated his brother Hākau to gain the throne to the Kingdom when Hākau proved to be a mean and selfish ruler who would not provide food for his starving priests. Although Hākau, by his primogenital birth right, should have been the heir to the throne, his actions proved that he was not suitable so his half-brother, ‘Umi-a-Līloa, ‘Umi - son of Līloa, who was a good man and accomplished warrior, was urged to take his place. When Hākau’s defeated body was placed on the altar, a lightning bolt reached down from the sky and incinerated him, displaying the approval of the gods (Fornander, 1959, p. 160).

### ***The emergence of Hawaiian society***

Hawaiian society evolved within these high islands with minimal contact with the outside world for more than 1,400 years. Physical evidence of the earliest human settlement of these islands may have occurred as early as A.D. 300, in Hālawā Valley on the island of Moloka‘i (Cordy, 2000, p. 109; Kirch, 1992, p. 13). Whether the earliest settlers voyaged here from the Marquesas Islands, or with the Pele migrations as recited in the ‘oli and chants, or indeed are descended from the mating of Wākea, the Skyfather and his beautiful daughter, Ho‘ohōkūkalani, the Constellations, none of these events left as deleterious a mark as the 1778 arrival of the H.M.S. Endeavour and her cargo of venereal disease-ridden sailors (Beaglehole 1974, p. 639; Cook, 1971, p. 217, Stannard, 1989, p. 50).

### 2.3 Decimation of the Hawaiian population

Given the historic events, including the catastrophic loss of Hawaiian lives since the introduction of diseases, which were unknown to the islands, the native peoples of the islands have been adversely affected by external influences. Prior to the introduction of these new diseases, contact with other people had been fairly limited to voyagers from faraway islands of Polynesia. Only the fittest travelers could survive the strenuous voyage on traditional double-hulled canoes from the southern islands of Nuku Hiva, Tahiti, Cook Islands, Tonga and Samoa. The archipelago of Hawai'i, extending from the Northwestern Hawaiian Islands to Hawai'i Island in the south is the most isolated group of islands in the world, more than 2,400 miles (3,900 kilometers) away from any other significant landmass in any direction (Juvik, 1999, p. xiii). Tiny Pacific atolls or outcroppings of land, lie over 1,000 miles south (1,610 kilometers) like the Line Islands or the northern most Cook Island of Tongareva are located closer to Ka Piko O Wākea, the Equator, but lack natural resources to launch a significant voyage to reach the Hawaiian Archipelago.



**Figure 2.1: Map of the Pacific**

In 1778, beginning with the arrival of Captain James Cook during his third and final voyage through the Pacific<sup>7</sup> and continuing for the next 100 years with whalers and traders, and then the immigrant population, new diseases were introduced into the islands which had never been seen. Cook's men introduced syphilis, gonorrhea and other diseases to the Hawaiian population with devastating effect. In his journals, Cook writes of his knowledge that his sailors were suffering from these dreaded sexually transmitted disease. However, despite orders that no women should board the ship, he felt helpless to stop the spread of this infectious disease (Cook, 1971, p. 50). These wasting diseases also left many Hawaiians suffering from impotency, severely affecting the ability for those contracting the disease to produce children (Stannard, 1989, p. 141). Soon after came the introduction of typhoid, flu epidemics, bubonic plague brought by ship rats, measles and smallpox. The following is a description of the smallpox epidemic, which ravaged the islands and killed ten thousand people in a three month period in 1853.

The dead fell like dried kukui twigs tossed down by the wind. Day by day from morning till night horse-drawn carts went about from street to street of the town, and the dead were stacked up like a load of wood, some in coffins, but most of them just piled in, wrapped in cloth with heads and legs sticking out.

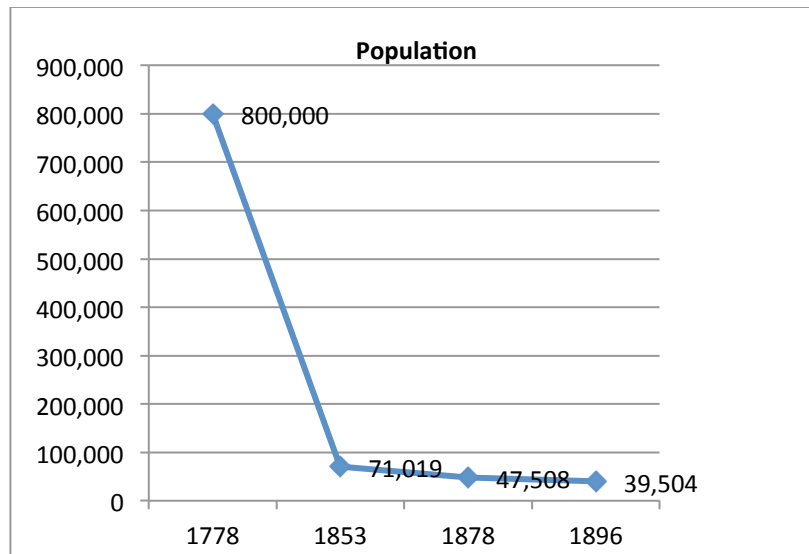
(Kamakau, 1992b, p. 417)

Another foreign disease, leprosy, was introduced for which there was no known cure. Hawaiians called this dreadful disease Ma'i Pākē since it was believed that Chinese immigrants brought the disease during the early reign of Kamehameha III (Kuykendall, 1965b, p. 73). Hawaiians, in particular, were victim to these diseases for which they had no natural immunities. Over 97% of the 8,000 men, women and children banished to live in Kalaupapa Leper Colony on the Island of Moloka'i were Hawaiian (Law, 2012, p. 2). More than 5,000 Hawaiians succumbed to epidemics of more introduced diseases like influenza, mumps, whooping cough and measles within a two year period from 1848 to 1849 (Kame'eiehiwa, 1992, p. 299). In a little more than 100 years, the population fell

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<sup>7</sup> The purpose of James Cook's third voyage was to locate a navigable sea route over the North American Continent that would allow a more feasible passage between the Atlantic and Pacific Oceans. He died at Kealahou Bay during a scuffle on the beach over a stolen cutter and an unsuccessful retaliatory attempt to kidnap a chief to be held as a hostage (Beaglehole, 1974, p. 672).

from an estimated high of 800,000 people to 39,504 (Dye, 1994, p. 2; Stannard, 1989, p. 30).<sup>8</sup>



**Figure 2.2: Hawaiian Population decline (1778 – 1896)**

Since that time, Hawaiians remain the most at risk population for major diseases like cancer, diabetes, heart attack and high blood pressure. Despite ongoing research and public education efforts to prevent the deadly impacts of these diseases, Hawaiians are still dominantly impacted among all the other ethnic groups in Hawai‘i. The average life expectancy for residents of Hawai‘i is the longest in the U.S, according to recent studies. But, when narrowed to the various ethnic groups, Hawaiian life expectancy drops to the lowest (*See Table 2.1, Life Expectancy in Hawai‘i*).

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<sup>8</sup> There is a great scholarly debate over the estimate of the population of Hawai‘i at the time of Captain James Cook’s arrival. Stannard bases his population estimate on the theory of food productivity and the depopulation rate experienced by other virgin soil after initial contact with syphilis, gonorrhoea, tuberculosis and influenza, all of which were carried by the men on Cook’s ships. Lieutenant James King of Cook’s expedition and others who followed, estimated the population to be between 200,000 and 400,000, based on observation of the coastal villages and extrapolated to include the interior countryside. Robert C. Schmitt, State of Hawai‘i Statistician (1995) suggests that the population was no more than 350,000 to 400,000.

**Table 2.1. Life Expectancy in Hawai‘i: Combined, by Race, 1910-1990, And By Sex and Race, 2000**

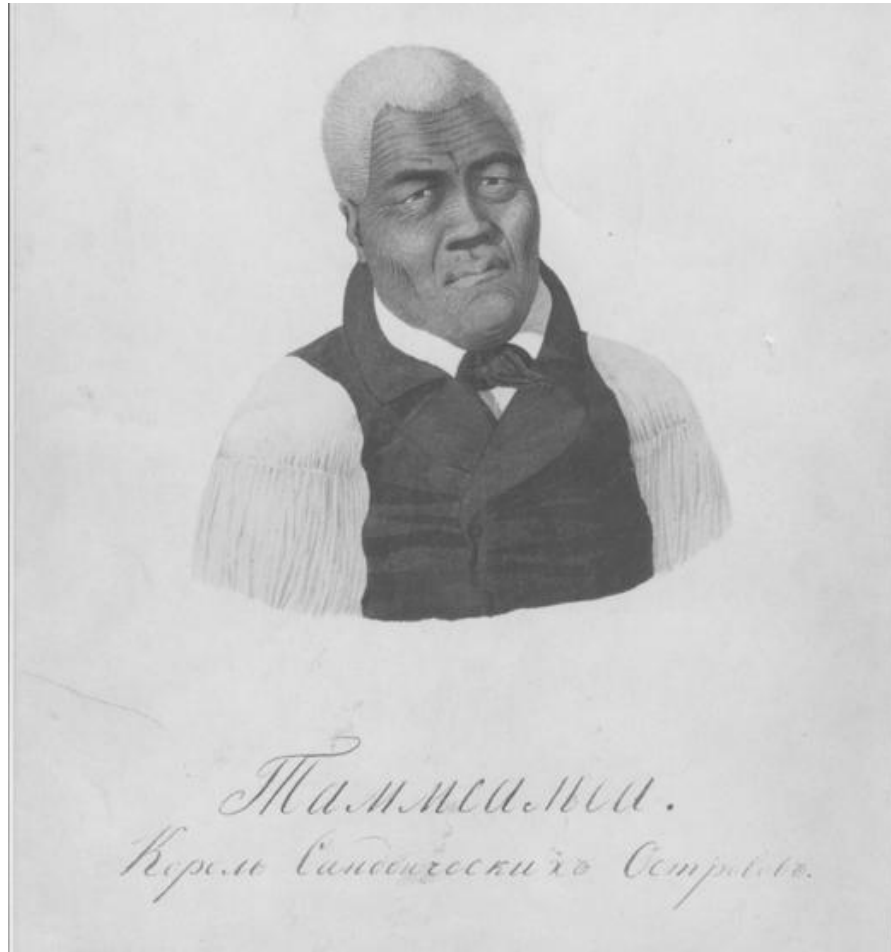
Year	All Races	Caucasian	Chinese	Filipino	Hawaiian	Japanese	Korean	Samoan	Other
1910	44.0	54.8	54.2	N/A	32.6	49.3	(NA)	(NA)	15.6
1920	45.7	56.5	53.8	28.1	33.6	50.5	(NA)	(NA)	28.4
1930	54.0	61.9	60.1	46.1	41.9	60.1	(NA)	(NA)	32.6
1940	62.0	64.0	65.3	56.9	51.8	66.3	(NA)	(NA)	59.5
1950	69.5	69.2	69.7	69.1	62.5	72.6	(NA)	(NA)	68.3
1960	72.4	72.8	74.1	71.5	64.6	75.7	(NA)	(NA)	62.2
1970	72.2	73.2	76.1	72.6	67.6	77.4	(NA)	(NA)	76.7
1980	77.9	75.8	81.7	79.3	71.8	80.9	(NA)	(NA)	79.0
1990	78.9	75.5	82.9	78.9	74.3	82.1	(NA)	(NA)	80.4
2000	80.5	79.0	86.1	80.9	74.3	82.8	81.4	72.8	(NA)
Male	77.5	76.7	83.5	78.0	71.5	79.7	78.3	71.1	(NA)
Female	83.6	81.7	88.7	85.9	77.1	88.7	83.6	74.6	(NA)

State of Hawai‘i Department of Business, Economic Development & Tourism Data Book 2011

## 2.4 The Kamehameha Dynasty

The sacred laws and rules that governed Hawaiian society existed in Hawai‘i from the beginning of time, when the universe, the earth and all its inhabitants were created, and survived continuously through the millennia and untold generations of rulers and chiefs, until the death of Kamehameha I in 1819 (see *Figure 2.3*). Kamehameha I<sup>9</sup> was the greatest ruler in Hawai‘i’s history and was credited with uniting all the island kingdoms under his rule. He was known for his skills in strategic warfare as well as his kind and benevolent rule over his kingdom (Kamakau, 1992b, p. 175). During his lifetime, Kamehameha experienced the changes brought about by the intrusion of explorers like Captain James Cook as well as traders and adventurers. He was fascinated by new technology and adapted them to his advantage. His control of guns, cannons, western ships for warfare and the expertise of foreigners aided in his brutal victory over the chiefs of Maui. The Kamehameha Dynasty continued for fifty-five years followed by the reign of the Kalākaua family, which ended dramatically in 1893 when Hawai‘i’s last ruling monarch was overthrown.

<sup>9</sup> Photograph from State of Hawai‘i Archives.



**Figure 2.3: Kamehameha I ( -1819)**

## **2.5 Reign of Liholiho, Kamehameha II**

Liholiho<sup>10</sup>, Kamehameha II's rule was marked by the influence of his mother, Keōpuōlani, the Sacred Queen, and Kaʻahumanu who co-ruled as his regent (see *Figure 2.3*). In a strategic move to gain power and influence over the young heir to the throne, and to create a new order of society which would specifically empower them, Kaʻahumanu,<sup>11</sup> Kamehameha's favorite wife, and Keōpuōlani,<sup>12</sup>

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<sup>10</sup> Liholiho was the eldest son of Kamehameha I and Keōpuōlani. A royal child, he became Kamehameha II upon his father's death. He reigned from 1819 until his death in 1824. Photograph from State of Hawai'i Archives.

<sup>11</sup> Kaʻahumanu was known for her skill and acumen in politics and warfare and was a keen political ally and advisor for Kamehameha I (Kameʻeleihiwa, 1992, p. 69; Silverman, 1987, p.67). Drawing by Louis Choris, lithograph by Norblin, in *Voyage Pittoresque Autour de Mode*, Plate III, Paris, 1822. State of Hawai'i Archives.

<sup>12</sup> Keōpuōlani held the sacred rank of niaupīʻo, a royal child born of the union of chiefly brother and sister. Her rank was higher than her husband, Kamehameha I (Kapelino, Beckwith, & Bernice Pauahi Bishop Museum, 2007, p. 196). According to Mookini (1987, p. 1), no known sketch exists of Keōpuōlani, Kamehameha's Sacred Wife. This is most likely due to her high-ranking status, kapu moe, which forced lesser ranking royalty and commoners to prostrate themselves in her presence. Because of this, Keōpuōlani seldom walked among her people. This is a depiction of her created by David Parker, commissioned by Kamehameha Schools in 1995.



his sacred wife, in cooperation with High Priest Hewahewa,<sup>13</sup> abolished the old laws and ordered the idols and temples used to worship the ancient gods to be destroyed (see *Figures 2.5 and 2.6*). They successfully defeated a small uprising led by Kamehameha's younger brother, Kekuaokalani, and the ancient kapu system that had governed the relationship between the chiefs, the priests, the people, their gods and the 'āina was cast aside (Kamakau, 1992b, p. 223).



***Figure 2.4: Liholiho (1797-1824)***

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<sup>13</sup> Hewahewa was the High Priest of Kamehameha I and continued to serve his wives after his death (ibid. p 197).



*Figure 2.5: Keōpuōlani (1778-1823)*



*Figure 2.6: Ka'ahumanu (1777-1832)*

## **2.6 The Abolishment of the Kapu System**

The abolishment of the kapu system occurred during a series of events that cannot be minimized in its effect on the people throughout the kingdom. The Hawaiian societal order was left in chaos and confusion. In the past, after the death of a high ranking chief, the customary practices of society would be abandoned during the period of mourning (Kamakau, 1992b, p. 223). Mourners would defile themselves, tattoo their bodies, shave their heads or knock out their front teeth to display their grief. Once the period of mourning passed, this behavior would cease (Handy & Pukui, 1998, p. 156).

The influence of Kamehameha's two wives on the new Ali'i Nui Liholiho, the High Priest Hewahewa and the court, however, was unprecedented. After Kamehameha's death, Queen Ka'ahumanu declared that Kamehameha had given her his kauoha, his last command, and declared that she shall be a co-ruler along with the new King Liholiho. This forced the sharing of power over the kingdom and allowed Kaahumanu to wield her influence over any decision made by the new king. Then the new King Liholiho ordered the forbidden foods to be served to both men and women alike at a public feast, abandoning the kanawai or law that prohibited men and women from eating together and that restricted the eating of certain foods. With support and assurance from the Hewahewa that the gods would bestow no evil for his actions, Liholiho also ordered that the temples and idols be destroyed (Ellis, 1977, p. 30). In the rural communities, far from the centre of government and commerce, the priests and their followers went underground, hiding the sacred relics and concealing their religion and related practices from public view. In this way, much of the knowledge and ways of the old people, their religion, and deep cultural practices such as hula, lua or art of warfare, lā'au lapa'au or healing practices and 'anā'anā, a form of sorcery, have been kept within particular families for generations (Kuykendall, 1965a, p. 134; Pukui, Haertig & Lee, 2001a; 2001b, p. 303).

This chant is a reminder of the power of knowledge and understanding passed through oral traditions from generation to generation.

E UI, E UI KE KAHUNA NUI  
E ui, e ui i ke kahuna nui,  
I na hanauna hou, na hanauna i hala.  
'O wai ka pua i luna?  
He aha ka hana a kela akua?  
E na hanauna, E.  
Na hanauna laha hou  
Me ka hiki wawe, i ke kahua.  
E ui, e ui, i ke kahuna nui,  
I na hanauna hou, na hanauna i hala.

Ask, ask the high-priest,  
Generations new, generations past.  
Who is the Flower above there?

What is the work of that god?  
O, generations, O.  
Generations spread again  
Quickly over the plain.  
Ask, ask the high-priest,  
Generations new, generations past.

*Excerpts from ancient chant, "The Deluge" cited in Pukui, Haertig & Lee, 2001a, p. xvii.*

## **2.7 The missionaries: Preaching, teaching and printing**

Keōpuōlani remained a major influence during the reign of her son, Liholiho, Kamehameha II. She was most influential in accepting and hosting the first company of American missionaries who arrived on Hawai‘i Island in March, 1820, nine months after the death of the long reigning high chief, Kamehameha I (Kamakau, 1965b, p. 261). The missionaries’ ultimate goal was to introduce their fundamental Calvinist Christian beliefs and save the souls of the heathen population of Hawaiians (Kame‘eleihiwa, 1992, p. 139). The three basic principles of their evangelism were preaching, teaching and printing (Kuykendall, 1965a, p. 102). They found little resistance to their new ideas and set about their task in earnest, learning the Native language, assisted by three young Hawaiian men who had journeyed to Boston in search of a new life. One young Hawaiian, George Kaumuali‘i, son of the chief of Kaua‘i, accompanied them on their year long voyage by ship back to Hawai‘i. Within three years, these industrious men and women accompanied by their children learned to speak the Hawaiian language, established a writing system based somewhat on the Tahitian alphabet which had been created a few years earlier, and began printing a basic reader as well as pages and then chapters of the newly translated Bible (ibid. p. 105). Through these two high chiefesses, members of the Royal family came to hear the stories about the new god, Iehovah, and learned to read the newly translated Hawaiian. Keōpuōlani soon invited one of the missionaries to move into her household to teach her children and Royal court to read and to learn the word of God. She became the first convert to Christianity and was instrumental in having the Hawaiian population accept the new religion (Mookini, 1998, p. 2). Upon Keōpuōlani’s death, Ka‘ahumanu accepted the new religion and recognized the changing times. Kame‘eleihiwa describes her conversion as a “transformation of pono, that standard by which Hawaiian society judged its *Ali‘i Nui*. For

Hawaiians, pono described society in a state of equilibrium” (1992, p. 138). In many ways, the new religious structure served as the replacement for the old kapu system and despite the differences in philosophy between the Ali‘i Nui and the Calvinist missionaries, the Ali‘i Nui remained in control of Hawaiian society. By 1825, missionaries had replaced the kahuna or priests and the church served as the substitute for the function of the heiau temples (ibid, p. 139).

Ka‘ahumanu understood the power of the palapala or the printed word and directed that common men and women “attend to the palapala and the pule”, to learn to read and pray and established schools and churches on all the islands. (Silverman, 1987, p. 93). By 1896, Hawaiians became one of the most literate populations in the world. The Hawai‘i General Superintendent of the Census reported that 91.2% of Hawaiians over the age of six were literate in the Hawaiian language (General Superintendent of the Census, 1897). Hawaiian language newspapers flourished as citizens realized the major potential in communicating through newsprint across the island chain. Some of the newspapers like Ka Hae Hawai‘i, were edited by Missionaries and White businessmen and were used as a vehicle to encourage Natives to conform to the practices and preaching of the missionaries, developing work ethics, and domesticating Native women (Silva, 2004, p. 63). The newspaper, Ka Hōkū O Ka Pakipika whose creator and original editor was King Kalākaua, was maintained by Kanaka Maoli<sup>14</sup> who used this opportunity to provide commentary and opinions on the pressing issues and controversies of the day. The retelling of ancient mo‘olelo, poetry and prose, chants and songs of nationhood and resistance to the new governance, and honorific tales of the lives of rich, famous and brave citizens who passed away were included in the newspapers. Hawaiian language, to this day, expresses emotions, feelings and ornate descriptions of events of history that are challenged to translate into English. Full of kaona, or hidden meanings, prolific Hawaiian writers were able to send messages of support, of resistance and challenge that were not easily understood by the foreigners and white settlers in political power (Chapin, 1984, p. 67).

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<sup>14</sup> Kanaka Maoli is another term used interchangeably with Hawaiian and Native Hawaiian and is translated by Noenoe Silva as real people, ie. Native.

## **2.8 Reign of Kaulikeaouli, Kamehameha III and the Transformation to a Constitutional Monarchy**

Upon the death of Liholiho in 1825, his younger brother, Kaulikeaouli ascended the throne as Kamehameha III. For the next three decades, the second royal son of Kamehameha I, Kaulikeaouli,<sup>15</sup> ruled as Aliʻi Nui, or High Chief of the Hawaiian Islands (Kameʻeleihiwa, 1992, p. 31). Kaulikeaouli was the longest ruling monarch, beginning at the age of nine. He died at age 41 (see *Figure 2.7*).



***Figure 2.7: Kaulikeaouli (1813-1854)***

His reign, however, was marked by tumultuous change for Hawaiian society with increased influence by western ideology and capitalism. Advised by his personal teacher and guardian, Reverend William Richards, Kamehameha III signed the

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<sup>15</sup> Photo from Hawaiʻi State Archives

first western-style Constitution of 1840. Reverend Richards was appointed the guardian of Kauikeaouli and his sister, Nahienaena upon the death of their mother, Keōpuōlani, in 1823. The immediate result of this first constitution was to change the relationship of the land to the aliʻi and the makaʻāinana. The chiefs and the commoner were now equal under the new laws and the symbiotic relationship that had existed between the ʻāina, the aliʻi, the akua and the makaʻāinana was drastically changed. In his book, “Dismembering Lāhui”, Dr. Jonathan Osorio writes, “With these paragraphs, the ultimate responsibility for the maintenance of the land and the people in Hawaiʻi passed from the ancient line of Aliʻi and the gods they represented to the newer and much less understood authority of the law” (2002, p. 25). Osorio calls the Māhele “The single most critical dismemberment of Hawaiian society” (ibid. p. 44).

This drastic change in the concept of land ownership increased the ability of haole foreign businessmen to purchase land and control business in Hawaiʻi. The Māhele, or division of land was intended to provide Native Hawaiians with the allodial rights to the land on which they lived and farmed for generations. The result of the process was the alienation of the Kanaka from their traditional land base. Personal land ownership was a foreign concept for Native Hawaiians and a vast majority either lacked the resources to file a claim, or simply did not bother filing the requisite paperwork. At the end of the legal process, less than 9% of Native Hawaiians received the title to their land claims (Kameʻeleihiwa, 1992, pp. 296-297).

## **2.9 The rule of the Island Nation – Kamehameha IV**

In 1851, under the rule of Alexander Liholiho, Kamehameha IV,<sup>16</sup> a grandson of Kamehameha I and named successor by Kauikeaouli, non-Hawaiians were allowed to vote for the House of Representatives for the first time (see *Figure 2.8*).

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<sup>16</sup> Ibid.





***Figure 2.8: Alexander Liholiho (1834- 1863)***

Although the non-Hawaiian population was still relatively small, within short order, the representation of non-Hawaiians in the legislature grew proportionately larger than their own population and Hawaiians, for a number of reasons, became more alienated from this foreign process of laws which did not rely on the traditional relationship between the ali'i and maka'ainana who served them (Osorio, 2002, p. 25). By 1852, a second constitution was established which further diminished the role and power of the Ali'i and increased the ability of non-Hawaiians to exercise control of the House of Nobles and House of Representatives. By the time Kamehameha IV, Alexander Liholiho became the Ali'i Nui in 1854, he found himself unable to reverse the diminishment of the powers of his office and had little control over the actions of the legislature. His short rule ended in 1863 and he named his older brother, Lota Kapuāiwa as his successor – Kamehameha V (ibid, p.110.) (See *Figure 2.9*).

### **2.10 Lot Kapuāiwa – Kamehameha V**

The reign of Lot Kapuāiwa is marked by the promulgation of the third Constitution of 1864 which returned some of the power of governance to the Monarch, abolished the Office of Kuhina Nui or co-ruler which had been established during Liholiho's reign, limited the powers of the Privy Council which had the ability to veto the decisions of the monarch, and required voters to be males, 20-years old, be literate and own property (Comeau, 1996, p. 35). During the reign of Lot Kapuāiwa and his brother before him, the sugar industry became established. New diseases for which the Hawaiian population had no natural immunity proliferated and the Native Hawaiian population continued a steep decline, falling to 52,000 by 1872, the end of Lot's reign (ibid, pp. 57-67). Kamehameha V, Lota Kapuāiwa died without naming a successor.



***Figure 2.9: Lota Kapuāiwa (1830-1872)***

### 2.11 Lunalilo, The People's King

King Lunalilo<sup>17</sup> was the first elected monarch in the history of Hawai'i. Much loved and respected, the "People's King" ruled for less than a year and succumbed to pulmonary tuberculosis (Mirantz, 1974, p. 32) (see *Figure 2.10*).



*Figure 2.10: Lunalilo (1835-1874)*

### 2.12 The Merrie Monarch – King David La‘amea Kalākaua

King David Kalākaua<sup>18</sup> was elected the seventh ruler of Hawai'i in 1874 in a bitter battle against Dowager Queen Emma, widow of Kamehameha VI (see *Figure 2.11*). Among his notable accomplishments was the reinstatement of hula and other Hawaiian cultural practices in the public domain. A scholar as well as accomplished songwriter and musician, Kalākaua, was adamant that Hawaiians fill most of his cabinet positions. He was the first Hawaiian monarch to travel

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<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

around the world and established alliances and treaties with other monarchs. Unfortunately, his domestic policies and governance style did not bode well with a number of pro-American businessmen, particularly those representing the sugar industry interest. A new Constitution of 1887, referred to as the Bayonet Constitution because Kalākaua was forced to sign, removed most of his power as monarch and he was not able to regain control of his government. Kalākaua died in San Francisco from kidney disease in 1891 (Lowe & Racoma, 1999, p. 85).



*Figure 2.11: David Kalākaua (1836-1891)*

### 2.13 The Last Reigning Monarch – Queen Lili‘uokalani

The last monarch to reign in the Kingdom of Hawai‘i was Kalākaua’s sister, Queen Lili‘uokalani<sup>19</sup> (see *Figure 2.12*).



*Figure 2.12: Lili‘uokalani (1838-1917)*

The Queen tried unsuccessfully to reinstate the power of the office of the Ali‘i Nui by naming her own cabinet, and attempting to formulate a new constitution which would have returned power to her office. In a show of force by the U.S. Navy and the warship, U.S.S. Boston that was situated in Pearl Harbor and in collusion with U.S. Minister John Stevens and a group of haole sugar industry businessmen who called themselves the Committee of Safety, Queen Lili‘uokalani’s government was overthrown and she was forced to abdicate her throne. The Committee of Safety declared a provisional government and took

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<sup>19</sup> Ibid.

over government buildings. In her letter to the Pacific Commercial Advertiser on January 18, 1893, she writes

I, Liliuokalani, by the Grace of God and under the Constitution of The Hawaiian Kingdom, Queen, do hereby solemnly protest against any and all acts done against myself and the Constitutional Government of the Hawaiian Kingdom by certain persons claiming to have established a Provisional Government of and for this Kingdom. Now to avoid any collision of armed forces, and perhaps the loss of life, I do under this protest and impelled by said force yield my authority until such time as the Government of the United States shall upon the facts being presented to it undo the action of its representative and reinstate me in the authority which I claim as the Constitutional Sovereign of the Hawaiian Islands.  
(Silva, 2004, p.167)

Despite her letters of protest to President Cleveland and sincere hope that her rightful claim as Hawai'i's monarch would prevail, she was never returned to the throne. Six months later, on July 4, 1893, the Republic of Hawai'i and a new president, Sanford B. Dole took office. Lili'uokalani was charged with concealment of treason, tried and found guilty in a military tribunal in 1895. She was imprisoned in her palace for eight months, and her five-year sentence was reduced to include five more months of house arrest in her home at Washington Place, and an additional eight months confinement to the island of O'ahu (Van Dyke, 1995, p.7). With much support from the businessmen representing the sugar industry in Hawai'i, and despite signed petitions from a vast majority of eligible adult Hawaiian voters residing in the islands against these actions and continual protest from the now deposed Queen Lili'uokalani, the Republic of Hawai'i was annexed in a joint resolution of the U.S. Congress 1898 and became a territory in 1900 (Coffman, 2003, p. 7; Silva, 2004, p. 173; Tungpalan, 1994, p. 102).

Many of the Queen's supporters provided support by writing mele to commemorate her struggle and to demonstrate their support (Nordyke & Noyes, 1993, p. 27). The most famous song written during this time, Mele Aloha 'Āina or Kaulana Nā Pua, Famous are the Children, is still sung as a symbol of the people's love for Queen Lili'uokalani and the Kingdom of Hawai'i.

MELE ALOHA 'ĀINA

Kaulana nā pua a'o Hawai'i  
Kūpa'a ma hope o ka 'āina  
Hiki mai ka 'elele a loko 'ino  
Palapala 'ānunu me ka pākaha.  
Pane mai Hawai'i moku o Keawe  
Kōkua nā Hono a'o Piilani  
Kāko'o mai Kaua'i o Mano  
Pa'a pū me ke one o Kākuhihewa.  
'A'ole a'e kau i ka pūlima  
Ma luna o ka pepa o ka 'enemi  
Ho'ohui 'āina kū'ai hewa  
I ka pono sivila a'o ke kanaka.  
'A'ole mākou a'e minamina  
I ka pu'u kālā o ke aupuni  
Ua lawa mākou i ka pōhaku  
I ka 'ai kamaha'o o ka 'āina.  
Ma hope mākou o Lili'ulani  
A loa'a 'ē ka pono o ka 'āina  
Ha'ina 'ia mai ana ka puana  
O ka po'e i aloha i ka 'āina.

Famous are the children of Hawai'i  
Loyal to the land  
The evil hearted messenger comes  
With a document of extortion and greed.  
Hawai'i, island of Keawe, answers  
The bays of Pi'ilani help  
Kaua'i of Mano lends support  
Firmly united with the sands of Kākuhihewa.  
Do not fix a signature  
To the paper of the enemy  
With its sin of annexation and sale  
Of the civil rights of the people.  
We do not value  
The heaps of money of the government  
We have enough with stones  
The remarkable food of the land.  
We support Lili'uokalani  
Until we gain the rights of the land  
The story is to be told  
Of the people who love the land.

Written by Ellen Wright Prendergast in  
Hawaiian Historical Society's Buke Mele Lahui,  
Translation by Hui Hānai in Wilcox, 2003, p. 115.

## **2.10 Hawaiians or Americans?**

In 1959, Hawai‘i became the 50<sup>th</sup> state of the United States of America. The legality of the transformation of the island kingdom into a U.S. holding has been a topic of debate by historians and political scholars (Budnick, 1992, p.182; Dudley, 1990, p. xiii; Dudley & Agard, 1990, p. 107; MacKenzie, 1991, p. 15; Sai, 2012, p. 1, Silva, 2004, p. 202). The status of Hawai‘i as a colonized state seeking sovereignty or an illegally occupied kingdom whose sovereignty is already achieved continues to be debated by lawyers and academicians (Sai, 2008, p. 41, Trask, 1999, p. 26). The United States’ involvement in the overthrow of the Hawaiian monarchy and the lasting pain of the Hawaiian nation has never been fully redressed as demonstrated by more than 20,000 Hawaiians who marched in solidarity to ‘Iolani Palace on its 100<sup>th</sup> Anniversary (Tungpalan, 1994, p. 124).

I just feel the hurt, grief and distress that the Queen felt, said torchbearer Chante Soma-Kalāhiki. This is just me honoring the monarchy in a very small way. Maybe one day peace will come. (ibid. p. 137)

In August 1993, The International Tribunal on the Rights of Indigenous Hawaiians conducted a series of hearings on the major Hawaiian Islands in which hundreds of kanaka maoli testified about the abuses of the U.S. government and the detrimental impact on the health, welfare, education, social and economic status of Hawaiians and the ecological and environmental damage to the ‘āina (Churchill & Venne, 2004, p. 332). U.S. President Bill Clinton, on the 100<sup>th</sup> anniversary of the illegal overthrow of the Hawaiian Kingdom, issued a public apology for the role that the United States played in the overthrow of Queen Lili‘uokalani’s monarchy and called for reconciliation (U.S. Public Law 103-150). The U.S. government has never recognized Kanaka Maoli as native people, and the discussion over the legality of U.S. presence in the islands remains a divisive and controversial topic. A bill to form a new Hawaiian Nation, the Akaka Bill, has languished in the U.S. Congress for more than 10 years with little hope of final passage (Native Hawaiian Federal Recognition Bill, 2011). The State of Hawai‘i has passed a law that recognizes Hawaiians as the indigenous, aboriginal, maoli people of Hawai‘i, and allows for a process for Hawaiians to register in a new Native



Hawaiian roll. The intent is to establish a Hawaiian governing entity and eventually receive Federal recognition (OHA-Kanaʻiolowalu, 2012). The issue of citizenship and identity as Hawaiians is as much an issue today as it has been since the overthrow of the monarchy 120 years ago.

## **2.11 Conclusion**

The societal changes, which were accelerated by the infiltration of the new Christian religion, introduction of writing and western education have had a devastating affect on Native Hawaiians since the arrival of the first Christian missionaries, less than 200 years ago. Although the written language has preserved the writings and memoirs of early Hawaiian researchers, the overall impact has resulted in a severe stress on the maintenance of a Native language and culture.

The Māhele of 1850-54 resulted in the separation of kanaka from their ancestral lands and removed the ability of the general population to farm and feed their families. Over time, their customary diet became dependent on foreign and canned foods.

Native Hawaiian people, however, have proved their resilience. Despite the decimation of the population from nearly a million to less than 40,000 in 1896, the introduction of a new Christian religion which disrupted their culture norms which had existed for millennia, and the outlawing of their Native language and culture, the people, the descendants of Hāloa remain firmly rooted in their identity as Native Hawaiians.

Unfortunately, after nearly 200 years since western contact, Native Hawaiians have not been able to withstand the effects of dread diseases and continue to lead the statistics for the highest rate of illnesses such as cancer, diabetes, and high blood pressure. The number of Native Hawaiians has recovered and increased substantially over the last 118 years, however. Over 527,000 people throughout the United States and 289,970 within the State of Hawaiʻi identified themselves as Hawaiian or Part-Hawaiian in 2010 (Ka Huakaʻi, 2014). This represents 21.3% of the State's overall population. The current Native Hawaiian population is still

considerably less than Stannard's estimate of nearly 1 million during the arrival of explorer, James Cook.

## **Chapter 3**

### **A‘o aku, a‘o mai: Historic research into modes of Native Hawaiian teaching and learning and the introduction of the American education system**

#### **3.1 Introduction**

Much discussion on public education in Hawai‘i focuses on the loss of culture and language as a root of failure of Hawaiians to thrive in the public education system. Government policies and white educational pedagogy became the tools by which Native peoples find themselves at the bottom end of the educational ladder. This is the case for brown, red and black-skinned peoples throughout America and its affiliates in the Caribbean and the Pacific (Means & Wolf, 1995). Missionaries were used to advance U.S. government agenda to colonize these nations. In Hawai‘i, the effect was the same. This chapter discusses the indigenous Hawaiian system of transmitting knowledge from generation to generation, the introduction of Western education and the effect on the language, culture, and way of life of indigenous peoples of the Hawaiian archipelago.

#### **3.2 From the time of Papahānaumoku and Wākea**

Hawaiians have maintained a highly intellectual and sophisticated knowledge system since the beginning of time, virtually the time of Papahānaumoku, Papa the woman who gives birth to islands, often referred to as Earth Mother and Wākea or Sky Father and the birth of the universe, according to the Kumulipo, an epic and ancient Hawaiian creation chant (Beckwith, 1981, p. 117). Papahulilani, the understanding of the atmosphere, astronomy and celestial movement, Papahulihonua, the understanding of the earth, volcanism, and geology, and Papahānaumoku, the understanding of reproduction and cycles of all living things, including humans, were understood by Hawaiian ancestors eons before European patriarchal scholars published their tomes (Kanaka‘ole Kanahele, 2008, 2009). Indeed, Hawaiians held a vast understanding of the universe, living and innate, and further, maintained a process of oral transmission which ensured this knowledge would be passed on accurately transcending generations through acute

memorization and recitation of ‘oli and mo‘olelo and verbal accounts of historic events (Kanaka‘ole Kanahele, 2003, p. 1).

***A‘o Aku, A‘o Mai – Traditional Hawaiian teaching and learning***

Dr. Manulani Meyer contextualizes Hawaiian education within four divisions; the first which transmits knowledge between family generations such as from parent to child or grandparent to grandchild; the second division which separates males from females and their gender-related roles; the third which exists primarily in the ali‘i or royal class and which included the realms of politics, leadership and skilled warfare; and the fourth division related to specific trades such as skilled artisans, feather workers, canoe builders, kapa makers and kahuna or specialized arts as medicine, healers or sorcery (Johnson, 1981; Meyer, 2003).

Hālau or schools of knowledge were an integral part of the kauhale or village system. The practices and learning of ‘oli, hula, lua or warfare, kālai wa‘a or canoe building and carving, kapa or bark-cloth making and dyeing, lawai‘a or fishing, mahi‘ai or farming, hulu or intricate feather work for capes, kahili or standards, mahiole or helmets and lei, and other important occupations were conducted within the hālau framework.

Hālau incorporated the basic educational framework. Kumu or teachers renowned in the community for their expertise were responsible for teaching and guiding the haumana - students who were selected for the particular training. Milestones of success were measured by practice and demonstration, to hō‘ike, to show or demonstrate their learning and developed expertise for the teachers, families, peers and community. Stories were told and chants were written to commemorate the skills and talents of outstanding performers.

***Nānā ka maka; ho‘olohe ka pepeiao; pa‘a ka waha***

*Observe with the eyes; listen with the ears; shut the mouth.*

*Thus one learns*

(Pukui, 1983, p. 248)

### **3.3 Public education for Native Hawaiians**

The first grammar book and dictionary written in Hawaiian has been credited to a young Hawaiian, Henry ‘Opukaha‘ia who sailed away from Hawai‘i’s shores in 1814. He eventually landed in New England where he became proficient in English and was raised and nurtured within the Calvinist Sect of Protestantism. ‘Opukahai‘a, or Henry Obookiah, the name he was called by his American missionary friends, translated the entire Book of Genesis into Hawaiian and provided the first teaching tools for the American Missionary Company upon their arrival in Hawai‘i in 1820 (‘Opukaha‘ia, 1994, p. 42).

Amongst the company of the first American Missionaries to arrive in Hawai‘i were two clergymen, a doctor, a farmer, a printer, two teachers, seven wives, five children and three young Hawaiian men who had trained with ‘Opukahai‘a at the Foreign Mission School in New England, including George Kaumuali‘i, son of the Kaua‘i Chief. Their first mission was to preach the word of God. Printing the bible and teaching the natives to read were the method by which they would convert the heathens to Christianity (Kuykendall, 1965a, p. 102).

Liholiho, Kamehameha II, who was the ruling chief at the time, agreed, after a period of negotiation, to allow the missionaries to remain for a trial period of one year. Wary of these newcomers, and not anxious to submit to foreign rules of behavior, he determined that they would teach only Ali‘i or chiefly class. Although the first attempt was to teach the ruling class in the English language, the effort became more successful when the medium of instruction was in Hawaiian. Armed with the tools provided for them by ‘Opukahai‘a, aided by the establishment of the written language – an orthographic base of twelve letters and 6 vowels – and the printing of the first 16 page primer in Hawaiian in 1822, and accompanied by the young men for whom Hawaiian was their mother tongue, these missionaries set about teaching the ali‘i to read in their own language. At first, in 1820 and 1821, classes were instructed in the English language using Webster’s Spelling Book, Watt’s Catechism and the English Bible as textbooks. Only 200 students were enrolled in these classes and the learning was difficult for Hawaiians in this new language. However, once Hawaiian was transformed into a

written alphabet and text was printed in their native language, Hawaiians learned to read quickly (p. 106).

By 1824, with support from the High Chiefs, Regent Queen Ka‘ahumanu declared that she and her regents would “adhere to the instruction of the missionaries to attend learning, observe the Sabbath, worship God, and obey his law, and have all their people instructed” (ibid). Her kauoha, or declaration, was strictly observed as Queen Ka‘ahumanu as well as Queen Keōpuōlani wielded such high authority. By 1831, there were 52,000 Hawaiians taught in the Hawaiian language medium in 1,100 common schools in Hawai‘i. In order to accomplish this, Native Hawaiians were utilized as teachers and were sent throughout the islands to teach others to read (ibid). While this new written language provided a new process of communicating with Hawaiians from across Ka Pae ‘Āina o Hawai‘i, it also introduced a completely new concept of understanding oneself and the relation to the spiritual and physical environment which was no longer based on the Hawaiian ways of knowing.

The people, it is true, attended the religious services, crowding by the thousands into the thatched churches and under the trees where the missionaries sang and prayed and preached the gospel message; but the printed page was the magic key giving access to the hearts and minds of the people. To most of them *pule* and *palapala*<sup>20</sup> were simply two aspects of the same thing; religion was an invisible abstraction, letters could be seen; therefore attention was given to letters. Religious ideas were incorporated in the reading matter and by that means gained entry into the minds of the learners (Kuykendall, 1965a, p.104).

Western educational pedagogy, introduced through palapala, was juxtaposed to the fundamental Hawaiian processes of teaching and learning (Ah-Nee Benham & Heck, 1998, p. 111).

### ***The establishment of Western-style schools***

In order to efficiently accomplish their goals, the first missionary company set about to become proficient in the Hawaiian Language and establish a written

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<sup>20</sup> Pule: to pray, the act of worshipping; religious service; the word came to stand for the religious instruction given by the missionaries. Palapala: characters made by impressing marks on kapa or paper; a writing; the word was popularly used to designate the system of education introduced by the missionaries (Kuykendall, 1965a, p.104 in footnote 9.)

form. In 1822, the first printed form was produced (Kuykendall, 1965a). Missionaries set about training Hawaiian teachers and began establishing small schools throughout the islands using spelling, reading and writing pamphlets, “primers and scripture tracts, a hymn book, and various books of the bible as fast as the latter could be translated into Hawaiian” (p. 105). Two types of schools were established, one for the children of ali‘i, and the other for commoners. Not unlike educational systems in Hawai‘i today, the ali‘i children’s schools were provided with ample books, equipment and tools to provide a top-notch education in numerous subjects and the arts while the commoner’s schools dealt with only basic tools, and limited writing supplies. At first adults made up the larger population of students, but a concerted effort was made to entice the young people into the schools. Quarterly examinations were conducted in the Hawaiian context of hō‘ike. The following passage written by Rev. Reuben Tinker in 1831 describes the examination.

The shell horn blowing early for examination of the schools, in the meeting house. About 2,000 scholars present, some wrapped in large quantity of native cloth, with wreaths of evergreen about their heads and hanging toward their feet – others dressed in calico and silk with large necklaces of braided hair and wreaths of red and yellow and green feathers very beautiful and expensive. It was a pleasant occasion, in which they seemed interested and happy...The King and chiefs were present, and examined among the rest. They read in various books, and 450 in 4 rows wrote the same sentence at the same time on slates. They perform with some ceremony. In this exercise, one of the teachers cried out with as much importance as an orderly serjeant...and immediately the whole company began to sit up straight. At the next order, they stood on their feet. At the next the “handled” slates or “presented”—i.e. they held them resting on the left arm as a musician would place his fiddle. At the next order, they brought their pencils to bear upon the broadsides of their slates ready for action. Mr. Bingham then put into the crier’s ear the sentence to be written, which he proclaimed with all his might and a movement of the 450 pencils commences which from their creaking was like the music of machinery lacking oil. Their sentences were then examined and found generally correct...Eight of the Islanders delivered orations which they had written and committed to memory. Gov. Adams (Kuakini) was among the speakers”.

(Kuykendall, 1965a, p. 108)

The description of the early examinations is not unlike the ritual demonstration of learning employed by the traditional hula hālau system for Native Hawaiians. To hō‘ike, to show or demonstrate one’s learning and skill to the kumu, fellow

students, family and community, is an essential part of the learning process engaged by Hawaiians before the arrival of the first missionaries.

### ***Introduction of Hawaiian language newspapers***

A printing press was also established at Lahainaluna Seminary and a second one was installed at the Mission House in Honolulu. By 1834, the first Hawaiian language newspaper, *Ka Lama Hawai'i* was printed at Lahainaluna. In 1836, *Ka Mo'olelo Hawai'i*, the first account of Hawai'i's people and culture written in the Hawaiian language by David Malo was also printed at Lahainaluna. By 1839, the first fully translated Hawaiian bible was printed and used as a reading text in the schools (Aha Punana Leo: A Revitalization Timeline, 2012; Malo, 2006). Within the first twenty years of the establishment of the two printing presses in Hawai'i, over 100 million pages were printed in the Hawaiian language (Kuykendall, 1965a, p. 106). Over time, more than 100 Hawaiian language newspapers were established and 125,000 pages of text is currently in the process of being digitized and translated.

### ***Public education system established***

By 1840, with the establishment of the First Hawai'i Constitution, the public education system was shifted from the Mission funded array of schools into a united school system. The Hawai'i Public School System, now operated by the State of Hawai'i, is the second oldest public school system in the United States (after Massachusetts) and the only system that continues to be governed on a State-wide basis (Aha Punana Leo, A Revitalization Timeline, 2012). Along with the establishment of the school system, education became mandated for all Hawai'i's children and the emphasis shifted away from adult education. The language of the medium of instruction in the public common school system was still 'Ōlelo Hawai'i.

Lahainaluna Seminary was established in 1831 with an emphasis on teacher education and printing. It remains the oldest secondary school established west of the U.S. Mississippi River and continues to operate as Lahainaluna High School on the Island of Maui. Its early graduates include political leaders and the earliest Hawaiian scholars and historians, including Samuel Manaiakalani Kamakau, John



Papa ʻIʻi and David Malo who was also the first and only Hawaiian superintendent of public instruction (Ah Nee-Benham & Heck, 1998, p. 60; Lahainaluna High School, 2012). Around the same time, a number of boarding schools for men and for women were established in Maui, Hawaiʻi Island and on Oʻahu. These missionary-run boarding school provided studies in literacy as well as “practical subjects and domestic arts” (Kuykendall, 1965a, p. 113). In effect, the boarding schools sought to indoctrinate their pupils to the culture of white society and were effective in separating them from their native roots. In Kohala, Hawaiʻi, girls were trained to be housekeepers at the Kohala Girls Seminary, founded by Rev. Elias Bond in 1874 (Kohala Keia: This is Kohala, Collected Expressions of a Community, 1977, p 63). In Hilo on the East coast of Hawaiʻi Island The Hilo Boarding School was opened in 1836 by missionaries David and Sarah Lyman. The boys were taught carpentry and other skills, which would enhance their industriousness (Damon, 1992, p. 216). In 1842, Punahou Schools on Oʻahu was established to educate missionary children. Their instruction was in English, not Hawaiian. According to ʻAha Punana Leo, the organization which spearheads the revitalization of the Hawaiian language, Punahou was established

... to protect missionary children from the influences associated with high fluency and literacy in Hawaiian developed in other schools. Hawaiʻi's unique socio-political realities result in the children of the Native Hawaiian elite also enrolling for an English language immersion experience at Punahou. Later the Hawaiian elite establish primarily British staffed private schools - now ʻIolani and St. Andrew's Priory - to promote what they consider a higher standard of English among Hawaiians. Race and class divisions based on the language of education eventually become entrenched in Hawaiʻi. A resulting move to more English medium immersion-like education for those with higher class aspirations brings neglect of Hawaiian language medium schools. Long-term results are the loss of confidence among Hawaiʻi's people in themselves, weakening of the academic strengths of Hawaiʻi's population, and increased tension between the missionary descendants and the Hawaiian community.

(ʻAha Punana Leo, A Revitalization Timeline, 2012)

In 1839, the Chief's Children's School was opened by missionaries Amos and his wife Juliette Montague Cooke to instruct the children of the Hawaiian Royalty. Sixteen Royal students included Prince Lot who became Kamehameha V, Queen Emma, King David Kalākaua, Queen Liliʻuokalani, King William Lunalilo and Princess Bernice Pauahi Bishop whose estate became The Kamehameha Schools. The primary purpose of their education was to provide a Christian and civilized

education, a goal which was never fully achieved, according to the Cooke's own testimony. Their medium of instruction was English. Although charged with educating the future leaders of the Kingdom of Hawai'i, it is questionable if their curriculum was truly designed to provide the tools that future leaders required to meet the demands placed on this tiny kingdom by foreign powers. In 1850, without Royal children who had either left the school, completed their studies, or became victim to the measles and whooping cough epidemics of 1848, the school was finally closed (Menton, 1992, p. 222; Richards, 1970, p. 14).

### ***Creation of the Department of Public Instruction and the Government Common Free Schools***

Beginning on January 1, 1841, the function of education shifted from the missionaries, and their governing organization, The American Board of Churches of Foreign Missions (ABCFM) to become a function of kingdom government. For the purpose of educating the general public, the Government Common Free Schools were established. These schools provided the most basic teaching in reading, writing and arithmetic in addition to daily labour in the agricultural fields. The students were Hawaiian, taught by Native Hawaiians who sometimes had little more training than their students, and instruction was exclusively in Hawaiian language. However, the transition from missionary and church run schools to government run entities was not smooth or quick. Several attempts were made by both Catholic and Protestant leaders to maintain control over their educational programs and there was much resistance to the leadership of Protestants Richards and Armstrong by the Catholics.

The new public schools system was structured as follows:

- A Superintendent (luna) was appointed who was responsible for the entire school system
- A general school agent (kahukula) was appointed for each of the principal islands
- A school was established in communities with 15 or more students
- Communities with less than 15 children were joined with a neighboring community
- Male parents elected 3 trustees to form a school committee (lunakula)
- The School committee with the missionary, selected the teacher and determined salary

- Teachers were required to possess a certificate from either Lahainaluna Seminary or the general school agent (kahukula)
- Teacher's salary comprised of a piece of land on which community members each provided 9 days of labor (three days of the King's labor days; three days of the landlord's labor days, and three days of their own time). In addition, male students above the age of 8 were required to provide six hours of labor a week.
- Teachers were exempt from labor taxes and poll taxes.
- The first superintendent and general school agents were all Hawaiian; O'ahu, John 'I'i; Kaua'i – Papohaku; Moloka'i – Manakaokai; Maui – David Malo; Hawai'i – Kanakaahua.  
(Kuykendall, 1965a, p. 347)

David Malo was also appointed the superintendent over the rest of the general school agents in 1841 and held that position until 1845. This was the last time all the highest positions in the school system were Hawaiians (ibid. p. 348).

In the Organic Act of 1845, the Cabinet level position of Minister of Public Education was established and the Department of Public Instruction became one of the five executive departments (ibid. p. 353). The first minister under the new law was Williams Richards, the previous advisor to the King and head of the Land Board. Upon his death in 1847 Mr. Richard Armstrong was appointed minister. The following is his description of the purpose of the Government Common School. The

"common school is the poor man's college"; the little education he gets is here. It is through these humble institutions, planted in every nook and corner of His Majesty's dominions, that the masses, the poor, and remote, of low condition as well as high, learn to read, write and cipher, in their own mother tongue....It is here he learns perhaps his first lessons of subordination and subjection to law, which are as necessary to prepare him in after life to be a law abiding citizen, and a good subject of his sovereign, as a knowledge of the rudiments of learning.

(Kuykendall, 1965a, p. 356)

In 1851, there were 535 public schools teaching the basic curriculum of reading, writing, arithmetic and history, taught by natives in the Hawaiian language. In all, about 15,482 students were enrolled (p. 357). Even then, there were low expectations for learning for Hawaiians evidenced by the following report of the Superintendent of Education, Richard Armstrong in 1848.

Clearly, Armstrong is referring to the Hawaiians' lack of understanding of the new laws that were imposed upon the citizens under the relatively new constitution and for which they were challenged to understand or readily conform. Hawaiians, after all, had lived under the laws of the ruling ali'i and their religious beliefs for generations.

### ***English as a medium of instruction for Hawaiians***

It was inevitable that the issue of instruction for Hawaiians in the English language be debated among the community. Public opinion was fueled by newspaper editorials in support of English instruction in order to allow Hawaiians to hold positions of importance in the church, government or in business. English was, in fact, the language of "business, government and diplomacy" (ibid. p. 360). In Superintendent Armstrong's report of 1853, he wrote:

On my tours around the Islands, I have found parents everywhere, even on the remotest island of Niihau, most anxious to have their children taught the English language; and the reason they generally gave was a most sound and intelligent one, that without it – they will, by-and-by be nothing and the white man everything." (Kuykendall, 1965a, p. 361)

Some funding was allocated by the legislature and by the following year, there were ten schools established for this purpose. Kuykendall declares this as the beginning of the move to completely abandon "Hawaiian language as a medium of instruction in the public schools of Hawai'i" (ibid, p. 362).

### ***The establishment of select schools***

In a renewed attempt to establish schools instructed in the English language and targeting communities where white and half-caste children resided, the legislature allocated funding for the establishment of select schools. Three select schools were established during Kamehameha III's reign, including the Seminary at Lahainaluna which had its beginnings as a missionary school and then was transferred to the government system; the Royal School which had previously operated as the Chief's Children's School, and the O'ahu Charity School.

### ***Private education established***

In 1841, Punahou School was established in Honolulu for the education of the children of the missionary families. By 1849, Punahou received its charter and in

1853, the institution expanded to include O‘ahu College. The attempt to establish a college for Hawai‘i was considered by William Armstrong, head of the Board of Education, to be important to the Hawaiian nation (Kuykendall, 1965a, p. 367). Also, in 1849, children of white families in Honolulu were admitted to Royal School. By 1853, 95 of the 121 students enrolled at the Royal School were white (Beckwith, Edward G. in Kuykendall, 1965a, p. 362). These schools provided a higher level of instruction. English was the mode of instruction and tuition was charged to supplement the funds provided by government. At the Seminary in Lahainaluna, in 1851, students were instructed in “algebra, geometry, trigonometry, surveying, navigation, natural and revealed theology, natural and moral philosophy, anatomy, Hawaiian laws, chronology, sacred geography, sacred history, geography, composition, punctuation, and music” (ibid. p. 364).

By 1874, during the reign of King Lot Kapuāiwa, 71% (5,522 of 7,755) of the students attended Government Common Schools (Hawaiian medium instruction) and the balance of 29% (2,233) attended a government subsidized select school, or missionary sponsored school. Only 661 students attended the English school for Hawaiians. Males comprised 58% of the students. The bulk of students attended schools on O‘ahu (33%) and Hawai‘i Island (32%), with fewer on Maui (22%), Kaua‘i (8%), Molokai (4%), Lana‘i (.3%) and Ni‘ihau (.3%) (Kuykendall, 1965b, p. 110).

The number of boys enrolled in school continued to increase and concern was noted for the education of young women. Boarding schools for young women to teach them English and domestic arts began to flourish in the 1850’s and 1860’s. Among them was the Bond School for Girls in Kohala, Kawaiahao Seminary, which became the girl’s department of the Mid-Pacific Institute, Sacred Hearts Academy and St. Andrews Priory which still exist today (Ibid. p. 11).

The Kamehameha School for Boys was established in 1887 by the will of the late Princess Bernice Pauahi Bishop to educate Hawaiian children in the English branches (Kamehameha Schools, 1976). A few years later, the Kamehameha School for Girls was opened and has now expanded to include campuses on Hawai‘i Island and Maui in addition to the original campus on O‘ahu and

supports the State of Hawai‘i Department of Education in areas throughout the State of Hawai‘i with high populations of Native Hawaiian children.

***Resistance to English instruction in the schools***

The issue of instruction in Hawaiian or English medium continued to be debated. Although supported by government, the enrolment in English medium schools for Hawaiians declined.

Several years ago there was a loud cry all over the islands for English schools, and no want of scholars, or of subscriptions for their support. But time has convinced both parents and children that for the latter to acquire a good knowledge of the English language requires time, labor and money – as they were often told it would—and after toiling up the long hill for one, two, or three years, with the prospect of years of toil and expense ahead, the interest of many has greatly flagged, and man have given up the work altogether; and now it is only in the more populous places, such as Honolulu, Lahaina, Hilo and Koloa, where there is a dense population and more wealth than in the remote places, and where the English language is in daily use, to aid and stimulate those natives who are studying it, that the one-half of their support, which the law requires, can be got readily from the parents; and even in those places it is attended with some difficulty, for many are ready to promise all the law require, but in the performance they fail. (Kuykendall, 1965b, p. 111)

Ironically, the American Missionaries and ABCFM continued to object to the teaching of English in the schools, noting that this would surely lead to the demise of the Native Hawaiian culture (Ibid.). Governor Mataio Kekuanaoa, the president of the Board of Education in his report of the Fall of 1864 stated

The theory of substituting the English language for the Hawaiian, in order to educate our people, is as dangerous to Hawaiian nationality, as it is useless in promoting the general education of the people...if we wish to preserve the Kingdom of Hawai‘i for Hawaiians, and to educate our people, we must insist that the Hawaiian language shall be the language of all our National Schools, and the English shall be taught whenever practicable, but only, as an important *branch* of Hawaiian education (ibid. pg. 112).

Judge Abraham Fornander, on the other hand, favored abolishing the Common Schools in its entirety and exclusively supporting the Select Schools, despite the smaller number of students. Fornander writes in 1855:

It is better to give 200 children yearly an English education, and thereby the means of developing their mental powers to a level, with the knowledge

and the spirit of the age in which they live, than to keep 10,000 children on the intellectual treadmill which is now honored by the name of an Hawaiian education. (Kuykendall, 1965b, p. 111)

Beamer, Kamana and Warner discuss the law, which mandated that English became the medium of instruction in both public and private schools (Beamer, 2014; Kamana, 1996; Warner, 1999). The effect was that Hawaiian was banished in the classroom as well as in the playgrounds. This became critical to the loss of Hawaiian Language as a primary language in the homes. The Republic of Hawai'i's Act 57, An Act to Create An Executive Department To Be Known as the Department of Public Instruction, was passed on June 8, 1896 and took effect only three years after the overthrow of the Hawaiian Monarchy in 1893. Section 30 specifically states, "The English language shall be the medium and basis of instruction in all public and private schools, provided that where it is desired that another language shall be taught in addition to the English language, such instruction may be authorized by the Department, either by its rules, the curriculum of the school or by direct order in any particular instance. Any schools that shall not conform to the provisions of this Section shall not be recognized by the Department" (Beamer, 2014, p. 226). It wasn't until more than 100 years later in 1997 when the Hawai'i State Legislature abolished this law.

### **3.4 Ability to read and write a requirement to vote**

By the promulgation of the Constitution of 1864, under the leadership of King Lota, Kamehameha V, a provision was included which required that members of the House of Representatives as well as all voters be property owners and that they be able to read and write. Voting was still restricted to men only.

Constitution of 1864, Article 62. Every male subject of the Kingdom, who shall have paid his taxes, who shall have attained the age of twenty years, and shall have been domiciled in the Kingdom for one year immediately preceding the election and shall know how to read and write, if born since the year 1840, and shall have caused his name to be entered on the list of voters of his district as provided by law, shall be entitled to one vote for the Representative or Representatives of that District. *Provided, however*, that no insane or idiotic person, or any person who shall have been convicted or any infamous crime within this Kingdom, unless he shall be pardoned by the King, and by the terms of such pardon have been restored to all the rights of a subject, shall be allowed to vote. (Amended by Act of 1874)

([www.Hawaiiankingdom.org](http://www.Hawaiiankingdom.org))

King Lota believed that he was preserving the monarchical foundation by limiting the voting rights to men who were properties owners, demonstrating their business intellect and financial understanding. In addition, the requirement that the individuals be subject to a literacy test in order to be eligible to vote was debated for a number of years before it was finally passed in 1864 (ibid. p. 131).

### **3.5 Loss of language, the basis of culture**

Hawaiians, once masters of their honored crafts, poets and wits in their own language, gave way to generations discouraged and embarrassed in school systems designed by and for Western culture.  
(Pukui, Haertig & Lee, 2001a, p. 232)

The impact of the colonization of Hawai'i by the United States, including the banning of the Hawaiian language, has affected all areas of life and was particularly devastating to the education of natives (Benham, 1998; Osorio, 2002; Trask, 2001).

Since the banning of the Hawaiian Language, several generations of Native Hawaiians were profoundly affected and continue to be affected by the loss of their native language. A small group of Native Hawaiian families dedicated themselves to the recovery and sustainability of the Hawaiian language. Largely through their efforts, a Hawaiian Language immersion education system emerged which established the 'Aha Pūnana Leo pre-schools. These Hawaiian language revitalization pioneers were intent on raising the number of Hawaiian language speakers and succeeded in developing an educational system, which provides a robust education utilizing Hawaiian Language as a medium of instruction from early childhood to a doctorate level degree at the Universities of Hawai'i at Hilo and Mānoa ('Aha Punana Leo, 2015). The Hawaiian 'Aha Punana Leo movement was greatly influenced by the Maori Kohanga Reo Language Revitalization movement and mentors such as Dr. Tāmāti Reedy, a well-known Maori scholar who studied Hawaiian Language and Dr. Tīmoti Karetū, the former Commissioner of Maori Language in Aotearoa (ibid).

In my own family, although my grandfather could speak Hawaiian, he never communicated to us in this language. He was raised in the generation where the



language was banned in school and in public. His older children spoke Hawaiian when they wanted to have a private conversation. Although my father, the fifth child in his family of nine, understood his older sisters when they spoke Hawaiian, he was not conversant in the language. I was raised in a generation where value was not placed in learning the Hawaiian language. Instead, many in my generation have returned to school as adults to learn the language in college or at the university. Unfortunately, by now, the native born speakers of Hawaiian language in my family have all passed away. To my delight, however, my daughter and a number of young relatives of her generation are now fluent speakers of Hawaiian.

### **3.6 Emergence of ‘Ōlelo Pa‘i‘ai or Pidgin English**

Given the colonialism of Hawai‘i and its history of oppression, it is only logical that models emerge that disregard indigenous educational philosophies and practices. One such model sees Native Hawaiians as part of the problem and as something broken in need of fixing. The label for such a model is "deficient" and has been the underlying philosophy of most Hawaiian educational programs until this day.

(Meyer, 2003, p. 86)

The declining population of labour ready and available males in the Hawaiian Islands became a serious threat to the profitable functioning of the burgeoning Hawaiian sugar plantation economy by the mid 1850's. In his historic voyage around the world, King Kalākaua, in a move to appease the powerful and political sugar bosses, appealed to friendly governments of China, Japan and other countries to send young men to work in the sugar plantations in Hawai‘i. By 1855, the first plantation workers arrived from China, soon to be joined by immigrant males from Japan, Korea, Portugal, and eventually the Philippines. Unable to communicate with their bosses or with each other in a common language, a new form emerged called Ōlelo Pa‘i‘ai or broken Hawaiian. This effective communication tool, eventually known as Hawai‘i Creole English or Hawaiian Pidgin English, consisted of a myriad of Hawaiian words and terms, intermixed with English but utilizing Hawaiian syntax. Immigrant workers added phrases and expressions from each ethnic group, which quickly became the operating vernacular of plantation and family life. Hawai‘i Creole English is now recognized as a distinct dialect and is commonly used as a mode of communication in Hawai‘i (Romaine, 1988). Its use as a familial and community

language by students in the Hawai‘i education system remains problematic, however, and contributes to the perspective that Hawai‘i students fall behind in reading and writing skills as benchmarked by the U.S. Federally mandated No Child Left Behind Act.

Beginning with the short period of the Republic of Hawai‘i (1894–1898) and continuing through the territorial period (1898–1959), Hawai‘i’s Public Education system was intent on raising the level of proficiency of English in the public schools. The establishment of English Standard Schools (Act 103 of 1927) in which students were required to pass an oral test to determine their proficiency in the English language also inadvertently created a social and race-based class of people where most Native Hawaiians and other minority students did not qualify (State of Hawai‘i Legislative Reference Bureau, 1948). The following is an excerpt from the report:

There can be no question that English standard schools and sections are regarded by some persons as a means of maintaining social and economic stratification and discrimination. Ability to speak good English has become associated with status, at least to the extent that use of “pidgin” sets one off as not “belonging” to the middle class group. This standard for gauging one’s social position is utilized not alone by haoles, but by other racial groups, as well. Furthermore, persons of limited economic means may not be able to afford the extra cost of sending their children to a more distant English standard school, when a regular school is at hand. The extra expense may be particularly noticeable if the students at the English standard school dress in better clothes, have more spending money, etc. All of these factors contribute to raising the prestige of the English standard school and section, and their identification with middle-class concepts of superiority. For one occupying a relatively privileged position in society, failure of his child to enter an English standard school or section is a blow to his social prestige; to one occupying a more lowly position, successful completion of the test by the child reflects credit on the parent and thereby raises the latter’s status.

(State of Hawai‘i, Legislative Reference Bureau Report, 1948, p 12)

This education system was eventually replaced by a mandate (Act 126, 1945) for all public schools to provide Standard English instruction classes. Hawaiian language finally became a medium of instruction in public schools in 1986.

The Hawaiian language medium education program may be established as a complete educational program or schooling

experience provided to students in the medium of the Hawaiian language. The educational objectives of this program shall take into consideration how its content integrates with Hawaiian language and culture curricula and Hawaiian language medium curricula offered at the preschool and college levels, may be the same as the English language medium program, and may fulfill unique Hawaiian language medium education program goals.

Hawai'i Revised Statutes [L 2004, c 133, pt of §2]

### **3.7 The Emergence of a new public school program - Hawai'i's Public Charter Schools**

Hawai'i's public charter school movement has been challenged by legislative mandates and underfunding since its inception. The charter schools provide parents of children in elementary, middle and high schools with choices in the focus and curriculum taught in the schools that receive the charter designation. These schools are publicly funded at levels that are significantly less than the mainstream public school system. Public Charter Schools are governed by a local school board and have direct responsibility over their budgets and operations. The public charter school movement began slowly in Hawai'i with the first two of the 25 mandated charters awarded by the State of Hawai'i Board of Education in 1999 to Wai'alaie Elementary School and Lanikai Elementary School, both mainstream public schools (Hawai'i Public Charter Schools Network Website). By 2012, over 10,000 students were enrolled in 32 Public Charter Schools, 17 of which are Hawaiian culture and/or language focused (Hawai'i Charter School Administrative Office Website).

The following table illustrates the number of students enrolled in all Hawai'i public charter schools, including the Native Hawaiian Culture and Language based schools.

***Table 3.1: Charter school enrollment***

<b>Year</b>	<b>Enrolment</b>	<b>Per pupil funding</b>
2007-2008	6,100	\$8,149
2008-2009	7,603	\$7,588
2009-2010	8,500	\$5,530
2010-2011	9500 (Projected enrolment)	\$5,300 (Estimated)

(Moreno, 2009)

By comparison, the per-pupil allotment for regular public schools in Hawai‘i for the 2007-2008 school year, was \$11,800, second highest in the nation behind Vermont, and \$1,541 more than the national average ("Hawai‘i per-pupil spending above average", June 28, 2010).

The per pupil funding for charter schools, more than half of which are Native Hawaiian culture and/or language based, was \$5,300.00 in 2010-2011. The amount allotted per pupil attending mainstream public schools in the same year was \$11,800.00, second highest in the U.S. behind the State of Vermont, and \$1,541.00 higher than the national average (ibid). In addition, teacher salaries for charter schools lag behind their peers who teach in the regular school system.

### **3.8 Failure to thrive in the public education system**

Native Hawaiian students consistently score below average across the board, and particularly in areas of lower socio-economic communities. Since the introduction of the English Language and the banning of the use of Hawaiian Language in government and as a medium of instruction in the Hawai‘i Public Education system, Hawaiian students have been failing to achieve at all levels (Benham, 1998; Warner, 1999).

The effect of the lack of investment in the Native Hawaiian public charter schools is evident in the Reading and Math test scores where largely Hawaiian enrolled schools consistently place lower in the State of Hawai‘i Department of Education Content and Performance Standards K-12 (Hawai‘i Charter School Administrative Office Website). The following table (*Table 3.2 HSAP 2011-12 Reading and Math Proficiency in Hawai‘i Charter Schools*) illustrates this point where Hawaiian Culture and Language Charter Schools fall below their peers in meeting and exceeding Reading and Math scores.

**Table 3.2: HSAP 2011-12 Reading And Math Proficiency In Hawai'i Charter Schools**

NAME	Grade	READING MEETS EXCEEDS	MATH MEETS EXCEEDS
Connections	10 <sup>th</sup>	48%	13%
Education Lab	10 <sup>th</sup>	91%	68%
<b>Hakipu'u Learning Center</b>	<b>10<sup>th</sup></b>	<b>40%</b>	<b>0%</b>
<b>Hālau Ku Mana</b>	<b>10<sup>th</sup></b>	<b>70%</b>	<b>0%</b>
<b>Hālau Lokahi</b>	<b>10<sup>th</sup></b>	<b>69%</b>	<b>0%</b>
Hawaii Academy of Arts/Sciences	10 <sup>th</sup>	79%	12%
Hawaii Technology	10 <sup>th</sup>	84%	58%
Innovations	10 <sup>th</sup>	96%	72%
<b>Ka 'Umeke Ka'eo</b>	<b>10<sup>th</sup></b>	<b>50%</b>	<b>0%</b>
<b>Ka Waihona o ka Na'auao</b>	<b>8<sup>th</sup></b>	<b>76%</b>	<b>31%</b>
<b>Kamaile Academy</b>	<b>10<sup>th</sup></b>	<b>65%</b>	<b>31%</b>
<b>Kanu o ka 'Āina</b>	<b>10<sup>th</sup></b>	<b>72%</b>	<b>54%</b>
<b>Kanuikaponu</b>	<b>4<sup>th</sup></b>	<b>n/a</b>	<b>n/a</b>
<b>Kawaikini</b>	<b>6<sup>th</sup></b>	<b>n/a</b>	<b>n/a</b>
<b>Ke Ana La'ahana</b>	<b>10<sup>th</sup></b>	<b>45%</b>	<b>n/a</b>
<b>Ke Kula Ni'ihau</b>	<b>10<sup>th</sup></b>	<b>n/a</b>	<b>n/a</b>
<b>Ke Kula o</b>			
<b>Nawahiōpu'uokalani</b>	<b>10<sup>th</sup></b>	<b>n/a</b>	<b>n/a</b>
<b>Ke Kula o Samuel M.</b>			
<b>Kamakau</b>	<b>10<sup>th</sup></b>	<b>n/a</b>	<b>n/a</b>
Kihei	10 <sup>th</sup>	83%	52%
Kona Pacific	10 <sup>th</sup>	61%	72%
<b>Kua O Ka Lā</b>	<b>10<sup>th</sup></b>	<b>33%</b>	<b>8%</b>
<b>Kualapu'u</b>	<b>10<sup>th</sup></b>	<b>74%</b>	<b>75%</b>
<b>Kula 'Aupuni Ni'ihau</b>	<b>10<sup>th</sup></b>	<b>n/a</b>	<b>n/a</b>
Lanikai	6 <sup>th</sup>	86%	81%
Myron B. Thompson	10 <sup>th</sup>	85%	57%
Volcano	8 <sup>th</sup>	95%	65%
Voyager	8 <sup>th</sup>	100%	100%
Wai'alae Elementary	5 <sup>th</sup>	82%	88%
<b>Waimea Middle</b>	<b>5<sup>th</sup></b>	<b>62%</b>	<b>48%</b>
Waters of Life	7 <sup>th</sup>	77%	50%
West Hawai'i Exploration	10 <sup>th</sup>	90%	60%
n/a - Numbers not reported. The above information was compiled from reports on the Hawai'i Charter School Administrative Offices Website - hcsao.org			

In addition, the No Child Left Behind (NCLB) test scores for Hawai'i Charter Schools are consistently lower than their peers, both Nationally and Statewide. The following table (*Table 3.3 Hawai'i Charter Schools Report 2011-12 No Child Left Behind Standing*) compares Hawai'i Culture and Language focused Charter Schools with the scores of other Hawai'i Charter Schools.

**Table 3.3: Hawai'i Charter Schools Report 2011-12 No Child Left Behind Standing**

CHARTER SCHOOL	HAWN CULT/LANG	# OF STUDENTS	READING	MATH	NCLB STANDING
	<b>National Target</b>		<b>72%</b>	<b>64%</b>	
	<b>State of Hawai'i Target</b>		<b>72%</b>	<b>60%</b>	
Connections	No	362	73%	46%	Restructuring
Education Laboratory	No	446	88%	61%	Good Standing
<i>Hakipu'u Learning Center</i>	<i>Hawn Cult</i>	<i>72</i>	<i>58%</i>	<i>29%</i>	<i>Restructuring</i>
<i>Hālau Kū Mana</i>	<i>Hawn Cult</i>	<i>97</i>	<i>64%</i>	<i>25%</i>	<i>Good Standing</i>
<i>Hālau Lōkahi</i>	<i>Hawn Cult</i>	<i>237</i>	<i>64%</i>	<i>29%</i>	<i>Restructuring</i>
Hawaii Academy of Arts & Science	No	582	78%	55%	Corrective Action Yr 1
Hawaii Technology Academy	No	1091	n/a	n/a	n/a
Innovations	No	224	91%	73%	Good Standing
<i>Ka 'Ūmeke Kaeo</i>	<i>Hawn Lang</i>	<i>281</i>	<i>39%</i>	<i>26%</i>	<i>School improvement Yr 2</i>
<i>Ka Waihona 'o ka Na'auao</i>	<i>Hawn Cult</i>	<i>604</i>	<i>257/264</i>	<i>278/283</i>	<i>n/a</i>
<i>Kamaile Academy</i>	<i>Hawn Lang</i>	<i>924</i>	<i>n/a</i>	<i>n/a</i>	<i>n/a</i>
<i>Kanu o ka 'Āina</i>	<i>Hawn Cult</i>	<i>240</i>	<i>59%</i>	<i>34%</i>	<i>Good Standing</i>
<i>Kanuikaponu Learning Center</i>	<i>Hawn Cult</i>	<i>143</i>	<i>59%</i>	<i>34%</i>	<i>Good Standing</i>
<i>Kawaikini</i>	<i>Hawn Cult</i>	<i>115</i>	<i>30%</i>	<i>26%</i>	<i>School improvement Yr 2</i>
<i>Ke Ana La'ahana</i>	<i>Hawn Cult</i>	<i>55</i>	<i>58%</i>	<i>n/a</i>	<i>Planning for Restructuring</i>
<i>Ke Kula Ni'ihau O Kekaha</i>	<i>Hawn Lang</i>	<i>35</i>	<i>23%</i>	<i>15%</i>	<i>Corrective Action Yr 1</i>
<i>Ke Kula o Nawahiōkalaniōpu'u</i>	<i>Hawn Lang</i>	<i>239</i>	<i>n/a</i>	<i>n/a</i>	<i>School improvement Yr 2</i>
<i>Ke Kula o Samuel M. Kamakau</i>	<i>Hawn Lang</i>	<i>131</i>	<i>39%</i>	<i>17%</i>	<i>Planning for Restructuring</i>
<i>Kīhei Public Charter High School</i>	<i>No</i>	<i>535</i>	<i>90%</i>	<i>73%</i>	<i>Planning for Restructuring</i>
<i>Kona Pacific</i>	<i>No</i>	<i>175</i>	<i>n/a</i>	<i>n/a</i>	<i>n/a</i>
<i>Kua o ka Lā</i>	<i>Hawn Cult</i>	<i>176</i>	<i>38%</i>	<i>18%</i>	<i>Restructuring</i>
<i>Kualapu'u Elementary</i>	<i>Hawn Cult</i>	<i>380</i>	<i>75%</i>	<i>75%</i>	<i>Good Standing-Conditional</i>
<i>Kula Aupuni Ni'ihau</i>	<i>Hawn Lang</i>	<i>51</i>	<i>57%</i>	<i>61%</i>	<i>Good Standing</i>
Lanikai Elementary	No	342	87%	85%	Good Standing
Laupāhoehoe	No	200	n/a	n/a	Planning
Myron B. Thompson Academy	No	454	96%	75%	Good Standing
Volcano School	No	169	78%	67%	Good Standing
Voyager	No	247	84%	67%	Good Standing
Wai'alae Elementary	No	460	79%	64%	Good Standing
<i>Waimea Middle</i>	<i>Yes</i>	<i>279</i>	<i>64%</i>	<i>52%</i>	<i>Restructuring</i>
n/a - Numbers not reported. The above information was compiled from reports on the Hawai'i Charter School Administrative Offices Website - hcsao.org					

### **3.9 Native Hawaiians in the University of Hawai‘i System, A history of unachieved dreams**

Native Hawaiians have historically failed to achieve at all levels of education since English Standard education became the only mode of instruction, including at the University of Hawai‘i.<sup>21</sup> Pi‘ianai‘a’s 1973 report, “Where are the Hawaiians?” laments the poor representation of Native Hawaiians in all areas of the University system. Ten years later, a group of Native Hawaiian educators produced the “Ka‘ū Report”, proclaiming their collective intent to improve educational access for Native Hawaiians (1983). Some campuses attempted to address their concerns about Native Hawaiians in higher education and their overall failure to thrive through student support service programs such as the Kīpuka Center for Native Hawaiian Students at the University of Hawai‘i at Hilo, which developed a Native Hawaiian Leadership Program in the 1970’s. At the University of Hawai‘i at Mānoa, the Kua‘ana Native Hawaiian Student Support Center was created in 1988 in response to a Hawaiian Studies Task Force in the Ka‘ū Report which addressed the problem of recruitment and retention of Native Hawaiian students at the University (Ka‘ū Report, 1983). A follow-up report to review and update the status of Native Hawaiians in the university system, “Ka‘ū Report II” was written in 2006 by the newly formed Pūko‘a Council, a Native Hawaiian organization comprised of representatives from all ten University of Hawai‘i System campuses whose purpose is to promote quality education in Hawaiian Language, Culture and Arts, and to support the success of Native Hawaiian students, faculty and staff throughout the University of Hawai‘i System.

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<sup>21</sup> There are a few other private universities in Hawai‘i including Brigham Young University – Lai‘e, Chaminade University of Honolulu, and Hawai‘i Pacific University. Since they are not significantly funded by the State of Hawai‘i, they are not included in the scope of this study. Chaminade University of Honolulu recently became a recipient of a U.S. Federally funded Title III, Native Hawaiian Serving Institution Grant which indicates that their student enrollment is at least 10% Native Hawaiian.

<sup>22</sup> The Pūko‘a Council is comprised of an Executive Council with representation of two members from each campus, and an Executive Director. There is a separate council on each of the ten campuses which represent the interests of Native Hawaiian students, faculty and staff on their respective campuses, and who give voice to the Native Hawaiian population in matters of importance to each campus administration. The Council serves as advisory to the campus chancellors, and the Pūko‘a Council serves as an advisory board to the president of the University of Hawai‘i System.

**Table 3.4: UHCC Enrolment 2012**

Enrolment	Hawai'i	%	Honolulu	%	Kapi'olani	%	Kaua'i	%	Leeward	%	Maui	%	Windward	%
Native Hawaiian	1542	42	1212	26	1610	16	476	32	2124	27	1467	34	1162	42
Non NH	2121	58	3370	74	7282	82	1019	68	5836	73	2915	66	1579	58
Total	3663		4582		8892		1495		7960		4382		2741	
Men	1509	41	2647	58	3815	43	595	40	3176	40	1548	35	1017	38
Women	2151	59	1886	42	5019	57	888	60	4686	60	2834	66	1684	62
Liberal Arts	1510	48	947	27	4406	70	733	59	4615	77	2195	58	1822	94
CTE	1661	52	2565	73	1900	40	515	31	1382	23	1577	42	113	7

(University of Hawai'i System Institutional Research Analysis Office website)

Native Hawaiians continue to be under-represented (less than 14% in Fall 2012) at the flagship campus at Mānoa in Honolulu where the largest percentage of the population resides (UH Institutional Research Office Website). In Fall 2005, Native Hawaiians were 14% of the entire student population throughout all ten campuses. Over the next five years, the Native Hawaiian population on campus grew significantly and by 2010 represented 23.5% of the student population throughout the entire system (Hawai'i Papa O Ke Ao Report, 2012). Only 7% of the instructional faculty are Native Hawaiian and less than 1% of the Senior Administration are Native Hawaiian (ibid.). Currently, three of the ten Chancellors are Native Hawaiian. There are no Native Hawaiians among executive management at the University system level. Increasing the number of Native Hawaiian faculty to reflect the enrolment or community population is one of the goals of Hawai'i Papa O Ke Ao.

The University of Hawai'i's Strategic Plan initiative for 2010-2020 indicates that Hawai'i's potential working population is not only decreasing in size but is less educated than the aging population. Business and industry leaders have noted that the young work force is under-prepared to enter directly into the job market. In



addition, the universities within the University of Hawai‘i System report that students enter their campuses less prepared in English and Math. Although the State of Hawai‘i’s Department of Education has engaged in the U.S. Federally mandated programs such as the No Child Left Behind Act of 2001, students emerging from the Kindergarten through 12<sup>th</sup> Grade system are less equipped to succeed at the tertiary level. Therefore, it is imperative that institutions of higher education in Hawai‘i, and in particular, the community colleges, be responsive to these urgent needs of the community.

Native Hawaiian students overall success tracks national trends relating to achievement of minority groups within two-year higher education institutions. Within the UH Community College’s seven-campus system, Hawai‘i CC has the highest percentage of Native Hawaiians who graduate within 3 year or 150% of allotted time. From 1997 - 2007, the average Hawai‘i CC graduation and persistence rate was 21% compared to 14% among all Hawai‘i community college campuses (University of Hawai‘i Institutional Research Office Website, retrieved June 29, 2013). In August 2008, at the beginning of the fall semester, Hawai‘i CC boasted an increase in enrolment of Native Hawaiian students to 45%, highest among the seven campuses. Student engagement in campus activities, as well as high-touch, one-on-one interaction, mentoring programs and active role modeling are necessary for Native Hawaiians to succeed at the tertiary level. Other strategies must be looked at to determine their effectiveness as well.

### ***UH system’s commitment to Native Hawaiians***

In the history of the University of Hawai‘i, it wasn’t until 2008 that Native Hawaiians were expressly included in any strategy or plan. Finally, after much effort by the Pūko‘a Council members to highlight the need to address the lacking achievement of Native Hawaiians and with support from Vice President Linda Johnsrud, Native Hawaiians were finally recognized. In the University of Hawai‘i System, Strategic Outcomes and Performance Measures, 2008-2015, an addendum to “The University of Hawai‘i System Strategic Plan: Entering the University’s Second Century, 2002-2010”, the UH commits itself to Native Hawaiian educational attainment by supporting access and success for this targeted population. In addition, the UH commits itself “to increase the

educational capital of the state by increasing the participation and completion of students, particularly Native Hawaiians, low-income students, and those from underserved regions.” (UH System Strategic Outcomes and Performance Measures, 2008-2015)

In March 2009, the mission of the University of Hawai‘i was amended as follows:

*“Chapter 4, Section 4-1, Mission and Purpose, Paragraph 4-1c. Mission and Purpose:*

*As the only provider of public higher education in Hawai‘i, the University embraces its unique responsibilities to the indigenous people of Hawai‘i and to Hawai‘i’s indigenous language and culture. To fulfil this responsibility, the University ensures active support for the participation of Native Hawaiians at the University and supports vigorous programs of study and support for the Hawaiian language, history and culture. [New paragraph 4-1c (3):]*

*(3) The University of Hawai‘i is committed to diversity within and among all racial and ethnic groups served by public higher education in Hawai‘i. The President, working with the Chancellors, ensures the unique commitment to Native Hawaiians is fulfilled by:*

*(i) providing positive system-wide executive support in the development, implementation, and improvement of programs and services for Native Hawaiians;*

*(ii) encouraging the increased representation of Native Hawaiians at the University of Hawai‘i;*

*(iii) supporting full participation of Native Hawaiians in all initiatives and programs of the University;*

*(iv) actively soliciting consultation from the Native Hawaiian community and specifically Pūko‘a, the system-wide council of Native Hawaiian faculty, staff and students that serves as advisory to the President;*

*(v) providing for and promoting the use of the Hawaiian language within the University of Hawai‘i system;*

*(vi) providing a level of support for the study of Hawaiian language, culture and history within the University of Hawai‘i system that honors,*

*perpetuates and strengthens those disciplines into the future;*  
*(vii) encouraging Native Hawaiians to practice their language, culture and other aspects of their traditional customary rights throughout all University of Hawai‘i campuses and providing Hawaiian environments and facilities for such activities; and*  
*(viii) addressing the education needs of Native Hawaiians, the State of Hawai‘i, and the world at large, in the areas of Hawaiian language, culture and history through outreach” (University of Hawai‘i Board of Regents Minutes, March 20, 2009).*

### ***The establishment of Hawai‘i Community College***

The College of Agriculture and Mechanic Arts was established in Honolulu in 1907 by the Territorial Legislature as part of the U.S. Land Grant program. By 1920, the college was expanded to become the University of Hawai‘i. In 1964, the University of Hawai‘i Community Colleges System was established with campuses on O‘ahu, Maui and Kaua‘i. Hawai‘i Community College, which had begun as an independent technical school on Hawai‘i Island joined the system in 1969. (University of Hawai‘i website, [www.hawaii.edu/about/history.html](http://www.hawaii.edu/about/history.html), accessed on October 21, 2012)

Hawai‘i Community College opened its doors in Hilo in 1941 as the Hawai‘i Vocational School and began training the community workforce and providing economic development support for Hawai‘i County. In 1956, with broad advance of technology, the name was changed to Hawai‘i Technical School and educational opportunities were expanded further. Then, in May 1970, the newly named Hawai‘i Community College became a part of the University of Hawai‘i System and offered a comprehensive array of courses in Liberal Arts and Sciences along with the Technical and Vocational offerings. The West Hawai‘i campus of Hawai‘i Community College was established in 1982 and has provided higher educational opportunities to residents in the West Hawai‘i Kona communities.

### ***Educational success at Hawai‘i Community College: an overview***

The average graduation rate after three years (1997 – 2007) of enrolment for all students at Hawai‘i CC is 21%, the highest among the UH community colleges.

The persistence rate for all students at Hawai‘i CC, however, which measures the rate of re-enrolment from semester to semester is the lowest among all UH community colleges at 15% compared to 20% overall (*See Table 3.6, Graduation and Persistence Rates*).

***Table 3.5 Graduation and Persistence Rates***

	<b>Graduated</b>	<b>Still Enrolled</b>
<b>Hawai‘i Community College</b>	<b>21%</b>	<b>15%</b>
Honolulu Community College	13%	18%
Kapi‘olani Community College	12%	25%
Kaua‘i Community College	17%	18%
Leeward Community College	12%	24%
Maui Community College	19%	16%
Windward Community College	10%	17%

(University of Hawai‘i Institutional Research Office Website, retrieved June 29, 2013)

### ***Historic Under-Achievement of Native Hawaiians at Hawai‘i Community College***

This research project is based on historic underachievement of Native Hawaiians at the University of Hawai‘i and specifically at Hawai‘i CC. Success rates and educational achievement of students who entered Hawai‘i CC in Fall 2006 are reflective of the general performance of Native Hawaiians who enter into the UHCC System. One major undertaking for this project, leading to the lengthening of time needed to complete the project was the paucity of outcome data. The UH System did not employ a student information retrieval system which was capable of providing data to track the success of Native Hawaiians. Some campuses attempted to address their concerns about Native Hawaiians in higher education and their overall failure to thrive through student support service programs such as the Kīpuka Center for Native Hawaiian Students at the University of Hawai‘i at Hilo which developed a Native Hawaiian Leadership

Program in the 1970's. At the University of Hawai'i at Mānoa, the Kua'ana Native Hawaiian Student Support Center was created in 1988.

The development of the Pūko'a Council was timely and fortunate for Native Hawaiian success within the University System. It was mainly through the collective and individual efforts of the Council and its members that the issue of educational attainment for Native Hawaiians students and equity for faculty and staff really gained momentum.

### ***Enrolment growth of Native Hawaiians at Hawai'i CC***

Reflective of the Hawai'i Island population, the enrolment of Native Hawaiians at Hawai'i CC has always been significant in comparison to the other ethnic populations. In Hilo, the Hawaiian population is bolstered by the presence of two large State of Hawai'i Department of Hawaiian Homelands communities in Keaukaha and Pana'ewa.

At Hawai'i CC, the overall enrolment has grown significantly, particularly since Fall 2006 when 721 of 2,353 students or 30.6 % of the total student population were Native Hawaiian. Since then, the numbers of Native Hawaiians who have enrolled each Fall semester has outpaced the percentage of general population of students enrolled. The percentage of enrolment at Hawai'i CC also outpaces the percentage of Native Hawaiian children enrolled in public schools which averaged 27.6% in 2005 (Kana'iaupuni, et al., 2005).

In Fall 2010, 42% (1,621) of the current student population (3,850) are Native Hawaiian. The increase in the number of Native Hawaiian students enrolled at Hawai'i CC from Fall 2006 to Fall 2010, a period of 5 years, is a remarkable 126% compared to the growth of the overall student population of 62%.

Approximately 30% of students are enrolled in the 2-year Liberal Arts degree program and the balance in a Career & Technical Education degree program. Over twenty degree programs are offered ranging from Architecture and Engineering, Automotive & Body, Digital Media Arts, Early Childhood Education, Fire Science, Hawai'i Life Styles, Nursing to Forest Team - an

environmental science-based program. In 2012, a new two-year degree program was added which caters specifically to students interested in achieving an Associate of Arts Degree in Hawaiian Studies.

**Table 3.6: Fall 2010 Enrolment**

<b>Ethnicity</b>	<b>Enrolment</b>	<b>%</b>
Hawaiian	1,601	42
Non-Hawaiian	2,214	58
Total	3,815	100%
Male	1507	40
Female	2,216	59
Liberal Arts	1,138	30
CTE	2,113	55
Unclassified	164	4
Other Campus	400	11

In Fall 2010, Hawai‘i CC (1,601 NH students) enrolled the highest percentage of Native Hawaiian students (42%) throughout the seven campuses, and was second to Leeward CC (1,945) in actual number of Native Hawaiians. Hawai‘i CC is the fifth largest (3,815) in total student population behind Kapi‘olani CC (9,418), Leeward CC (7,849), Honolulu CC (4763) and Maui CC (4,272) and ahead of Windward CC (2,633) and Kaua‘i CC (1,412).

Except for Honolulu CC, there are more women enrolled at the UH Community Colleges than men. Women comprise 59% of the student population at Hawai‘i CC. Hawai‘i CC (55%) and Honolulu CC (50%) enroll significantly more students in CTE programs than the other five colleges.

At Hawai‘i CC, the Ho‘olulu Native Hawaiian Council was established in 2001. The Council has worked to advance the success of Native Hawaiian faculty, staff and students at the college. Its members represent the council on college committees and activities to ensure that the college and its members meet the mission and goals of the university to serve Native Hawaiians.

### **3.10 Measurements of achievement: Achieving the Dream initiative: Community Colleges count**

#### ***A national initiative***

In 2007, UHCC Vice President John Morton was introduced to the four year-old initiative called “Achieving the Dream”. It was through his effort and foresight and in cooperation with the Council of Chancellors of the seven University of Hawai‘i community colleges, which agreed to join in the effort to address the lagging achievement of Native Hawaiians.

Achieving the Dream: Community Colleges Count (AtD) is a multi-year, national effort whose focus is to “help more community college students succeed, with a special focus on students of colour and low-income students.” ("Achieving the Dream," 2010) AtD emphasizes data driven decision-making processes that result in strategies designed to eliminate the achievement gap between low-income, underachieved student populations. This initiative began in 2004 with twenty-seven colleges participating in five states - Texas, Virginia, Florida, North Carolina, and New Mexico. Since then, more than 100 institutions from 22 states have joined, including the University of Hawai‘i Community Colleges. AtD recently announced their intention to add 20 new colleges each year, through 2013.

On the U.S. continent, this enormous effort is funded and supported by more than 20 organizations, educational foundations, and state institutions such as the Lumina Foundation for Education, an Indiana-based private organization which “seeks to identify and promote practices leading to improvement in the rates of entry and success in education beyond high school, particularly for students of low income or other underrepresented backgrounds” (Lumina Foundation Website). Other national and organization partners include education and social policy research organizations MDRC, MDC, Public Agenda, Jobs for the Future, Community College Research Center at Teachers College, Columbia University, Community College Leadership Program at the University of Texas at Austin and the American Association of Community Colleges.

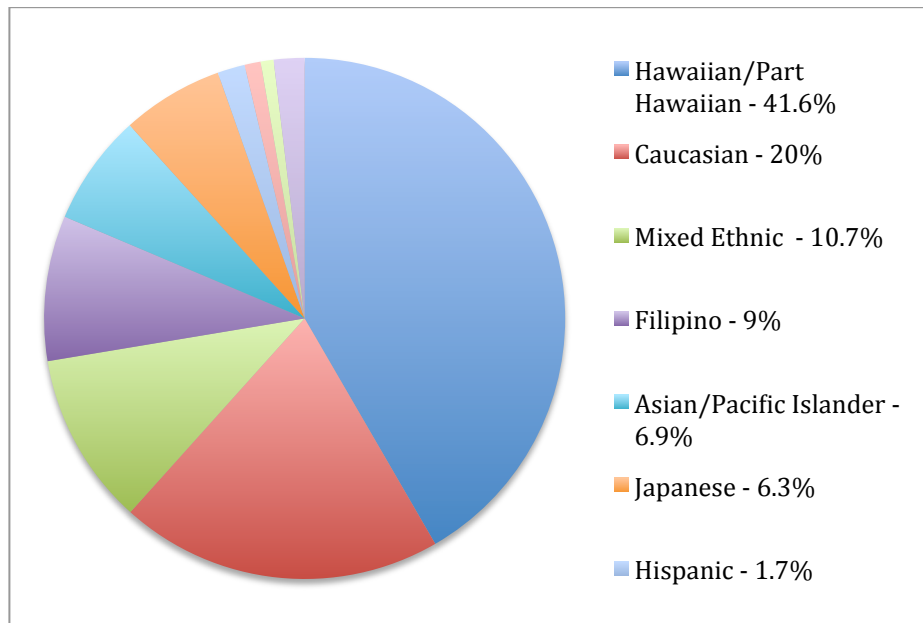
In 2007, the seven University of Hawai‘i community colleges joined Round Four of the AtD Initiative. This particular round consisted of self-funded colleges and institutions. A funding partnership was established with the University of Hawai‘i, Office of Hawaiian Affairs and Kamehameha Schools who have each pledged \$500,000 toward its support for a period of five years.

Each college defined their target populations according to the AtD standards of educational attainment by ethnicity, as well as by family income. As a result, the target student populations for the 100 U.S. continental institutions are primarily Blacks or Hispanics. Unique to the national initiative are the demographics of the State of Hawai‘i where Native Hawaiians are targeted as the under-represented and under-achieved group. According to the 2010 U.S. Census, 23% or 282,667 of the total population of 1,360,301 residents are Native Hawaiian (State of Hawai‘i Databook, 2010). It is important to note that the military population stationed in Hawai‘i is included in the total number of residents. Only .07% of the total population is Black and .03% is Hispanic, a category, which excludes Filipinos. As a separate ethnic group, Filipinos make up about 11% of the resident population.

In Fall 2010, Hawaiians comprised 23.4% (7,996) of the UHCC student population, the largest single ethnic group, followed by Filipinos at 16.8% (5,751); a significant population compared to Blacks or African Americans at 1.4% (485) and Hispanics at 2.1% (721). Third in size, Caucasian students are 16.1% (5,496) of the UHCC population.

At Hawai‘i CC, Native Hawaiians were the largest ethnic group or 41.6% of the student population, followed by Caucasians at 20%, and Filipino’s at 9%. The Mixed Ethnic category comprised 10.7% of the population. See *Figure 3.1: Hawai‘i Community College Student Ethnicity – Fall 2010*





**Figure 3.1: Hawai'i Community College Student Ethnicity – Fall 2010**  
(University of Hawai'i System Institutional Research Analysis Office)

### ***Goals of the achieving the Dream Initiative***

The following goals were established in 2009 to measure student success within the Hawai'i community college system. These goals were selected to gauge the ability for students to proceed through their educational journey at the community college in the most academically successful and financially efficient way.

- A. *Successful Completion*– This goal measures the success of students who receive a “C” or better in all courses that they are enrolled within the semester. This goal addresses the cost of higher education by minimizing the time it takes to complete the requirements for a certificate or degree.
- B. *Advance from Remedial to Credit Bearing Courses* – A large percentage of students enter the community college unprepared to enrol in courses that are applicable to their degree. The most critical of those courses are in English and Math. This goal measures the rate of success of students who successfully complete English and Math remedial and developmental courses and advance to credit bearing

course levels. This could impact a student's educational cost and financial aid benefit and leave them without sufficient support to complete their degree program at the end of their journey. Also, a student who begins their college career by taking remedial/development courses takes longer to achieve their final academic goal.

C. *Enrol In and Successfully Complete Gatekeeper Courses* – This goal measures the success of students who enrol in and complete English 100, English 102 and Math 100 level courses with a “C” or better. In addition, all courses that have high enrolment and low success rates are deemed “Gatekeeper” courses and are measured for student success. Further, high enrolment has been defined as having more than .05% of the students enrolled in a semester, and success rate is defined as higher than 70% of enrolled students passing with “C” or better. Overall, more than 27% of the Gatekeeper courses are in English and Math. Other subject Gatekeeper courses include History 151 – World History I, History 152 – World History II, Hwst 231 – Hawaiian Culture I - ‘Aikapu, SCI 20 – Individual and Environment, Art 101 – Introduction to Visual Arts, Phil 110 – Introduction to Logic (a substitute course for Math 100), and ACC 20 – Fundamentals of Accounting 1. “Gatekeeper” courses are those identified as prohibiting students from moving forward in their journey to complete the requirements to achieve their certificate or degree.

D. *Re-Enroll From One Semester to the Next*– Persistence is defined as the successful completion of enrolled courses in one semester and re-enrolment in the next semester. Persistence rates affect a student's ability to complete their educational program within a time frame supported by U.S. Department of Education Financial Aid programs and manages the cost of education by limiting or eliminating the need to pay tuition to repeat courses in which the student did not succeed.

- E. *Earn Degrees and Certificates* – The goal for the majority of students entering college is to earn a degree or certificate in the major of their choice. This measurement determines their success in achieving that goal. This goal also acknowledges the successful transfer of students into other two-year colleges or baccalaureate or four-year institutions that can occur before actual completion of a degree program.

### **3.11 Establishing Hawai‘i Papa O Ke Ao**

In 2011, under the leadership of Dr. Rockne Freitas, Vice President of Student Affairs and Community and Public Relations, University of Hawai‘i System, gathered a group of leaders from all ten campuses. Their mission was to develop a plan to accomplish the goal established in the University’s Strategic Outcomes, 2008 – 2015, to establish the University of Hawai‘i at the world’s leading indigenous serving institution (Hawai‘i Papa O Ke Ao, 2011, p. 2). In order to accomplish this, the group established the characteristics of an indigenous serving institution in Hawai‘i. These characteristics are:

- Hawaiian enrollment at parity with Hawaiians in the Hawai‘i state population.
- Hawaiian students performing at parity with non-Hawaiians.
- Qualified Native Hawaiian faculty are employed in all disciplines at the University.
- Native Hawaiian values are included in its decision-making and practices.
- Hawaiians hold leadership roles in the UH administration.
- The University of Hawai‘i is the foremost authority on Native Hawaiian scholarship.
- The University is responsive to the needs of the Hawaiian community and, with community input, implements programs to address the needs of Native Hawaiians and other underrepresented groups.
- The University fosters and promotes Hawaiian culture and language at all its campuses

(Hawai‘i Papa O Ke Ao, 2011, p. 5)

### ***Goals of Hawai‘i Papa O Ke Ao***

Three thematic goals were developed. They are:

#### **“A. LEADERSHIP DEVELOPMENT**

Goal 1: Prepare students of Hawaiian ancestry to assume leadership positions at UH and in the community.

Objective 1: Research and define:

- (a) current or existing data on NH students including access, enrolment, retention, and graduation; and
- (b) existing student leadership development programs.

Objective 2: Develop, implement and expand integrated system-wide leadership preparation programs for Native Hawaiian students incorporating the community and ‘ohana models of leadership for:

- (a) pre-college;
- (b) college; and
- (c) beyond college.

Objective 3: Formalize and institutionalize commitment at all levels to ensure Native Hawaiian students are prepared to assume leadership positions at UH and in the community.

Goal 2: Prepare faculty and staff of Hawaiian ancestry to assume leadership positions within UH and in their community

Objective 1: Research and define current or existing data on

- (a) NH faculty and staff, including mid-level executive;
- (b) Research and define existing faculty leadership development programs.

Objective 2: Develop, implement, and expand:

- (a) a system-wide advanced leadership preparation program for Native Hawaiians incorporating community and ‘ohana models of leadership;
- (b) Faculty professional development;
- (c) Staff professional development.

Objective 3: Formalize and institutionalize commitment at all levels to ensure Native Hawaiians are in decision-making roles at every level.

Goal 3: Ensure Native Hawaiian values are practiced at all levels of institutional decision-making.

- Objective 1: Generate a report on the extent to which Native Hawaiian values are employed and used in institutional decision-making
- Objective 2: Develop and expand system-wide training programs in Hawaiian values for all levels of faculty and staff.
- Objective 3: Formalize commitments of all UH institutions to include Native Hawaiian values that impact decision-making.

## B. COMMUNITY ENGAGEMENT

### Goal 1: Intra Campus Development - Building Community on Each Campus

- Objective 1: Create a Native Hawaiian Place/Building (piko, pu‘uhonua, kauhale)
- Objective 2: Build and sustain a community of learners.
- Objective 3: Develop and implement a plan to recruit and hire qualified Native Hawaiian faculty, in all disciplines, at every campus.
- Objective 4: Maintain a campus specific database of activities/programs hosted at the NH place as well as activities/programs that build an “intra-campus” community of learners.

### Goal 2: Inter-Campus Development – Building Community Connections with all campuses

- Objective 1: Articulate programs between UH community colleges and 4-year institutions.
- Objective 2: Build and sustain a community of scholars (faculty, students, and community leaders) collaborating on research/inquiry initiatives.
- Objective 3: Establish a Native Hawaiian Director of Community Engagement.
- Objective 4: Maintain a system-wide database of articulated academic programs, joint activities, and research initiatives that build intercampus collaborations.

### Goal 3: Broader Community–UH Bridging with the Broader Community

- Objective 1: Identify and foster university-community partnerships that advance Native Hawaiian education in its support of students, cultural practitioners, faculty, staff, and administration.
- Objective 2: Establish community-based initiatives that build community capacity for health and well-being.
- Objective 3: Identify and develop global indigenous partnerships.
- Objective 4: Maintain a system-wide database of campus-specific and system-wide initiatives that in effect locate the University “in” Native Hawaiian communities and build global indigenous partnerships.

### C. HAWAIIAN LANGUAGE AND CULTURE PARITY

Goal 1: Vibrant Language and Culture Programs of Study at all UH campuses

- Objective 1: Establish an A.A./A.S. degree in Hawaiian Studies at all seven community colleges.
- Objective 2: Establish a B.A. in Hawaiian Studies at UHWO
- Objective 3: Provide appropriate staffing to support and expand each respective Hawaiian degree program.
- Objective 4: Create a true University 60 + 60 Credit articulation in Hawaiian Studies between its community colleges and 4-year campuses.
- Objective 5: Develop courses offered through the Hawaiian language.

Goal 2: Hawaiian Language at Parity with English usage throughout the UH system.

- Objective 1: All forms translated to Hawaiian – application form and degrees will be offered in both languages (Hawaiian and English are the two official state languages).
- Objective 2: All new building names and rooms will have Hawaiian name equivalents.

Goal 3: Innovative programming (curriculum) using Hawaiian language and Culture.

Objective 1: Develop remediation programs using Hawaiian language.

Goal 4: Embed Hawaiian culture and language understanding in the hiring of new employees.

Objective 1: Create a system-wide “desirable qualification” about having an understanding of the indigenous people of Hawai‘i.”

(Hawai‘i Papa O Ke Ao, 2011, pp. 6-10)

The Ho‘olulu Native Hawaiian Council of Hawai‘i Community College has been charged with developing a campus plan to institutionalize the goals and objectives stated in Hawai‘i Papa O Ke Ao. This is an ambitious project that will require widespread acceptance from Native Hawaiian and non-Hawaiian faculty and staff at the college in order to become successful. Its implementation will be an unprecedented statement on behalf of the university for the success of Native Hawaiians at all levels.

The final assessment of the commitment of the university towards the educational success of its Native Hawaiian students will become more evident in the actual allocation of the resources that are necessary to establish the support programs and recommended initiatives. While the goals remain set, the funding and allocation of resources for the programs, activities and personnel have yet to be proven.

### **3.11 Conclusion**

In less than 200 years, in Hawai‘i, the traditional system of oral transmission of knowledge from generation to generation has been transformed to a western pedagogical system. The responsibility for education has transferred from the family to the schools, the classroom, utilizing teaching processes based on American missionary practices that have changed little over time. The governance of the independent kingdom also transformed from a chiefly system, which had been in place for millennia. The most current form of governance, as a state of the United States of America is challenged by Hawaiian history and political

science scholars who have proven the illegality of the processes employed by U.S. military and American politicians since the overthrow of the last Hawaiian monarch, Queen Lili‘uokalani, in 1893. Since being legally banned in 1896, and despite a strong movement for Hawaiian language, English is now the common language of government, the public education system and the community at large in Hawai‘i. In the field of education, Native Hawaiian children begin falling behind their peers in the third grade and never catch-up. The State of Hawai‘i’s Department of Education continues to fund charter schools with high Native Hawaiian student enrolment at a significantly lower level than mainstream schools which negatively impact their success rates. Despite additional funding from Kamehameha Schools to support those schools with Native Hawaiian enrolment, the overall school performance lags behind.

The majority of students entering Hawai‘i CC directly from high school are unprepared for college level courses. Native Hawaiians at Hawai‘i CC and throughout the University of Hawai‘i community college system are the largest at-risk group, dropping out at higher rates than their non-Hawaiian peers and failing to achieve a degree or certificate which can lead to meaningful and higher paying jobs and careers.

The University of Hawai‘i has focused on increasing Native Hawaiians’ educational achievement at all levels but has yet to significantly resolve the differences utilizing Western pedagogy and mainstream institutional approaches. A new methodology for achieving Native Hawaiian educational success at the community colleges is necessary in order to affect this change.

The following chapter will investigate the theory of well-being for Native Hawaiians and discuss its application in relation to academic success, particularly at Hawai‘i CC.



***Table 3.7: Timetable of western education in Hawai‘i***

<b>1819</b>	Death of Kamehameha I and end of the ancient Kapu system
<b>1820</b>	Arrival of first company of missionaries
<b>1822</b>	First 16 page English language primer printed
<b>1824</b>	Regent Queen Ka‘ahumanu declared that she and her regents would “adhere to the instruction of the missionaries to attend learning, observe the Sabbath, worship God, and obey his law, and have all their people instructed”
<b>1831</b>	52,000 Hawaiians were taught in Hawaiian language in 1, 100 common schools in Hawai‘i  Lahainaluna Seminary established with emphasis on teacher education and printing. It is the oldest secondary school west of Mississippi.
<b>1834</b>	First Hawaiian language newspaper, Ka Lama Hawai‘i printed in Lahainaluna. Eventually, over one million pages were printed in Hawaiian language
<b>1836</b>	Ka Mo‘olelo Hawai‘i, the first account of Hawai‘i’s people and culture by David Malo was printed in Lahainaluna  Hilo Boarding School for Boys opened by Missionaries David and Sarah Lyman
<b>1839</b>	The first fully translated Hawaiian bible was printed and used as reading texts in schools  Chief’s Children’s School opened by Amos and Juliette Montague Cooke in Honolulu for the children of the Royal family
<b>1840</b>	Public education established with the country’s first constitution. Hawai‘i Public School System is the second oldest in the U.S.
<b>1841</b>	Government Common Free Schools established and became responsibility of the Kingdom  Punahou School opened in Honolulu to educate
<b>1845</b>	Department of Public Instruction became one of five executive departments of government in the Organic Act of 1845
<b>1851</b>	Five Hundred Thirty Five public schools taught the basic curriculum of reading, writing, arithmetic and history by native teachers in the Hawaiian language to 15,482 students.
<b>1853</b>	Punahou School expanded to include O‘ahu College
<b>1874</b>	Kohala Girls Seminary opened in Kohala by Rev. Elias Bond
<b>1887</b>	Kamehameha School for Boys established
<b>1893</b>	Queen Lili‘uokalani was overthrown by the Committee of Safety
<b>1894</b>	Kamehameha School for Girls established
<b>1896</b>	The Republic of Hawai‘i’s Act 57, Section 30 states that “English language shall be the medium and basis of instruction in all public and private schools...”. Hawaiian language was banished from the classroom and playgrounds. This became critical to the loss of Hawaiian language as a primary language spoke in the homes
<b>1900</b>	Hawai‘i became a Territory of the United States
<b>1907</b>	The College of Agriculture and Mechanic Arts established in Honolulu by the Hawai‘i Territorial Legislature as part of the U.S. Land Grant Program.
<b>1920</b>	The Land Grant College was expanded to become the University of Hawai‘i
<b>1927</b>	English Standard public schools established
<b>1941</b>	Hawai‘i Vocational School began workforce training in Hilo
<b>1959</b>	Hawai‘i became the 50th State of the United States
<b>1964</b>	Hawai‘i Community Colleges was established with campuses on O‘ahu, Maui and Kaua‘i
<b>1970</b>	Hawai‘i Community College became a part of the University of Hawai‘i Community Colleges System

***Table 3.7 (cont.): Timetable of western education in Hawai‘i***

<b>1973</b>	Abraham Pi‘ianai‘a writes a report, “Where are the Hawaiians?”, which pointed out the poor representation of Hawaiians in higher education in Hawai‘i
<b>1982</b>	Hawai‘i Community College’s West Hawai‘i Campus opened  ‘Aha Punana Leo was established by a group of educators determined to re-establish Hawaiian Medium Instruction Schools
<b>1983</b>	Ka‘ū Report issued by Hawaiian educators to proclaim their collective intent to improve educational access for Native Hawaiians
<b>1997</b>	The law establishing English as the medium of instruction in public and private schools was abolished by the Hawai‘i State Legislature
<b>2000</b>	Hawaiian culture and language based Charter Schools began. Kanu O Ka ‘Aina was the first Hawaiian Charter School established in Waimea, Hawai‘i
<b>2007</b>	Hawai‘i Community Colleges System joins the Achieving the Dream National initiative to address the academic achievement of underserved and underrepresented populations of Native Hawaiians
<b>2008</b>	University of Hawai‘i Mission and Strategic Outcomes and Performance Measures 2008-2015 identifies Native Hawaiian educational attainment and the positioning UH as the world’s leading indigenous-serving institution as key outcomes
<b>2011</b>	University of Hawai‘i establishes Hawai‘i Papa O Ke Ao, an operational plan to establish the university as the world’s leading indigenous-serving university

## **Chapter 4**

### **Ola nā ‘ōiwi: A review of well-being theory, including Native Hawaiian well-being and its relationship to Native Hawaiian identity**

#### **4.1 Introduction**

This chapter discusses the concept of well-being, Native Hawaiian well-being and Hawaiian identity. The Western concept of subjective well-being is analyzed and compared to Native Hawaiian theoretical constructs. The evolution of Native Hawaiian well-being models are examined and discussed. A new model which builds on the previous models of Native Hawaiian well-being and that reflects the symbiotic relationship of Native Hawaiians to the ‘āina and spirituality is explained.

#### **4.2 Well-being defined**

Well-being has been applied in a number of contexts and by social scientists who generally relate a state of well-being to a measurement of social, economic psychological, spiritual and medical standards. It is used as a standard of quality of life with positive and negative aspects. Well-being, defined by Western theorists, can be subjective or objective. Objective well-being is generally related to economic conditions and can be measured primarily by income and wealth, however, there is disagreement about the validity of income as a sole measure with note of other causal factors (Gasper, 2005). Subjective well-being measures a person’s sense of themselves as individuals or as part of a collective in relation to their culture, and the factors which affect their social, economic, psychological, spiritual and/or medical state of mind. Indigenous well-being is a fairly new area of study and incorporates other elements which are not necessarily included in the Western perspective (Meyer, 2003, 2008).

#### ***Subjective well-being defined by Western theorists***

Subjective well-being is defined through a Western perspective by early theorists as “a broad category of phenomena that includes people’s emotional responses, domain satisfactions, and global judgments of life satisfaction” (Diener, 2000,

2006, 2009; Diener & Suh, 1999, 2000; Diener & Seligman, 2004; Diner & Rahtz, 2000; Diener, Oishi & Lucas, 2003, 2005; Diener, Lucas & Oishi, 2005; Diener, Seligman & Ceci, 2004; Diener & Tov, 2007, 2012; Diener, Wirtz, Tov, et al., 2009; Morrison, Tay, & Diener, 2010, p. 166). More simply defined as how a person feels about their own lives within the context of their culture, subjective well-being can range from feelings on individual basis to nationalistic levels (ibid.). Diener best explains it in the following way.

Subjective well-being is known colloquially as “happiness” and refers to the various ways in which people evaluate their lives positively. In the emotional realm, it involves positive feelings and experiences in relation to what is happening and few negative or unpleasant experiences...Unlike economic indicators, which locate a person’s well-being primarily in the material realm of marketplace production and consumption, well-being indicators assess the full range of inputs to the quality of life, from social relationships to spirituality and meaning, from material consumption to feelings of relaxation and security. (Diener & Tov, 2012, p. 137)

Studies by Western social scientists indicate that people are generally happy. A study of cross-cultural groups, including Maasai, Inuit and Amish, indicate that cultural and individual differences have an affect on their individual and collective well-being (Biswas-Deiner, Vitterso & Diener, 2005). In addition, while much of the literature on subjective well-being is based on analyses of levels of income, employment, education, health and safety to determine the status of an individual’s level of happiness, new studies are focused on examining constructs of national satisfaction (Morrison, Tay, & Diener, 2011).

### ***Hermeneutics and Hawaiian ways of knowing***

Hawaiian epistemology or Hawaiian ways of knowing is framed within an understanding of “Hawaiian essence, Hawaiian being, Hawaiian cultural views of intelligence” (Meyer, 2003, p. XVI). Within the practice of social research, Hermeneutics is a process for understanding and interpreting meaning that allows the researcher to place him or herself within the context of the research. Hermeneutic theory allows for interpretation based on lived and unique experiences that may differ from one researcher to another. “Hermeneutic theory argues that one can only interpret the meaning of something from some perspective, a certain standpoint, a praxis, or a situational context, whether one is reporting on one’s own findings or reporting the perspectives of people being

studied (and thus reporting their standpoint or perspective)” (Patton, 2002, p. 114). In Hawaiian culture, for example, place names are an especially important feature, depicting stories and history, events and historical figures (Ho‘omanawanui, 2012). Many songs, chants, stories, dances are written and performed about these places, which perpetuate the mana, spirit, and life force for generations.

Indigenous people are all about place. Land/‘āina, defined as “that which feeds,” is everything to our sense of love, joy and nourishment. Land is our mother. (Meyer, 2008, p.219)

Meyer triangulates Hawaiian understanding of this world as incorporating body, mind and spirit. Her remarkable framework of Hawaiian epistemology includes seven components:

1. Spirituality and Knowing: The Cultural Context of Knowledge  
*Finding knowledge that endures is a spiritual act that animates and educates.*
2. That Which Feeds: Physical Place and Knowing  
*We are earth, and our awareness of how to exist with it extends from this idea.*
3. The Cultural Nature of the Senses: Expanding Our Ideas of Empiricism  
*Our senses are culturally shaped, offering us distinct pathways to reality.*
4. Relationship and Knowledge: Self Through Other  
*Knowing something is bound to how we develop a relationship with it.*
5. Utility and Knowledge: Ideas of Wealth and Usefulness  
*Function is vital with regard to knowing something.*
6. Words and Knowledge: Causality in Language  
*Intention shapes our language and creates our reality.*
7. The Body/Mind Question: The Illusion of Separation  
*Knowing is embodied and in union with cognition.*

(Meyer, 2008, pp. 218-224)

***A classic example of the effect of imperialistic approaches to research and disregard for indigenous knowledge systems***

The effect of this separate and distinct philosophical and theoretical difference can be quite devastating for native peoples on a large scale as evidenced by early major European research projects throughout the Pacific. The scientific voyages

led by Captain James Cook are an excellent example of this impact. In the Pacific, Hawaiians suffered near annihilation as an aftermath of these expeditions commanded by explorer and master cartographer Captain Cook (Beaglehole, 1974; Cook, 1971; Stannard, 1989). The introduction of gonorrhea and syphilis by Cook's sailors had a devastating and deadly affect on the population. More importantly, his skill as a cartographer insured that the island nation soon became a routine anchorage for traders, whalers and transients travelling the Pacific between the Americas, Europe and Asia. Throughout the islands of the Pacific, including Tahiti, Aotearoa, Hawai'i and as far away as Alaska, place names remain as reminders of Cook and company's imperialist attitude toward claiming terra nullius (Beaglehole, 1974). Despite evidence of native occupation and place names which recorded historic events or physical features, Cook and his men felt they had the right to re-name these lands which they believed belonged to no one, without regard for the knowledge, culture, or history of the people who occupied these challenged spaces for millennia.

***The inherent conflict between Indigenous ways of knowing and Western theory building and research methodology***

The word itself, "research," is probably one of the dirtiest words in the indigenous world's vocabulary. (Smith, 2012, p.1)

The intent of Dr. Hamilton McCubbin's research was to transform the inherent conflict between Indigenous ways of knowing and "Western theory building and research methodology" (2010a, p. 11). Western research is, by its nature, structured in a colonial knowledge system that follows a separate set of rules and values, distinct from the Indigenous perspective (Smith, 2012). Based on empiricism, the single lens of truth incorporates the intelligence of the five senses. Cultural and racial bias is infused in Euro-centric scholarship and research that denigrates the value of Indigenous knowledge, discounting Negro scholarship as folklore (Dunbar, 2008). Indeed, a stated concern about maintaining the objectivity of a serious researcher infers that one cannot "go native and become absorbed into the local culture" (Patton, 2002, p. 568). Autoethnography, a relatively newly defined perspective of social research such as studies by anthropologists of their own culture, is described as 'lived experience' (Hayano,

1979 in Patton, 2002, p. 85). This heuristic approach is more in line with Indigenous epistemology and infers value and meaning in the insights of insider perspective.

#### **4.3 Complexities of Hawaiian identity**

Hawaiian identity is a complex, political, and emotional issue. A discussion on Hawaiian identity can be a source of unity and shared history or turned into a divisive weapon when forced into a discussion of blood quantum.

##### ***Defining the Native Hawaiian***

Generally, and in political framework, the term, Hawaiian, refers to those people whose ancestors have resided in the archipelago of Hawai‘i for hundreds of years, prior to the arrival of the first known shipwrecked survivors in 1550 in Ke‘ei on the Leeward or Kona side of Hawai‘i Island and most certainly before the arrival of Captain James Cook, the famous cartographer and explorer, and his ships full of disease-ridden sailors in 1776 (Kalākaua, 1972). The term, Hawaiian, has always been a challenge to define in modern times. There are numerous definitions contained in more than 100 pieces of U.S. Federal legislation which provide financial assistance and program support to Native or native Hawaiians for the improvement of health, education and welfare since the 1921. The word, Hawaiian, is not found within ‘Ōlelo Hawai‘i, the spoken or written official language of Hawai‘i or in the Hawaiian Dictionary. It is an anglicized word, derived from the word or name, Hawai‘i. As such, an ‘okina or glottal stop is not used in this word.

##### ***Dividing the native: The issue of blood quantum***

The issue of blood quantum arises with the Hawaiian Homelands Act of 1921 which calls for “descendants of not less than one-half part of the blood of the races inhabiting the Hawaiian Islands previous to 1778” in order to qualify for the benefits of low cost land and housing provided in their program (Office of Hawaiian Affairs, 2014). Those qualified recipients are identified as native Hawaiians (the first letter of native is not capitalized). The percentage of blood quantum required to benefit from this program was derived during a debate in the U.S. Congress. Proponents of the bill to establish the Hawaiian Homelands

program, led by Hawai‘i Senator John Wise and Hawai‘i’s non-voting delegate to the U.S. Congress, Prince Jonah Kūhiō Kalaniana‘ole Pi‘ikoi (1871-1922), offered that all Hawaiians should qualify for this benefit (Kauanui, 2008, p. 110). Opponents, interested in limiting the monetary impact of the program on the U.S. Federal government responded with an unscientific argument about the rate that Hawaiian blood would be absorbed in the case of multi-generational inter-marriage with non-Hawaiians (whites). A lengthy debate ensued based on doubtful science about how many generations it would take to breed out the distinguishing physical characteristics of a race of people. The following is a comment of Mr. A.G.M. Robertson, former court judge in the Territory of Hawai‘i whose testimony was influential on the outcome of the decision that defined native Hawaiians for the purpose of the Hawaiian Homelands Commission Act (HHCA).

The Hawaiian blood is so readily absorbed that a person of one-eighth Hawaiian blood cannot be distinguished from a white person, in ninety-nine cases out of one hundred.

(U.S. Congress 1920b, p. 16 in Kauanui, 2008, p. 129).

Kauanui details the on-going hearings in the U.S. Congress in which clearly racist perspectives against potential benefits for non-whites prohibited members of the committee to support the bill whose purpose was to rehabilitate Hawaiians by returning them to the land.

Here is a Hawaiian intermarried with a Chinese, so that man of half Chinese blood and half Hawaiian blood is given special privileges which are denied to a full-blooded American. We do not object to that, as far as the Hawaiian part of it is concerned, but in doing that we are extending special privileges to people of Chinese blood, which does not to me seem desirable.

(George M. McClennan in Kauanui, 208, p. 158)

Clearly, this would not be the objection if the purported Hawaiian were married to a Haole instead of a Chinese. The effect of the late 19<sup>th</sup> century Chinese Exclusion Act was still affecting policy in the 1920’s (ibid. 92). The benefit accrued to the Haole would be preferable. This bill did not pass Congress in 1920 due to the objections over the 1/32 percentage of Hawaiian blood quanta. In an effort to offer a reasonable alternative that would be acceptable to the Congressional



representatives, the bill defined “native Hawaiians as any descendant of not less than one-half part of the blood of the races inhabiting the Hawaiian Islands previous to 1778” (U.S. Congress 1921b, p. 5 in Kauanui, 2008, p. 158). The argument in support of this change spoke to “racial distinction and phenotype” (ibid.) While a person with fifty per cent Hawaiian would still be recognizable as a Hawaiian, and the benefit would be predominantly, if not equally, toward the indigenous bloodline, a person with less Hawaiian might not be recognizable as a Hawaiian and clearly another race, like Chinese, would be a significant beneficiary. This discussion does not describe the phenotype of a Hawaiian, but clearly, the opponents of the bill felt they could recognize one when they met one. Although the Hawaiian delegation indicated that they did not agree with this amendment, they were willing to accept it for the sake of passing the bill.

The debate about the bill continued for one more year before its final passage. Key to the discussion was the intent to rehabilitate pure-blooded Hawaiians who were seen as the dying race with no interest to rehabilitate or provide benefit for part-Hawaiians who were viewed as having the ability to take care of themselves, whose numbers were increasing, and who they determined were in no need of rehabilitation (ibid. p. 163). On the contrary, the discussion by one member of Hawai‘i’s delegation, Senator John Wise, spoke to his sense of

“reparations and entitlement to substantiate the Hawaiian claim by pointing out that if they were abiding by a “moral claim” and Hawaiians’ “equitable right” to the lands, then to cut out Kānaka Maoli with less blood quantum would be indefensible”

(Ibid. p. 164).

The underlying issue, then is the difference between rehabilitation by providing lands for Hawaiians and equitable right of Hawaiians to the lands. On July 19, 1921, the final bill was passed and the Hawaiian Homes Commission Act became U.S. Federal law. The stated purpose of the act is

To enable native Hawaiians to return to their lands in order to fully support self-sufficiency for native Hawaiians and the self-determination of native Hawaiians in the administration of this Act, and the preservation of the values, traditions, and culture of native Hawaiians.

(HHCA, State of Hawai‘i, 2012)

Further, native Hawaiian was defined as “any descendant of not less than one-half part of the blood of races inhabiting the Hawaiians previous to 1778”, firmly establishing two separate classes of people based on their ancestry (ibid.).

This blood quantum determination remains an issue that divides Hawaiians into two classes of people with distinct benefits for those who can prove that they qualify under the Hawaiian Homelands definition. In addition, the stigma which accompanies this Act and assumes that all native Hawaiians by virtue of the percentage of aboriginal blood is in need of rehabilitation continues to confound our identity. It’s a double-edged sword.

My father, who was more than one-half Hawaiian, refused to participate in the Hawaiian Homelands program although some of his siblings received awards. He felt the program created a stigma for its recipients and told me that he would make it on his own; be financially secure without the help of what he considered to be a welfare program.

Ninety-two years after the program was established, the Hawaiian Homelands Commission Act still exists under the jurisdiction of both the U.S Federal government and the State of Hawai‘i. The program remains under-funded by both governments. In 2010, there were 9,922 leases for residential, agricultural or pastoral lands provided throughout the State of Hawai‘i (Hawaiian Homes Department Website). The land is still leased to the native Hawaiian awardees for \$1 per year for a period of ninety-nine years. The cost of housing and land in Hawai‘i has become so expensive with the average list price of a single-family home in Hawai‘i at more than \$800,000 that an award for a Hawaiian Homelands home or property has become a highly desired commodity (RealEstate.com website, 2014).

As of December 2011, there were 26,386 applicants for residential, agricultural, or pastoral lots on the waiting list. Several individual applicants have submitted applications for both residential and agricultural or pastoral lots, and in more than one location throughout the islands where Hawaiian Homelands are located (Department of Hawaiian Homelands website, 2016). Lack of resources from both

the Federal and State coffers have left the Hawaiian Homelands Commission without the ability to provide the water, electricity and roadways infrastructure needed to create the homes and agricultural parcels needed for native Hawaiians to occupy the lands. Despite the financial difficulties faced by the department and the long waitlist which eligible awardees endure, being qualified for a Hawaiian Homelands award has become an indicator of a person's blood quantum, not only that a person possesses the minimum blood quantum required but that it has been proven to the standards set by the department.

### ***Identifying ethnicity***

Indigenous Hawaiians are often asked to identify themselves as being full-blooded or Part-Hawaiians. Being Part-Hawaiian or Part-any ethnic group indicates that a person is also Part-something else. The U.S. Federal Government's American Community Census, which is updated every ten years, includes a category for ethnicity labeled "two or more races". The University of Hawai'i's System Application also allows for prospective students to select more than one ethnicity and maintains data on students who are "two or more races". Multi-ethnicity is an area of emerging study and, according to McCubbin's analysis, leads to variability within an ethnic population (2010a). Responses to ethnic identification have less to do with the blood quantum and more to indicate how one identifies with oneself culturally.

I am multi-ethnic, born of a full-blooded Chinese mother, a third generation born and raised in Hawai'i, and a Hawaiian-Chinese father. His great-grandfather was one of the early settlers who arrived from China in the mid-1800's. My Hawaiian blood quantum is 3/8 Hawaiian, not enough to qualify for Hawaiian Homelands or certain Office of Hawaiian Affairs benefits. I, along with generations of Hawaiians, are aware of our blood quantum because the application process for Kamehameha Schools required a breakdown of ethnicity by percentage as well as birth certificate documentation of three generations that proved that I was indeed Hawaiian.

When I am asked my ethnicity, I indicate that I am Native Hawaiian. That does not mean that I am not Chinese as well. I am as well versed in my Chinese

culture and ancestral spiritual belief system as I am in my Hawaiian culture. This declaration, however, forces me to choose my identity as I wish to be viewed by others in my community. In choosing to be Native Hawaiian, I am choosing not to be Chinese. There are few social or economic benefits that accrue to being Chinese. Even when travelling in China, although I have a Chinese surname, I am not recognized as being ethnically Chinese since I don't speak Mandarin or possess distinctly Chinese physical features.

Hawaiian identity speaks not only to personal and national identity but contributes directly to a person's sense of well-being as well (Halualani, 2002; Kauanui, 2008; Goodyear-Ka'opua, 2005; Kanaka'ole Kanahale, 2003). Consideration of race and identity, complicated by discussions of blood quantum, have an effect on Native Hawaiians' access to services and support in all areas of life, from housing and health to education. Native Hawaiians' sense of self is founded in genealogical ties to ancestors and the 'āina. A Hawaiian will be more apt to connect to another person through genealogy than the amount of blood determined for the purpose of qualifying for a Hawaiian Homelands Award. (Kauanui, 2008, p.42). Native Hawaiians' emphasis on community well-being instead of individual economic well-being has significant impact within the family structure. Native Hawaiians who are born and/or raised away from Hawai'i often experience a strong desire to reconnect themselves to their culture and a sense of loss for growing up away from the islands

...I firmly hold Hawaiians as a live group filled with members who are genealogically linked and connected through performed social relations and a historical memory of cultural beginnings, meanings and practices, as well as crises, upheavals, and unjust subjections as a dispossessed and (mis)recognized people. This conceptualization has been informed by my situated position as a Hawaiian and my lived practice of a differently constituted nativism: that of a diasporic mainland Hawaiian who grew up away from 'āina and yet is still bound to a historical memory of Hawaianness (Halualani, 2002, p. xxvi).

Generations of Hawaiians grew up believing the discourse, that they were less than adequate, falling prey to stereo-typing Native Hawaiians as a lazy, uneducated and un-ambitious group, good only for entertaining and playing jovial host to superior white visitors and new residents to the islands (Trask, 2001). In

fact, Native Hawaiian philosophy, understanding of their environment and surroundings, culture, language, beliefs and practices are sophisticated, intelligent, highly developed, and allowed a significant population of nearly one million people to live harmoniously in isolation within the small archipelago for eons before the first white men arrived in 1778 (Stannard, 1989).

### ***Blood quantum and Māori identity***

New Zealand Māori also experienced issues of identity, self-identity and blood quantum. Labeled either full-blooded or half-caste, the Māori identity shifted based on a combination of government defined programs and self-identification declarations in various government census since 1913 when it became compulsory for Māori to register births and deaths. Māori were defined “as a person with half or more Māori blood” (Durie, 2010, p. 124). In subsequent years, the definition changed to eliminate the 50% blood quantum, which allowed people to claim they belonged to the Māori ethnic group or Māori ancestry. It is no wonder that, in 1991, there were more people that claimed Māori ancestry than indicated that they belonged to a Māori ethnic group. The questions are politically motivated and so are the answers. The purpose of these questions were to determine the distribution of resources based on population (ibid.). Durie explains that in an act of resistance to the ethnic percentage system, many indicated they were full Māori to register their disapproval.

While the issue of blood quantum does not currently affect Māori as it continues to affect Hawaiians, the challenge for both is in maintaining accurate vital statistics free from the politics of self-identity in order to understand the health and socio-economic status of a native people.

### ***On being Hawaiian***

The importance of “being Hawaiian” transcends all other issues facing Hawaiians today, according to Hawaiian Studies Professor, Dr. Jonathan Kamakawiwo‘ole Osorio, ...being Hawaiian is ultimately about not wishing to be anything else (2006, p. 23). In his article, Osorio highlights a poem, authored by ‘Īmaikalani Kalāhele addressing the issue of homelessness in Hawai‘i.

On some beach, a houseless Hawaiian is confronted by another Hawaiian who wants to know what he is doing there. He asks, “What are you doing here?” “Watchu doing‘ hea brah?” That’s actually how he said it. The houseless Hawaiian replies that he was always there, from the first settlement to the coming of the great Southern chiefs to the invasion by Kamehameha. He, like his ancestors, has always been a part of the land. It was only huikau, confusion that caused people to believe they had no right to live and work on the land. Kalāhele’s poem tells us that the houseless Hawaiian is completely at home, while the one who confronts him is the one who is homeless because he doesn’t know who or where he is (2006, p. 21).

This poem illustrates a contemporary issue of Hawaiian’s strong identity with the land as their birthright. Referring to the Hawaiian as houseless indicates that he while he has no house structure in which to live, his home remains his connection to the land and his right to live and work on it.

### ***Hawaiians value of western and traditional knowledge systems***

Hawaiians value knowledge and the possession of knowledge as exemplified by the achievement of rank, such as kumu hula, hula master, or ka ho‘okele, navigator of the traditional wa‘a Kaulua – double-hulled canoe. Likewise, modern Hawaiians value western-style education, particularly the achievement of the high school diploma. Meyer discusses the duality of western and Hawaiian educational systems and acknowledges that while both are valued by Hawaiians, the Western system is “clearly seen as foreign” (Meyer, 2003, p. 147). And, along with the academic accomplishment, much emphasis is placed on sports participation and achievement.

Historically, the high school athletic competitions in Hawai‘i, particularly in the American game of Football, are the arena where the greatest emphasis is placed on personal and team sports achievement. The titles earned during this period of a young man’s life will be glorified and relived throughout his adult life. In comparison, very few young men continue on to play football at the University of Hawai‘i at Mānoa, or on to universities on the U.S. Continent, and even fewer make it to professional sports teams, the epitome of achievement for Hawai‘i and American athletes. These few men who are successful in competing at the higher level, particularly at the televised University of Hawai‘i games or the professional football games, arise to super-star status. The bulk of athletes have reached the apex of their athletic career by the time they graduate from high school.

Ironically, the achievement of higher education degrees is viewed as a mixed bag for Hawaiians. While graduation from college, and particularly the achievement of a Master's Degree or Doctorate is viewed as a great accomplishment, it is an accomplishment in a haole world, a foreign space that is not Hawaiian. Much emphasis is placed on ensuring that Native Hawaiians who receive benefit of scholarship or education from Native Hawaiian education resources understand that they have a special kuleana to contribute back to the welfare of the Hawaiian community. This is a recent phenomenon, however. In the late 1990's, Kamehameha Schools launched an unprecedented attempt to establish a 10-year Strategic Plan for its Education Group. Kamehameha Schools was founded in 1878 through the will of the Princess Bernice Pauahi Bishop, Great-granddaughter of Kamehameha I. Its primary purpose is *"to erect and maintain in the Hawaiian Islands two schools, each for boarding and day scholars, one for boys and one for girls, to be known as, and called the Kamehameha Schools; and to devote a portion of each years income to the support and education of orphans, and others in indigent circumstances, giving the preference to Hawaiians of pure or part aboriginal blood...to provide first and chiefly a good education in the common English branches, and also instruction in morals and in such useful knowledge as may tend to make good and industrious men and women..."* (Kamehameha Schools). In their numerous community meetings where they sought input from stakeholders – parents, alumni and community members, school representatives were surprised to find that the community considered them to be the keepers of Hawaiian culture and that an expected outcome of their educational efforts was to produce Hawaiian leaders for future generations. During subsequent efforts to draft the Strategic Plan, I participated on the K-12 Education sub-committee. Major emphasis was placed on the importance of instilling a sense of responsibility toward utilizing their education for the benefit of the larger Hawaiian community in all Kamehameha students. Indeed, a common question included in applications for funding from private and publicly funded Native Hawaiian Education sources is, "How will your education benefit the Hawaiian community?".

In the 1960's, when I was a student at Kamehameha, great emphasis was placed on going to college or university upon graduation from high school. In the 9<sup>th</sup> grade, I was placed in an English class that indicated whether I was on a college-prep or vocational track.

Kamehameha Schools prided itself on the great majority of their graduates entering college. Little effort however, was placed on ensuring that the students remained in college. It wasn't until recently, under the direction of Dr. Teresa Makuakane-Dreschel, that the schools maintained data on the long-term educational success of Kamehameha graduates. Now, a much greater emphasis is also placed on providing support to the scholarship recipients, to ensure that they persist at the university and complete their degree programs.

Dr. Linda Tuhiwai Smith, in her speech to Native Hawaiian Academics at which I was present at the University of Hawai'i at Mānoa in 2003, talked about the initiative to graduate 500 Māori Ph.D's in Aotearoa. She discussed the new initiatives which had been launched to support that effort, including her program at the University of Auckland to gather the "ones" – the lone Māori academic in each separate department and program and bring them together to meet, discuss their research and work, and form a supportive network across the university campus; and Nga Pae o te Māramatanga (Horizons of Insight), National Institute in Research Excellence in Māori Development and Advancement, a program to provide support and encourage excellence for Māori researchers located in every tertiary institution in the country. This spurred an effort led by Dr. Lilikalā Kame'eiehiwa, then Chair of the Kamakakūokalani Center for Hawaiian Studies at University of Hawai'i at Mānoa and the Pūko'a Council to launch a similar initiative to encourage Native Hawaiians to pursue our doctoral degrees in order to better control our own destiny and the future of our lāhui or Hawaiian nation. All this emphasis on higher education for Native Hawaiians, and particularly on utilizing education to improve the status of Native Hawaiians in the community will lead toward a greater understanding of the value of higher education by the larger community and a greater sense of the role of education as it relates to well-being for self, family and community.



#### **4.4 Indigenized or occupied: Impact on identity**

The English terms used to identify the people who have resided in the islands for millennia exacerbate the discourse on the group's political status as well. The United Nations has not adopted an official definition of the term "Indigenous". However, their general approach is to accept a self-identification of a community of people, with pre-colonial and/or pre-settler histories linked to their land and natural resources. These communities have distinct social, economic or political systems, language, culture and beliefs. They are minorities in their own historic lands and "Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities" (United Nations Permanent Forum on Indigenous Issues, 2013).

Dr. David Keanu Sai, a Native Hawaiian political historian, theorizes that the islands remain a Kingdom in absentia, illegally occupied by the United States since the overthrow of Queen Lili'uokalani in 1893 (Sai, 2008, p.15). He further states

Native Hawaiians are not an indigenous people within the United States with the right to internal self-determination, but rather comprise the majority of the citizenry of an occupied State with a right to end the prolonged occupation of their country (p. 168).

These terms, labels and definitions have an impact on the Native Hawaiian's description of their own identity. Native Hawaiian Clinical Psychologist, Dr. William Rezentes, III, in his book, *Ka Lama Kukui: Hawaiian Psychology: An Introduction*, states:

Defining Hawaiian identity should be seen to be the kuleana, or business, of Hawaiians. Perhaps especially because of the pervasiveness of the influence of non-Hawaiian cultures, Hawaiians, individually and collectively, need to determine how to define themselves (1996, p. 19).

#### **4.5 New threats to Native Hawaiian identity – Kana'iolowalu**

A new threat to Native Hawaiian Identity and Native Hawaiian citizenship looms like a dark storm cloud on the horizon. This new threat is actually the

continuation of an old threat, repackaged and re-introduced to the Hawaiian community, this time with threats unveiled.

Native Hawaiians who choose not to be include on the official roll risk *waiving their right, and the right of their children and descendants*, to be legally and politically acknowledged as Native Hawaiians and to participate in a future convention to reorganize the Hawaiian nation (as described above), and as a result may also be excluded from being granted rights of inclusion (citizenship), rights of participation (voting), and rights to potential benefits that may come with citizenship (e.g. land use rights, monetary payments, scholarships, etc.)

(Office of Hawaiian Affairs/Kanaiolowalu, 2011)

Kana‘iolowalu is the initiative, which seeks to register Native Hawaiians for the Native Hawaiian Roll. Established by the Hawai‘i State Legislature in 2011, Act 195 is the first State of Hawai‘i law, which formally recognizes Native Hawaiians as the indigenous people of Hawai‘i. State of Hawai‘i’s Act 195 (2011) states in part:

Statement of recognition. The Native Hawaiian people are hereby recognized as the only indigenous, aboriginal, maoli people of Hawai‘i.

(Office of Hawaiian Affairs, 2013)

The creation of the Native Hawaiian Roll is part of the process to establish the Native Hawaiian governing entity that will negotiate with the State of Hawai‘i and the U.S. Federal Government on behalf of its members. The deadline for enrolling in Kana‘iolowalu was set as January 2014 (Office of Hawaiian Affairs, July 2013). Eligibility for the Native Hawaiian Roll was open to any Native Hawaiian adult living in Hawai‘i or out of state. Despite the millions of dollars spent on the enrolment initiative, registration for the Native Hawaiian Roll lags and only 30,000 people registered. In desperation, the Native Hawaiian Roll Commission s turned to the State Legislature for help. On July 1, 2013, a new law, Act 77 of the State of Hawai‘i Legislature went into effect, which allowed the names of Native Hawaiians on the Office of Hawaiian Affairs databases to be automatically transferred to the Kana‘iolowalu Native Hawaiian Roll. The inclusion of names on the lists of the OHA Hawaiian Registry, Ka ‘Ohana and Kau Inoa, the original roll established in anticipation of forming a new government did significantly increase the number of names on the new Roll (Office of Hawaiian Affairs, July 2013). The campaign to enrol Hawaiians

remains open until January 2015 and currently, over 125,600 out of over 527,000 Native Hawaiians who are eligible, according to the 2010 U.S. Federal Census, have placed their name on the Roll (Native Hawaiian Roll Commission website, 2014; Native Hawaiian Data Book, 2011).

#### **4.6 Models of Native Hawaiian well-being**

There are a number of models, which reflect Native Hawaiian well-being. The following are a genealogy of Native Hawaiian Well-being theory derived from Native Hawaiian Scholars. This is an important distinction in this thesis and allows the Native theorist to stand in the front row in discussing and theorizing the framework of well-being about our self and our people, a place in which we theorize and live, in every sense of the word. Each theory builds upon the other, and each finds its roots in the seminal work of revered Native Hawaiian Historian, Mary Kawena Pukui. Raised in the district of Ka‘ū, Hawai‘i Island, Tutu Pukui was instrumental in recording the words and stories of the old people of the district in 1935. Her work, in cooperation with Anthropologist E. S. Craighill Handy and his wife, Elizabeth, was published in a series of articles by Bishop Museum. In 1950, the works of Mary Kawena Pukui were published as “The Polynesian Family System in Ka‘ū, Hawai‘i”. Her collection of words was compiled and edited by Dr. Samuel E. Elbert and was first published in 1952 by the University of Hawai‘i as the new Hawaiian Dictionary (Handy & Pukui, 2003).

##### ***An early discussion on Native Hawaiian well-being: Mary Kawena Pukui***

Native Hawaiian Well-Being has been described by Tūtū Pukui<sup>23</sup> in her work, *Polynesian Family System of Ka‘ū* (1998). Partnered with Dr. Handy at the Bishop Museum, Pukui writes her seminal social study of the customs and beliefs that she learned and experienced growing up in the remote district of Ka‘ū on the Island of Hawai‘i. Although raised as a Christian, Pukui discusses many of the ancient customs that few living Hawaiians acknowledge or maintain in their homes. Many of these customs, such as ‘unihipili, or maintaining bones of

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<sup>23</sup> Although Mrs. Pukui is not related to my family, the honorific for grandmother is commonly used with great respect to refer to her and other elders who have contributed to our wealth of knowledge about Hawaiian ways of knowing.

ancestors to evoke spiritual mayhem, or ‘anaana, praying people to death are no longer practiced and viewed as cultish or remnants of our pre-Christian past.

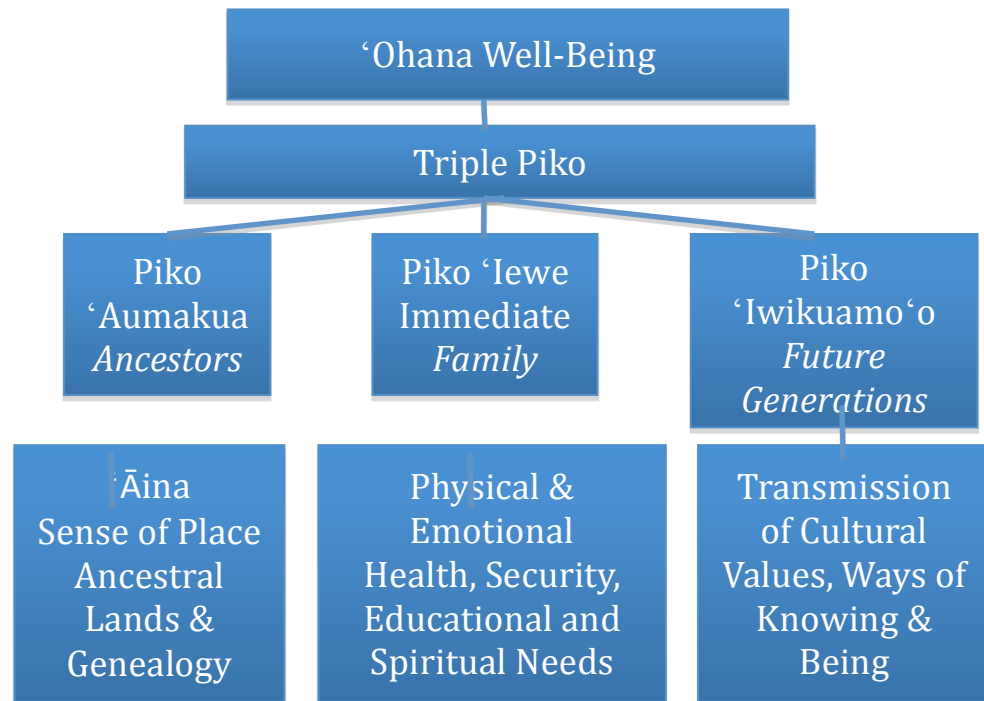
In another seminal publication, Mrs. Pukui captured Hawaiian ways of knowing, thinking and solving family and community concerns through her own observation and knowledge passed to her by her grandmother and other elders of the region in her stellar work, *Nānā i ke kumu, Look to the Source*, Vol. I and II (2001a, b). In partnership with Bishop Museum anthropologist, E.S.C. Handy, Pukui co-authored the *Polynesian Family System in Ka‘ū*, (1998). These major works form the basis of other models of Native Hawaiian well-being. Pukui does, however, provide her understanding of a Hawaiian sense of being in which the individual is not viewed as separate from their family or ‘ohana.

“Everything related to this individual is within the matrix of ‘ohana: an individual alone is unthinkable, in the context of Hawaiian relationship.”  
(Handy & Pukui, p. 75)

This is a significant difference between Hawaiian world view and Western perspective in which the individual is considered unique and a distinctly separate entity. In Pukui’s purview, the Hawaiian individual cannot distinguish themselves from the family unit or ‘ohana. In this sense, the actions of a person are a direct reflection of not only their immediate family, but their extended family as well. Pukui goes on to explain the spiritual concepts of well-being which, incorporate a person’s three piko. Piko is commonly used to indicate a person’s belly button, but in this metaphor, Pukui also uses piko to identify the three areas of a person’s body through which connections are made, first with the Piko ‘Aumakua or ancestral realm through the chakra or fontanel on the top of the head, secondly the Piko ‘Iewe or connection through the umbilical cord which ties one directly with the mother and immediate family and finally the Piko ‘Iwikuamo‘o or the ma‘i or reproductive genitalia through and from which future generations will emerge. Further, Pukui explains that the Piko ‘Aumakua is where a person connects to the ‘āina or land, holds a strong sense of place and maintains the connection to their genealogy which is rooted in the ancestral lands. The physical, emotional, health, security, educational and spiritual needs are satisfied through the piko ‘iewe, through the strong bonds with the immediate family. And finally, esoteric knowledge and understanding, ways of knowing and

being, transmission of cultural values, are passed down through the future generations.

**Ka 'Ike a ka makua he hei na ke keiki,**  
*The knowledge of the parent is (unconsciously) absorbed by the child*  
(Pukui, 1983, # 1397)



**Figure 4.1: Mary Kawena Pukui's model of Hawaiian Sense of Well-Being**

Modified from Handy and Pukui, *Polynesian Family System in Ka'ū* (2001)

Pukui's work has become the kahua or foundation for an understanding of traditional Native Hawaiian sense of well-being. Each theorist or researcher builds and expands on Pukui's description as she captures the essence of those concepts that are most important to us as Hawaiians. Piko is defined as the navel, navel string or umbilical cord. Figuratively, it is also defined as a blood relative, or genitals as well as the crown of the head (Pukui & Elbert, 1986, p. 328). What Pukui describes in her illustration of three piko, then, are the Piko 'Aumakua or that connection from our navel to our ancestors from whose line we have been birthed and whose DNA<sup>24</sup> literally flows through our veins. From these ancestors we receive our sense of place, our genealogy and our belonging to the land. Piko 'Iewe is our connection to our immediate family, those born through our genitals

<sup>24</sup> DNA or Deoxyribonucleic acid refers to the hereditary material contained in human cells.

to whom we extend the DNA and for whom we nurture the needs for our collective physical and emotional health, security, educational and spiritual wellness. The third piko – Piko ‘Iwikuamo‘o – is our connection through the fontanel or crown of our head, to the future. It is through this piko that we are fed and in turn, feed and transmit our cultural values, ways of knowing and being. In Hawaiian tradition, this occurs most significantly to the grandparent as the task of caring for the child falls significantly to them.

***Lokahi triangle – Dr. William Rezendes***

Dr. William Rezendes, Native Hawaiian Clinical Psychologist, writes about the importance of traditional Hawaiian values in relation to the well-being of Native Hawaiians (1996). He defines aloha as consisting of two Hawaiian words, alo – meaning face, presence or being; and hā – breath, life or to breathe upon (ibid. p. 20). Rezendes states that aloha is the most fundamental of values, “a continuous set of actions and interactions among people, nature, and God marked by mutual interdependence and respect” (ibid. p. 39). He further discusses the importance of ‘ohana or the family, relatives or kin group. Through the ‘ohana, a person connects with their genealogy or kū‘auhau, which adds to the Hawaiian person’s state of emotional health (ibid. p. 22). ‘Āina, land or earth, provides sustenance for physical, psychological and spiritual well-being.

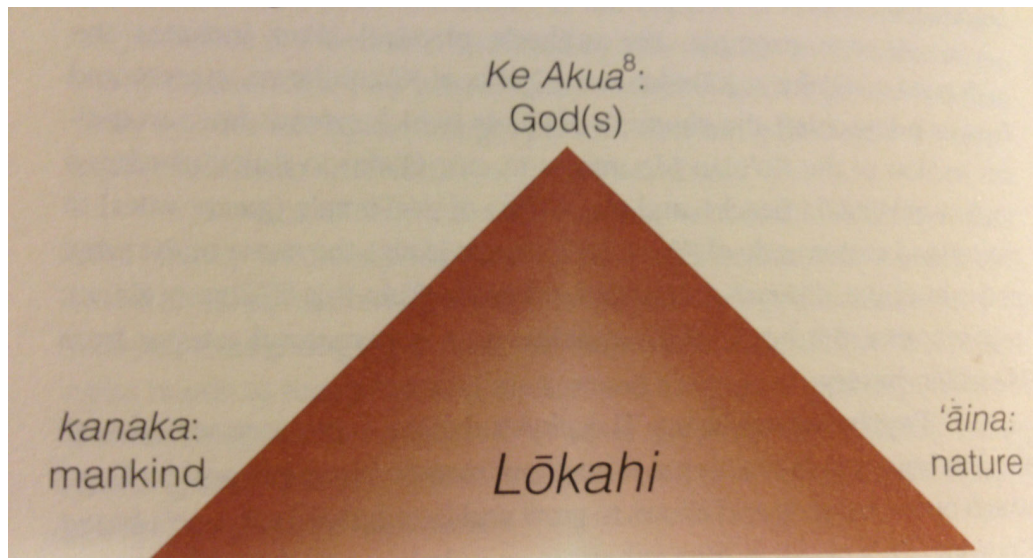
Physical ‘āina relates to a person’s physical wellness as well as to the understanding of their environment.

Knowing one’s one hānau, (birth land)—including important historical events, landmarks, names of winds, rains, mountains, streams, trees and other flora. etc.—was, and remains, an integral part of Hawaiians’ understanding of the physical ‘āina. It gives a sense of belonging, connection, home, and rootedness with the ‘āina of one’s ancestors  
(Ibid. p. 23).

Psychological ‘āina addresses “one’s being, self-esteem, self-identity, and connection with one’s ancestors” (ibid. p. 24). Spiritual ‘āina provides “a traditional source of sustenance in terms of any search for guidance, strength, or peace” (ibid.).

In Rezendes model, he explains that in order to achieve a state of holistic health or lokahi - unity, agreement, accord, unison and harmony, the relation between

the kanaka, ‘āina and the akua must be in balance. To illustrate his theory, Rezendes offers the following “Lokahi Triangle”.



**Figure 4.2: Rezendes' Lokahi Triangle**

Rezendes expands on Tūtū Pukui's notion of the relationship of the 'ohana and 'āina to Hawaiians' psychological well-being. He points out the importance of knowing one's ancestral ties and importance of understanding land as opposed to owning and possessing 'āina. This is significant since so many Hawaiians were alienated from the 'āina on which they had lived and worked for so many generations following the disastrous Māhele of 1848<sup>25</sup>. His work is the first published about Hawaiian understanding of self and it used widely in the fields of psychology and sociology.

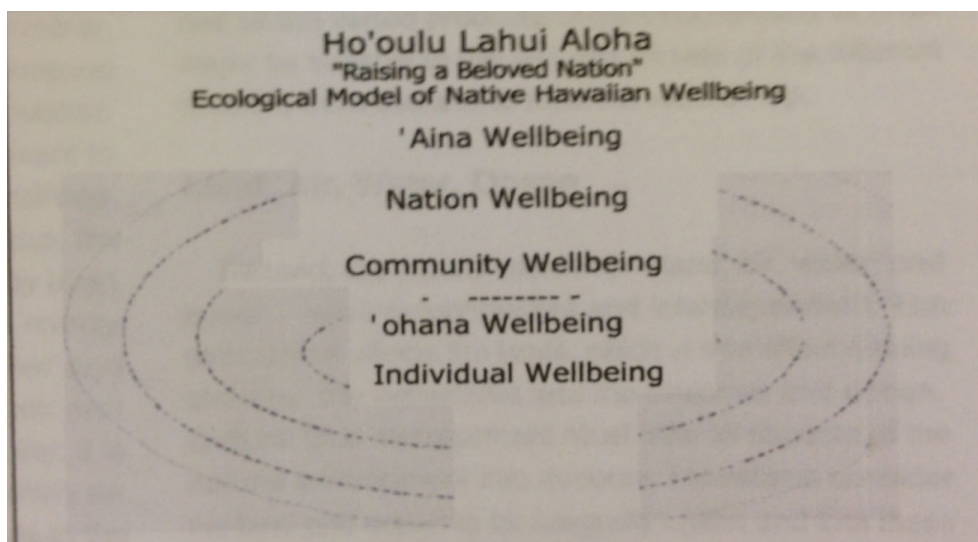
***An ecological model of Native Hawaiian well-being: McGregor et al.***

An Ecological Model of Native Hawaiian Well-Being is discussed in the writing of Dr. Davianna McGregor, P. Morelli, J. Matsuoka, R. Rodenhurst, N. Kong and M. Spencer (2003). This model again builds on Tūtū Pukui's work and incorporates the concept of extended family, nationhood or lāhui, and adds emphasis to the connection between the Hawaiian 'āina or land. This is a

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<sup>25</sup> The Māhele or conversion of 'āina to private ownership occurred in the Kingdom of Hawai'i from 1848 to 1850. It resulted in less than 1% of Hawaiians receiving title to 'āina and the displacement of thousands of Hawaiian families who had farmed and cared for communal land for generations. (Kame'eleihiwa, 1992; Osorio, 2002)

particularly important distinction between Western theories of well-being and Native Hawaiian as the emphasis shifts from the scope of the individual in to a larger, multi-dimensional sphere of 'ohana or family and extended family, including community relations.



**Figure 4.3: McGregor et al: Ecological Model of Native Hawaiian Well-Being**

(McGregor, et al., 2003, p. 106)

The work of McGregor, et al. provides an expansive model of Native Hawaiian well-being based on the principles and practices of Hawaiian subsistence ways of being which were maintained largely in the rural communities of the islands including on the Island of Moloka'i. Similar to Pukui's writings, the core of this model is the 'ohana within which the individual is connected. McGregor's model emphasizes the Hawaiians' relationship to the 'āina from which the sense of culture and spiritually emerges.

The land is not viewed as a commodity; it is the foundation of their cultural and spiritual identity as Hawaiians. (p. 107)

She further defines the five basic principles of stewardship from the Hawaiian perspective. The use and management of natural and cultural resources are based on these principles and sustain the well-being of Native Hawaiians. These principles are:

1. Ahupua'a management based on access to the ocean fisheries, kula or open cultivable land and the upland forests,



2. Interconnectedness and interdependence of land, air, water and ocean,
3. Wai or fresh water, as a sustainer of life,
4. Acknowledgement of ancestral knowledge of natural elements such as place names, winds, rains and distinct land features as recorded and passed down orally through chants and mo‘olelo, and
5. Mālama ‘āina or conservation and lokahi or balance of humans with nature as sustainable practices that are passed down through the generations. (p. 108)

These principles were maintained largely in the rural communities who were able to maintain their connection with their natural resources and who relied largely on a subsistence lifestyle to survive (Kamehameha Schools, 1994; Paulo, 2000).

**“O kau aku, o ka ia la mai, pelā ka nohona o ka ‘ohana.”**

*From you and from him – so lived the family.*

*The farmer gave to the fisherman, the fisherman gave to the farmer.*

*(Pukui, 1983, # 2441)*

McGregor, et al. includes a model of community well-being as being an essential element of overall well-being for Native Hawaiians. Entitled, Wahi Noholike I Ka Po‘e, or The Places Where People Live Together, this model incorporates five key sections:

1. Integrity of Ahupua‘a (watershed), Moku (district) and Moku‘āina (island) Subsistence and traditional practices for sustainability – Community management areas – Mapping/planning, Wahi Pana.
2. Informal networking and sharing of support & interest - Childcare, adult care, food sharing, exchange of services, child rearing, neighborliness.
3. Cultural, spiritual and social. Places to gather, provide services/hold activities- Community Centers, places of retreat, Activity nodes, cultural use areas, playgrounds, shopping areas, health services, healing centers.
4. Economic Development - Economic preparation, small business support and development
4. Leadership & Organization (formed)
5. Hālau (traditional Hawaiian schools), community organizations, churches, schools.

These aspects are key to the well-being of the Native Hawaiian Nation (p. 115).

Finally, McGregor discusses Pukui’s model of the Triple Piko and notes that this Native Hawaiian worldview is supported by researchers on healthy families such as Werner and Smith (1982, 1992), and Olson, McCubbin et al. (1989). There is a

significant distinction between the linear and relational worldviews as it relates to Native Hawaiians. Western science, she states, incorporates a linear perspective that does not take into account the indigenous worldview (p. 120). Juxtaposed to the Western perspective is the relational worldview that is aligned to the indigenous perspective that recognizes the spiritual, intuitive, fluid nature of native cultures in seeking a balanced relationship within their universe (Cross, 1998).

***Conceptual framework depicting the dynamic and interrelated aspects of well-being: Kana‘iaupuni, Malone et al.***

Kana‘iaupuni, Malone et al. developed the model of Native Hawaiian well-being which inserts Hawaiian concepts into a largely Western model, and illustrated these concepts using the five-petaled flower or pua design. Purposefully, the petals, representing Emotional, Social and Cultural, Physical, Cognitive and Material and Economic spheres of well-being overlap in the center indicating that these areas of well-being are interconnected and interdependent upon each other to form the complete flower, and metaphorically, the whole person. Spirituality, sense of place and Hawaiian identity are contained within the Emotional sphere, Family and Social relationships, Cultural Practices and Language join Engaged Citizens and Safe Communities in the Social and Cultural sphere, Health, Wellness, Longevity and Nutrition reside in the Physical sphere, Knowledge or ‘Ike, Intellectual functioning, Applied Learning and Innovation are in the Cognitive Sphere and Employment, Income, Home Ownership and ‘Āina Mole or relationship to land fall into the Material and Economic sphere.

This model incorporates the Hawaiian intellectual realm into the well-being model and separates the spheres utilizing the components introduced by Western social scientists which suggest that income has a direct correlation to a person’s sense of well-being based on their ability to acquire goods like food, shelter and health (Diener, 2000; Diener & Seligman, 2004; Diener & Suh, 1999). There is a distinct mix of Western ideals like home ownership, engaged citizens and safe communities alongside Hawaiian concepts of identity, cultural practices/language and ‘Āina Mole. This model illustrates the philosophical, spiritual and physical differences between indigenous and western ideology and perhaps demonstrates

the challenge of measuring native and indigenous well-being within a western construct.



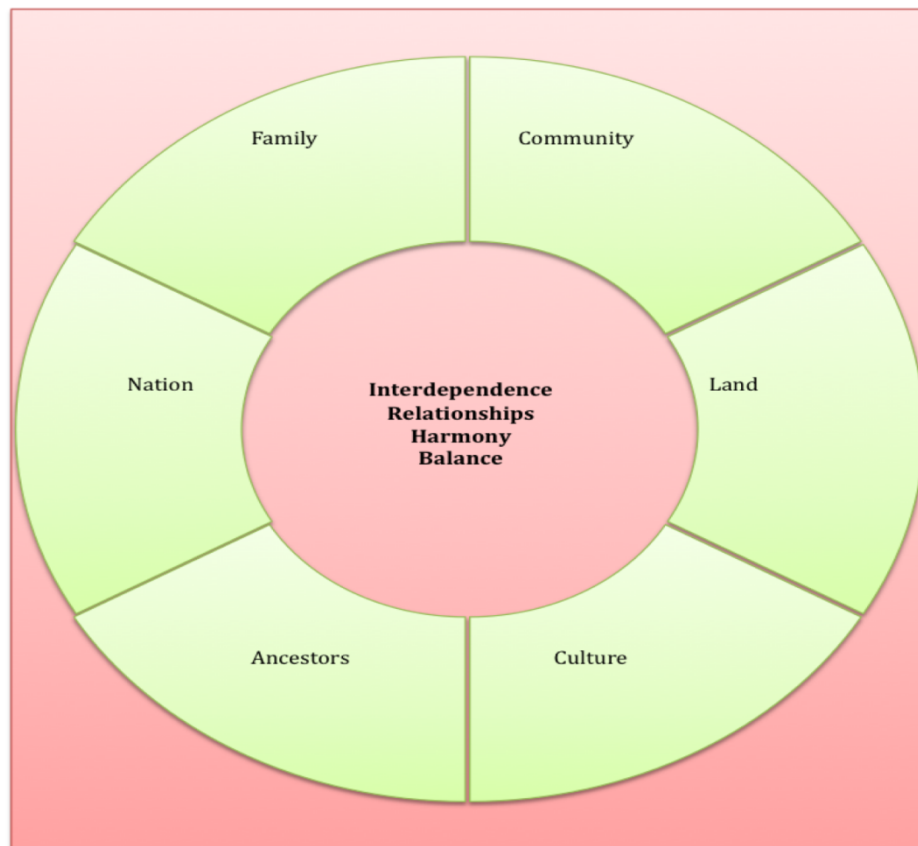
***Figure 4.4: Conceptual Framework depicting the dynamic and interrelated aspects of well-being***

#### ***McCubbin's Indigenous sense of well-being index***

A study developed by Dr. Hamilton McCubbin and a team of researchers from the Myron B. Thompson's School of Social Work at University of Hawai'i at Mānoa's Center for Training Evaluation & Research in the Pacific (CTERP) incorporated survey data from 853 Indigenous Hawaiians throughout the State of Hawai'i. The purpose of the study was to identify factors that most likely impact upon well-being in order to guide research that inform public policy and program relating to Native Hawaiians.

McCubbin and his team developed a Sense of Well-Being Index based in part on the work of McGregor, Morelli, Matsuoka and Minerbi and their indigenous-based perspective of the components of well-being (1998a, 1998b, 1999),

McCubbin, Cauble et al. (1982), McCubbin and Figley (1983). The following is his illustration of the Relational Worldview of Well-Being model.



***Figure 4.5: Relational Worldview of Hawaiian Well-Being***

(McCubbin et al., 2010a, p. 10)

The center of the sphere is interdependence, relationships, harmony and balance and connotes that Well-Being is comprised of the existence of those elements. This theory is based on an indigenous Hawaiian worldview.

“Indigenous minds have a vastness of rationality to draw from our thinking is distinct. We know this. Of course this affects how we do research because how we view, how we think, how we witness the world is born from sustained consciousness.”

(Meyer, 2003, p. 65)

#### ***Development of the sense of well-being index***

In this context, McCubbin’s team developed their own Sense of Well-Being (SOWB) Index, which grounded itself in the indigenous Hawaiian framework of self, ‘ohana and community (McCubbin et al., 2010a, p. 11). Based on this

Hawaiian worldview, McCubbin's study developed a set of 30 items, which incorporated both the indigenous perspective embedded in the Relational worldview theory and Western statistical empiricist methodology (ibid, p. 12). The carefully worded statements, which aimed to reflect the quality of life of the respondents, were incorporated in this study. The statements addressed nine domains of well-being including family, caring, community, learning, financial, fairness/trust, resilience, cultural, and healthy living items (ibid).

### ***Validating the sense of well-being index***

To prove its reliability, the 30 items were included in the Annual Hawai'i Health Survey conducted by the State of Hawai'i Department of Health and Office of Health Status Monitoring in 2008 and 2009 (McCubbin et al, 2010b). This study added an additional level of examination of multi-ethnicity, being part Hawaiian, as well as mono-ethnicity, being only Hawaiian. Overall, 5,964 individuals from across the State of Hawai'i participated in this survey.

### ***Significance of levels of income***

According to their study, one major difference between the Western models of Well-Being and the Indigenous Sense of Well-Being is the significance of Levels of Income. According to the study entitled, "The Well-Being of Native Hawaiians: An Indigenous Perspective and Assessment", Level of Income was not related to Sense of Belonging or Sense of Family for Monoethnic or Multiethnic Hawaiians. Level of Income was, in fact, negatively related to Sense of Culture for Monoethnic Hawaiians as well as for Multiethnic Hawaiians who reported the highest level of income of \$75,000 or greater. The concept of having income or accumulated wealth greater than the 'ohana or community is disharmonious for Hawaiians in general. It creates an expectation that the wealth should be shared or redistributed, that the person who possesses that wealth is honor-bound to take care of those less fortunate in the immediate family. This attitude would contribute to the finding that Level of Income was negatively related to Sense of Culture for to receive a high income must mean that the person is adopting Haole ways instead of Hawaiian. This purview challenges the belief that higher education relates to earning a higher income, unless the benefit of that income is beneficial to a greater community than the individual.

### ***Significance of levels of educational achievement***

In response to the inquiry, “Is Education Important To Improving Hawaiian Well-Being?” the study indicated that for both Monoethnic and Multiethnic Hawaiians, “levels of educational achievement were positively and significantly related to all dimensions of Well-Being.”

### ***Significance of levels of Hawaiian ancestry***

The third inquiry in Dr. McCubbin’s study, “Is Hawaiian Ancestry Important to the Sense of Well-Being?” brought interesting results. For Multiethnic Hawaiians, Hawaiian Ancestry was “not significant for Total Sense of Well-Being and for Sense of Culture” and “negatively related to Sense of Security” (2011a, p. 3). His conclusion is that these results most certainly beg for more research into the relationship between Hawaiian Ancestry and Sense of Well-Being, and in relation to Multiethnic Hawaiian identity, the fastest growing segment of Hawai‘i’s population.

### ***Five underlying dimensions***

The Indigenous Sense of Well-Being Index model included the following five underlying dimensions:

- ◆ Sense of Security (respondent feels able to manage basic elements of living including paying bills on time, feels safe and secure in the community, being treated fairly and without discrimination, have friends to count on, and able to trust organizations/governments to provide support);
- ◆ Sense of Belonging (respondent is actively involved in the church, community, training and classes);
- ◆ Sense of Resilience (respondent feels confidence in facing hardships, able to bounce back, manage tensions, and maintain positive perspective);
- ◆ Sense of Family (respondent is active in giving his family the highest priority, quality time and a genuine investment with members, resolving conflicts, and maintain openness to learning);
- ◆ Sense of Culture (respondent is active in the use of language of their ancestors, preservation of land/sea/water, and practicing traditions of ancestors.)

(Ibid, p.16)

### ***Findings of the sense of well-being study***

The overall findings of this study were:

- Sense of Security – Hawaiian-Chinese were the highest while the Hawaiian-Filipino were significantly lower, along with Hawaiian-Caucasian. The Hawaiian-Chinese were the only group above the standardized mean of 0.
- Sense of Belonging – Hawaiian-Japanese were the highest followed by the Monoethnic Hawaiians. The Hawaiian-Caucasians were the lowest and the only group below the mean.
- Sense of Resilience – Hawaiian-Chinese were the highest followed by the Hawaiian-Caucasian and the Hawaiian-Filipino. The Hawaiian-Japanese were the lowest and the only group below the mean.
- Sense of Family – Hawaiians-Chinese recorded the highest mean scores, followed by the Hawaiian-Japanese, then the Monoethnic Hawaiians. The lowest were the Hawaiian-Caucasian and the Hawaiian-Filipino. It is important to note that all of the Hawaiian ethnic groups, monoethnic and multiethnic were above the mean on Sense of Family.
- Sense of Culture – Hawaiian-Japanese were dominant, followed by the Monoethnic Hawaiians and the Hawaiian-Chinese. Hawaiian-Caucasian were the lowest followed by the Hawaiian-Filipino.
- Total Sense of Well-Being – Hawaiian-Chinese were the highest followed by the Hawaiian-Japanese, then the Monoethnic Hawaiians. The lowest were recorded by the Hawaiian-Caucasians and the Hawaiian-Filipinos.

(McCubbin et al., 2010b, p. 17)

Further, this study indicated that education and income was a unique predictor for Hawaiians in relation to a Total Sense of Well-Being after particular key demographic factors are taken into account (ethnicity, gender, age, marital status, household size, income, and employment status).

The detail of his findings in relation to education and income are:

All levels of education with the exception of High School were positively related to Sense of Security. All levels of education were significantly related to Sense of Family, while income was not. A high school education was significantly related to Sense of Culture as well as the income level between \$55,000 and \$74,999. Finally, two levels of education, Some College and College Completion, were significantly related to Sense of Resilience.

In general, the relationships between income and education to the criterion outcomes of Sense of Well-Being, for Multiethnic Hawaiians, were also highly variable. Income for Multiethnic Hawaiians, after controlling for other demographic variables

(gender, age, marital status, household size, education, employment status) was significantly and positively related to Total Sense of Well-Being, and Sense of Security, and negatively related to Sense of Culture. In contrast, income was not significantly related to Sense of Belonging, Sense of Resilience or Sense of Family. All levels of education and income were positively related to Sense of Security with the exception of the lowest income level (\$35,000 - \$54,99). Income level \$55,000 - \$74,999 was negatively correlated with Sense of Culture.

Education as a predictor positively and significantly relates to Sense of Well-Being. Education at all levels (High School, Some College, and College Completion) after controlling for the other major demographic variables was positively and significantly related to Sense of Security and to Sense of Family. High School education was not significantly related to Total Sense of Well-Being, Sense of Belonging, Sense of Culture and Sense of Resilience while the other two levels of education were.

(McCubbin, 2010b, pg. 22-23).

McCubbin's study attempted to determine the significance between mono-ethnic and multi-ethnic Hawaiians in relation to the Sense of Well-Being index and further in regards to the impact on Physical and Mental Health of Native Hawaiians.

Detailed reports of the findings of this study are included in three reports by Dr. Hamilton McCubbin and his team of researchers (McCubbin et al., 2010a, b, c). The intent here is to demonstrate the validity of the Sense of Well-Being Index as a valid tool for evaluating the student survey, which was conducted as part of the research for this thesis. While this research extends far beyond the intent and scope of this thesis, the findings of this report provide some framework and baseline of information for comparison of the findings of the student survey discussed in *Chapter Five*.

#### **4.8 Conclusion**

This chapter discussed the complexities of Native Hawaiian identity and issues, which affect ethnic Hawaiians in today's political, social and cultural environment. In addition, five models of Native well-being were investigated. Each model builds upon each other and adds to the complexity of the Hawaiians' understanding of their universe and their place within. Juxtaposed to Western theories of well-being, which center on individual and collective, national and



international, social and economic standards, Hawaiian sense of well-being incorporates values inherent to the culture and to the ‘āina or land. Specifically, Native Hawaiian sense of well-being and identity is directly connected to the land of Hawai‘i and nowhere else.

In *Chapter Seven*, I offer a new model, which builds on the work of Pukui and her seminal work, “Polynesian Family System of Ka‘ū” (Handy & Pukui, 1998). Her writing provides the foundation for Dr. William Rezentes, Dr. Davianna McGregor, et al.; Dr. Shawn Kana‘iaupuni and Nolan Malone and Dr. Hamilton McCubbin and his CTERP research team whose well-being models are presented in this chapter.

## **Chapter 5**

### **Engaging institutional data, a survey and kūkākūkā or talk story sessions**

#### **5.1 Introduction**

The mixed methodology engages both quantitative and qualitative research which includes the gathering and analysis of institutional data of Hawai'i Community College students who began their studies in Fall 2006 and their academic records for three years, from 2006 to 2009, a survey of those students which targeted their perception of well-being, and kūkākūkā or talk story sessions with students and faculty of Hawai'i Community College. This chapter will provide detail about each area of inquiry and provide an analysis of the quantitative data. The survey results will also be assessed and key questions, which pertain specifically to the research questions in this study will be extracted and discussed. Finally, excerpts of the kūkākūkā talk story sessions will be inserted to emphasize the results of the data.

Quantitative data was collected in three forms. First, the institutional data of the status of students in the 2006 Achieving the Dream Cohort is reported. This report provides an overall look at the status of first time, full-time students who enrolled in Fall 2006. Second, data from a research survey, which was employed to the same students who entered the college in Fall 2006, are analyzed. Third, student respondents' academic records are utilized to determine their demographics and academic status (successful/non-successful).

One segment of the survey questions has been set out into a separate *Chapter 6*. This section: Impact of Island History is of special significance and is highlighted in this thesis. Excerpts from the kūkākūkā Sessions with the students are incorporated into the analysis of the survey and academic records, where appropriate.

## 5.2 The importance of ethnicity within the University of Hawai‘i system

An explanation of the importance of ethnicity and race in the University of Hawai‘i system and how this data is collected is fundamental to the understanding of the data reported by the system and the important changes, which have taken place since the research commenced.

The enrollment application for the University of Hawai‘i System includes questions regarding applicant’s ethnicity and race (*See Appendix 3*). These data are reported to the U.S Department of Education for statistical purposes and utilized by the university to maintain demographic information. For Native Hawaiians, the enrolment information is critical for determining the institution’s eligibility for U.S. Department of Education programs like the Title III, Alaskan Native and Native Hawaiian Serving Institutions Grants. In order to qualify for this funding, an educational institution must demonstrate that a minimum of 10% of their student population is Native Hawaiian.

On the University of Hawai‘i System Application Form, Academic Year 2012 – 2013, there are three questions, which address ethnicity and race. They are:

“WERE ANY OF YOUR ANCESTORS HAWAIIAN?

Choices are: Yes or No

ETHNICITY

Choices are: Hispanic or Latino or Not Hispanic or Latino

RACE

Circle one or more) See instructions for listing

AA AI CA CH FI GC HS IN JP

KO LA MC OA OP SA TH TO VI”

(UH System Application 2012)

Native Hawaiians, regardless of their residence status, are allowed to pay resident tuition under this exemption. Interesting to note, the definition of Hawaiian in this section of the application is the same as used in the Akaka Bill, which seeks Federal recognition for Native Hawaiians in the U.S. Congress.

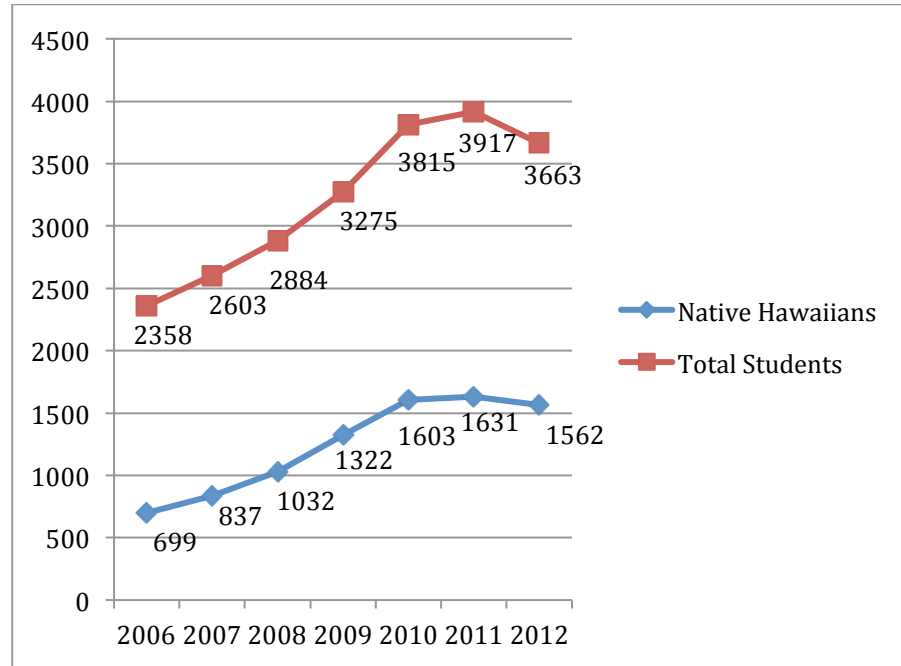
Until 2010, the University's enrolment application allowed students to indicate only one ethnicity on their enrolment application. There was also an option to choose "Mixed Ethnic Background" as an ethnicity. This option created a challenge for reporting accurate data. In Fall 2006, for example, when the data for this research was collected, 253 or 10.7% of students enrolled at Hawai'i Community College indicated they were of "Mixed Ethnic Background". Since 2010, the application has been amended and students can now indicate all of their ethnicities. The "Mixed Ethnic Background" choice, however, has not been completely eliminated. Students are not queried about their blood quantum. These changes provide researchers with a more accurate but still imperfect look at the issues of ethnicity as it relates to education. It also reflects another topic of important emerging research, multi-ethnic versus mono-ethnic social, cultural and educational impacts. This inquiry is beyond the scope of this thesis. However, it is important to acknowledge the issues, which arise in any discussion where ethnicity is a factor.

The UH System Application also asks students to answer a Legacy question, "Were any of your ancestors Hawaiian?" If the applicant selected HW for Hawaiian as their Race, and/or answers "Yes" to the Legacy Question, they are included in the count of Hawaiians enrolled. This question was added to the application in 2006 after the Pūko'a Native Hawaiian Advisory Council, determined that some Hawaiian students were not indicating their Hawaiian ethnicity on their application forms and lobbied the University of Hawai'i Administration. Students attest to their Hawaiian ancestry and for the most part, their self-declaration is used to determine their ethnicity. If the student applies for Native Hawaiian scholarship support, however, they can be asked to verify their Hawaiian ethnicity. Each campus manages their process of Hawaiian ethnic verification.

### **5.3 Student enrollment at Hawai'i Community College in Fall 2006**

Student enrollment has increased significantly at all University of Hawai'i community college campuses since 2006. At Hawai'i Community College the enrolment has surpassed all goals set in the UH System Strategic Outcomes & Performance Measures, 2008 – 2015. The enrolment of Native Hawaiians at all

University of Hawai‘i campuses has also grown sharply, the largest percentage increase occurring at Hawai‘i Community College where Native Hawaiian enrolment was 29% of the total student enrolment in 2006 and now surpasses 40% of the total student population.



**Figure 5.1: Student Enrolment at Hawai‘i Community College – 2006 – 2012**

(Morton, 2013)

### ***Students entering Hawai‘i Community College in Fall 2006***

In order to identify a research group, the students who entered Hawai‘i Community College in Fall 2006 was selected. This group had completed the 150% time enrolled to complete their two-year degree offered at the college, and all records of their academic achievement were retrievable<sup>26</sup>. Importantly, these groups of students were not recipients of any special strategies or interventions for success prior to the study. This would allow the establishment of a baseline of information in order to determine if there is a correlation between their responses in the survey and their academic record for three academic years or the expected time for completion, beginning in August 2006 and ending in May 2009.

<sup>26</sup> United States Department of Education Federal Student Aid program defines graduation rate as a “measure of progress for full-time, first-time degree-or certificate seeking students by showing the percentage of these students who complete their degree or certificate with a 150% of “normal time” for completing the program in which they are enrolled” (United States Department of Education Federal Student Aid Glossary website).

#### **5.4 Achieving the Dream 2006 cohort of students**

The Achieving the Dream initiative at Hawai'i Community College included an analysis of the cohort of students who entered the college in 2006. These students are enrolled full-time registering for a minimum of 12 credits in the first semester, are entering the college for the first-time, and include both Native Hawaiians and non-Hawaiians. The student success is determined according to standards set by the national initiative. A passing grade is "C" or better. Remedial and developmental courses are numbered lower than 100 and do not accrue towards the Associate degree. Five goals were set by the initiative and measured over time. These goals are:

Goal 1 – Increase the numbers of students, especially Native Hawaiian, low-income, and other under-served students, who successfully complete Remedial/Developmental courses and move on to and succeed in degree/certificate applicable courses.

Goal 2 – Increase the numbers of students, especially Native Hawaiian, low-income, and other under-served students, who successfully complete "gatekeeper" courses, such as introductory math and English courses.

Goal 3 – Increase the numbers of students, especially Native Hawaiian, low-income, and other under-served students, who complete all courses they take, earning a grade of "C" or higher.

Goal 4 – Increase the numbers of students, especially Native Hawaiian, low-income, and other under-served students, who reenroll in Colleges from one semester to the next.

Goal 5 – Increase the numbers of students, especially Native Hawaiian, low-income, and other under-served students, who earn certificates and/or degrees.

(University of Hawai'i Institutional Research Office Website, 2013)

All entering students must complete a Compass Placement Test that determines the course level they must enrol in when registering for Reading, Writing and Math classes at Hawai'i Community College. Understandably, students who place in the Developmental Reading, Writing and Math levels take longer to achieve a degree or certificate, and risk dropping out or stopping out of college. The developmental courses are designed to ensure a student has mastered basic competencies in the subject area in order to enrol in a 100-level course, which applies to their degree. Some students place up to three levels below college level

courses. The likelihood of any student enrolling in a remedial reading class and graduating with a degree is half of a student who enrolls directly into college level classes.<sup>27</sup>

***The status of 2006 students who place in developmental courses – Achieving the Dream Cohort***

The following tables indicate the status of the students in the Fall 2006 Cohort in relation to the standards set by the initiative.

***Developmental/remedial math – 2006 Achieving the Dream Cohort***

For all students in the 2006 cohort who attempt a developmental/remedial math class in their first year, slightly higher than half successfully passed the class. At all levels of courses, Native Hawaiians passed at a lower rate than non-Hawaiians. Most notably, in the classes, which are 2 levels below college level math (Pre-Algebra Mathematics), the pass rate for Native Hawaiians (45.78%) was 8.85 percentage points lower than their non-Hawaiian peers (54.85%).

***Table 5.1: Developmental/Remedial Math – 2006 Course Level Success***

Course Level	Attempters	Successful Completers	Percent Successful
1 Level Below	700	377	53.86%
2 Levels Below	1,018	538	52.85%
3 Levels Below	1,149	636	55.35%

Ethnicity	Course Level	Attempters	Successful Completers	Percent Successful
Native Hawaiian	1 Level Below	120	59	49.17%
	2 Levels Below	225	103	45.78%
	3 or More Levels Below	314	167	53.18%
Non-Native Hawaiian	1 Level Below	580	318	54.83%
	2 Levels Below	793	435	54.85%
	3 or More Levels Below	835	469	56.17%

<sup>27</sup> U.S. Department of Education, National Center for Education Statistics (NCES)

***Developmental/remedial reading – 2006 Achieving the Dream Cohort***

Only 212 students attempted a developmental/remedial reading course in the 2006 academic year. Hawai‘i Community College is the only campus in the University of Hawai‘i system which has a separate reading course requirement in order to complete an Associate of Arts degree. The pass rate for all students who registered in a developmental/remedial reading class and placed two levels below English 102 in the 2006 school year is lowest at 38.46%. This class, English 20R, is a Reading and Learning Skills course which is “designed to develop vocabulary comprehension skills, and the ability to think clearly” (Hawai‘i Community College Catalog, 2006-2007). Both Native Hawaiians and their non-Hawaiian peers pass at higher rates in the reading fundamental reading class which is 3 levels below as well as the developmental reading class which is one level below college level. The number of students who enrolled in the lowest level of reading is small and may not be representative of student success at that level. The levels of success are mixed with Native Hawaiians doing slightly better than their peers in the classes which are two levels below college level and slightly behind their peers in the higher level class.

***Table 5.2: Developmental/Remedial Writing – 2006 Course Level Success***

<b>Course Level</b>	<b>Attempters</b>	<b>Successful Completers</b>	<b>Percent Successful</b>
1 Level Below	179	107	59.78%
2 Levels Below	26	10	38.46%
3 Levels Below	7	4	57.14%

<b>Ethnicity</b>	<b>Course Level</b>	<b>Attempters</b>	<b>Successful Completers</b>	<b>Percent Successful</b>
<b>Native Hawaiian</b>	1 Level Below	83	48	57.83%
	2 Levels Below	12	5	41.67%
	3 or More Levels Below	5	3	60.00%
<b>Non-Native Hawaiian</b>	1 Level Below	96	59	61.46%
	2 Levels Below	14	5	35.71%
	3 or More Levels Below	2	1	50.00%

(University of Hawai‘i Institutional Research & Analysis Office website, 2013)



***Developmental/remedial writing – Achieving the Dream 2006 Cohort***

Non-Hawaiian students who enrolled in Developmental/Remedial Writing classes were the most successful of all the attempters who placed below college level courses. Native Hawaiians, however, passed their classes at a rate 17.6 percentage points lower than their non-Hawaiian peers in the classes two levels below college level and nearly 20 percentage points lower in the class that was one level below college level.

***Table 5.3: Developmental/Remedial Writing – 2006 Course Level Success***

Course Level	Attempters	Successful Completers	Percent Successful
1 Level Below	148	80	54.05%
2 Levels Below	50	31	62.00%

Ethnicity	Course Level	Attempters	Successful Completers	Percent Successful
Native Hawaiian	1 Level Below	65	28	57.83%
	2 Levels Below	16	8	41.67%
Non-Native Hawaiian	1 Level Below	83	52	62.65%
	2 Levels Below	34	23	67.65%

(University of Hawai'i Institutional Research & Analysis Office website, 2013)

***The status of students who place in gatekeeper courses – 2006 Achieving the Dream Cohort***

The following chart indicates the pass rate of the students from the 2006 Cohort who attempted a gatekeeper course, a high-enrolled course with a low success rate.

***Gatekeeper math classes – 2006 Achieving the Dream Cohort***

Of the 684 students in the 2006 cohort, only 22 attempted a Math class considered to be a Gatekeeper. A high percentage of 81.82% passed with a “C” or better. Of those students, only 6 were Native Hawaiian. Non-Hawaiian students passed their gatekeeper math class at a rate nearly 21 percentage points higher than Native Hawaiians.

**Table 5.4: Gatekeeper Math Pass Rates**

Attempters	Successful Completers	Per cent Successful
22	18	81.82%

Ethnicity	Attempters	Successful Completers	Percept Successful
Native Hawaiians	6	4	66.67%
Non-Hawaiians	16	14	87.50%

(University of Hawai‘i Institutional Research & Analysis Office Website, 2013)

***Gatekeeper writing classes – 2006 Achieving the Dream Cohort***

Unlike in other areas of achievement, Native Hawaiians have outpaced the non-Hawaiians in successfully completing the gatekeeper writing classes in the 2006 school year.

**Table 5.5: Gatekeeper Writing Pass Rates**

Attempters	Successful Completers	Per cent Successful
281	166	59.07%

Ethnicity	Attempters	Successful Completers	Per cent Successful
Native Hawaiians	91	56	61.54%
Non-Hawaiians	190	110	57.89%

(University of Hawai‘i Institutional Research & Analysis Office Website, 2013)

***The status of students who complete all their courses – 2006 Achieving the Dream Cohort***

In order to achieve a certificate or degree on time, students must successfully complete all their classes. This is a measurement of success for the Achieving the Dream initiative. Unfortunately, fewer Native Hawaiian students complete all their classes in which they enroll with a “C” grade or better. Thus, Native Hawaiian students repeat or re-enroll in classes at a higher rate than Non-Native Hawaiian students in order to advance towards the achievement of a certificate or degree. Native Hawaiian student’s inability to successfully pass their courses the first time they enrol results in increased financial cost of their education and longer time to complete a degree. They are further impacted by the current

Student Financial Aid rules, which limit the number of semesters in which the students have to complete their degree.

**Table 5.6: Completed all courses in the first academic year**

Cohort	Successful	Per cent Successful
684	280	40.94

Gender	Cohort	Successful	Per cent Successful
Native Hawaiian	223	77	33.05%
Non-Hawaiian	451	203	45.01%

(University of Hawai'i Institutional Research & Analysis Office Website, 2013)

***The status of students who re-enrol in college from one semester to the next – 2006 Achieving the Dream Cohort***

Another important metric for measuring student success is the persistence or rate in which a student re-enrolls in college from one semester to the next. Persistence is important for a student to graduate on time with a certificate or degree. Of the 233 Native Hawaiian students who began in Fall 2006, 58 or 24% successfully persisted through three years. Of the 451 Non-Native Hawaiians, 122 or 27% persisted in that same time. Important to note is the persistence of students who return after one year. Forty-nine percent of the Native Hawaiians who enrolled in Fall 2006 did not return one year later, greater than the forty-two percent of non-Hawaiians did not persist one year later.

**Table 5.7: Re-enrolment from one semester to the next**

Cohort	First Fall	First Spring	Second Fall	Second Spring	Third Fall	Third Spring
	684	469	386	340	208	180

Ethnicity						
Native Hawaiian	233	158	121	103	67	58
Non-Hawaiian	451	311	265	237	141	122

(University of Hawai'i Institutional Research & Analysis Office Website, 2013)

***The status of students who earn certificates and/or degree – 2006 Achieving the Dream Cohort***

Native Hawaiian students in the 2006 cohort fared slightly better than their non-Hawaiian peers in the achievement of certificates and degrees. Within 3 years of enrolling, 24.03% of Native Hawaiians received there first certificate or degree compared to 22.84%. These rates are much higher than the rate of all University of Hawai‘i Community Colleges combined which was only 15.66% over the same time period.

***Table 5.8: First degree or certificate completion***

<b>Cohort</b>	<b>Recipients</b>	<b>Per cent Recipients</b>
684	159	23.25%

<b>Ethnicity</b>	<b>Cohort</b>	<b>Recipients</b>	<b>Percent Recipients</b>
<b>Native Hawaiians</b>	233	56	24.03%
<b>Non-Hawaiians</b>	451	103	22.84%

(University of Hawai‘i Institutional Research & Analysis Office Website, 2013)

***Overall status of students in the 2006 Achieving the Dream Cohort***

Generally, the Native Hawaiians identified in the 2006 Achieving the Dream Cohort achieve at a lower rate than their non-Hawaiian peers. Native Hawaiians are less successful in any of the Developmental/Remedial Math classes, in one level and 3 levels below college level in Developmental/Remedial Reading and in all Developmental/Remedial Writing classes. Native Hawaiians are also less successful in passing Gatekeeper Math Classes. Less than half of all students fail to pass all their courses within the first academic year with only 33.05% of Native Hawaiians who attempted credit bearing classes passing all their classes. This has an effect on their ability to re-enrolment from semester to semester. After three years, only 24% persisted through three years compared to 27% of non-Hawaiians. The data did not reveal how many certificates are earned in that time. In addition, the data fails to account for any student who may have transferred to a four-year baccalaureate university after one year. This is problematic in using persistence data to determine the true success of students and it is noted to be an issue among colleges and universities across the nation (Bailey, Calcagno et al., 2005).

There are a few instances, however, where the Native Hawaiians at Hawai'i Community College fared slightly better in the areas measured for the Achieving the Dream initiative. In Developmental/Remedial Reading, Native Hawaiians who were placed in a classes two levels below college level were slightly more successful than their peers, although both groups achieved low success in those classes overall. Native Hawaiians showed 41.67% success versus non-Hawaiians at 35.71%. In the Gatekeeper Writing Classes, Native Hawaiians fared slightly better than their peers (Native Hawaiians - 61.54%/non-Hawaiians - 57.89%). Finally, in achieving their first degree or certificate within three years, this cohort of Native Hawaiians performed slightly better than non-Hawaiians. (Native Hawaiians – 24.03%/non-Hawaiians – 22.84%) Hawai'i Community College students, overall, achieved their certificates and degrees at a remarkably higher level than all their peers at the other community colleges (15.66%).

### **5.5 Development and implementation of a well-being survey**

In cooperation with the team of researchers at the University of Hawai'i's Myron B. Thompson School of Social Work, Center for Training, Evaluation & Research in the Pacific (CTERP), a survey was developed to solicit responses from students entering Hawai'i Community College in the Fall of 2006.

#### ***Developing the survey instrument***

The aim of the survey is to correlate the students' sense of well-being with their educational success. Questions are intended to reveal the attitudes of the students toward their personal sense of well-being, their educational aspirations, their feelings of support from their families and community and any impacts on their sense of well-being caused by historic events. The original survey was employed by CTERP as an instrument to measure Native Hawaiians' sense of well-being and to develop and validate a Relational Worldview of Hawaiian Well-Being model. This researcher participated in the development of those questions. The original survey consisted of 75 statements, which the respondents answered by selecting a multiple choice response. A group of faculty members from Hawai'i Community College were then invited to review the statements and offered an additional 13 items, which were included in the final survey which was

implemented at the college for a total of 88 items. Entitled the “Achieving the Dream Survey”, detailed demographic information was also gathered in sections, which queried their personal and family history.

This researcher served as the principal investigator for this survey at Hawai‘i Community College. The intent of the survey was to improve our knowledge of students who apply for, enter, and move through Hawai‘i Community College, and provide some insight into the types of strategies and interventions that will prove successful in increasing educational success for Native Hawaiians at the school.

***Purpose of the analysis of Hawai‘i CC Student well-being survey***

The ultimate goal of the survey is to provide a rich resource of qualitative and quantitative data which will assist decision-makers at Hawai‘i Community College to establish or expand academic and student support strategies, initiatives and programs to help students, particularly Native Hawaiians succeed. As indicated in the chapter on the Achieving the Dream Initiative, utilizing data and research to facilitate decision-making is a fairly new concept within the University of Hawai‘i Community Colleges system but one that has become embedded in the structure of decision-making within the last three years. Becoming student-centered and understanding the students and all aspects of student success will allow policy makers to employ strategies and develop programs which will actually increase the measurements by which we determine their success. Further, it will help those administrators and faculty members who still do not understand the social, economic, political and moral commitments that government and the greater population have toward raising the educational achievement levels of the workforce, and in particular, the host community - Native Hawaiians.

***Understanding Native Hawaiians versus non-Hawaiians***

Comparing the subset of Native Hawaiians to non-Hawaiians will further allow clarity in understanding the social, political and cultural differences which have a direct affect on educational outcomes for the group of Native Hawaiian students. One size does not fit all. In this case, a singular approach to teaching, learning

and educational support services does not result in satisfactory outcomes, much less exemplary performance for all students. This has been proven time and time again, at all levels of the public education system in Hawai‘i and in particular within the University of Hawai‘i System and at Hawai‘i Community College.

Analysis and interpretation of these data are the crux of this chapter. These analyses are the foundation for the recommendations regarding creation or adoption of new and unique strategies and interventions which can be implemented at Hawai‘i Community College and within any tertiary institution which serves Native Hawaiians and which, based on the research and philosophy on concepts of well-being for Native Hawaiians, should lead to improved educational attainment for the students fortunate to receive its benefit. These recommendations are included in the final chapter of this thesis. Institutions committed to excellence in education for Native Hawaiians will find a basis here for data-driven decision making and the potential for creating the space for the under-served and under-represented population to be able to compete with their peers on an even playing field.

## **5.6 Utilizing the relational sense of well-being index**

Key to understanding the student respondent’s sense of well-being is the Relational Sense of Well-Being Index developed by McCubbin and his team. This index incorporates the responses from Section B: Personal Well-being section of the survey and analyses the data in terms of the five dimensions below:

- *Sense of Security* - Respondent feels able to manage basic elements of living including paying bills on time, feels safe and secure in the community, being treated fairly and without discrimination, have friends to count on, and able to trust organizations/governments to provide support;
- *Sense of Belonging* - Respondent is actively involved in the church, community, training and classes;
- *Sense of Resilience* - Respondent feels confidence in facing hardships, able to bounce back, manage tensions, and maintain positive perspective;

- *Sense of Family* - Respondent is active in giving his family the highest priority, quality time and a genuine investment with members, resolving conflicts, and maintain openness to learning;
- *Sense of Culture* - Respondent is active in the use of language of their ancestors, preservation of land/sea/water, and practicing the traditions of ancestors.

(McCubbin, Kehl, Strom, & McCubbin, 2010).

### ***Reliability of well-being scale***

Reliability analyses were conducted on the complete data set (N=531) as well as the data set including only the respondents from 2006. The reliability was high for both (*see Figure 5.9*). The reliabilities were based on the 2008 Health Survey data, conducted by McCubbin and his CTERP Research team, with 5,954 respondents, which reveals the internal strength of the indigenous well being scale. In addition the reliabilities were confirmed for the total data set (N=531) from the Hawaii Community College) as well as the subset (N=121) from the 2006 Cohort, the Hawaiian subset (N=46) and Non-Hawaiian subset (N=75) which were the focal subsamples for this report. Given the significant drop in the sample size created by the added requirements of responding to the survey and having complete records of the follow-up data for each of the respondents, the reliabilities dropped below desirable levels for the subscales of Sense of Family (.509) for Hawaiians and Sense of Belonging (.447) for Non-Hawaiians.

This information was provided in a report to the Office of Hawaiian Affairs who funded a portion of the research for this thesis (Wong-Wilson, 2010).



**Table 5.9: Reliability of Indigenous Well-Being Scale**

<b>Sample</b>	<b>Cronbach's Alpha</b>	<b>N of Sample</b>	<b>N of Items</b>
<b>2008 Data Set: Total Sample</b>		<b>5954</b>	
Well Being Total	.823	5021	30
Subscale 1 (total sample): Security	.681	5511	9
Subscale 2 (total sample): Sense of Belonging	.680	5870	4
Subscale 3 (total sample): Sense of Resilience	.779	5840	4
Subscale 4 (total sample): Sense of Family	.696	5596	7
Subscale 5 (total sample): Sense of Culture	.573	5731	6
<b>Hawai'i CC Data Set: Total Sample</b>		<b>531</b>	
Subscale 1 (total sample): Security	.849	468	30
Subscale 2 (total sample): Sense of Belonging	.733	501	9
Subscale 3 (total sample): Sense of Resilience	.625	507	4
Subscale 4 (total sample): Sense of Family	.812	514	4
Subscale 5 (total sample): Sense of Culture	.679	510	7
Subscale 1 (total sample): Security	.689	503	6
<b>Hawai'i CC Data Set: 2006 Respondents</b>		<b>121</b>	
Subscale 1 (total sample): Security	.841	101	30
Subscale 2 (total sample): Sense of Belonging	.739	111	9
Subscale 3 (total sample): Sense of Resilience	.554	112	4
Subscale 4 (total sample): Sense of Family	.847	110	4
Subscale 5 (total sample): Sense of Culture	.612	114	7
Subscale 1 (total sample): Security	.708	110	6
<b>Hawai'i CC Set: 2006 Respondents: Hawaiians</b>		<b>46</b>	
Well Being Total	.829	40	30
Security	.700	46	9
Belonging	.677	45	4
Resilience	.883	42	4
Family ('Ohana)	.509	46	7
Culture	.750	45	6
<b>Hawai'i CC Data Set: 2006 Respondents: Non-Hawaiians</b>		<b>75</b>	
Well Being Total	.823	61	30
Security	.752	65	9
Belonging	.447	67	4
Resilience	.810	68	4
Family ('Ohana)	.664	68	7
Culture	.613	65	6

## 5.7 Human subject approvals

Approval of Human Subject research was obtained from the University of Waikato School of Māori and Pacific Development Ethics Committee (*See Appendix 4*). A letter of support was received from the Principal Investigator of the CTERP project. This research was included in CTERP's application and authorization from the University of Hawai'i (*See Appendix 5 & 6*). A letter of

authorization for access to student records at Hawai'i CC for the purpose of this research was also received from Chancellor Rockne Freitas (*See Appendix 7*).

### **5.8 Implementing the Achieving the Dream Survey**

The Achieving the Dream Survey was mailed to 3,593 individuals who applied for admission to Hawai'i Community College for the Fall (August) semesters of 2006, 2007 and 2008. (*See Appendix 8*). Each survey was assigned a number, which could be cross-referenced with the academic record of the respondent. The surveys were mailed in March 2009. In addition to the survey, the following were included in the mailing envelope:

- 1). An accompanying letter from Chancellor Rockne Freitas which invited the recipient to participate in the voluntary survey (*See Appendix 9*).
- 2) A return envelope with pre-paid postage, and
- 3) A card which could be redeemed for a \$5.00 gift certificate from a major local grocery store, KTA SuperStores, Hawai'i Island.

The coupons could be redeemed in person by submitting the coupon in exchange for the gift certificate, or returned with the survey in a separate envelope. The mailed in survey and coupon were separated once the envelope was opened. The gift certificate was then mailed to the respondent and the survey was placed in a separate container. This process ensured that the survey responses remained anonymous. The surveys responses were then entered into a data management spreadsheet. The survey responses and student academic records were analyzed using the SPSS predictive analysis software.

#### ***Excluded student populations***

For the purposes of this study, high school students who are dual-enrolled through the Early Admit or Running Start programs were not included. These programs are designed for academically qualified high school Junior and Senior students who can earn college credits toward their high school diplomas as well as their college or university degree.

#### ***Selecting survey recipients***

Respondents included the following:

- Applicants – prospective students who applied and were accepted to Hawai‘i CC for the Fall semesters but did not enroll in any classes.
- Enrollees – Students who were admitted to Hawai‘i CC and enrolled in classes in the Fall semester.
- Former students – Students who enrolled in classes in the Fall semester and did not remain continuously enrolled throughout a three-year period.
- Graduates – Students who enrolled in classes in the Fall semester and received a certificate or degree within the three-year period of enrollment.

### ***Analysis of survey respondents***

In total, 534 of 3,593 surveys were received for a return rate of 14.9 per cent; 121 surveys were received from the Fall 2006 cohort, 163 from the Fall 2007 cohort and 250 from the Fall 2008 cohort. The smaller number of respondents from the Fall 2006 and 2007 cohorts could be attributed to:

- invalid addresses – a large number of envelopes were returned as undeliverable;
- a lengthy time had passed, up to three years, since students first enrolled; and
- disinterest of the students who had already left the college.

### ***Elimination of surveys from respondents who were applicants and did not enroll***

The academic records of the 121 survey respondents were received from the cohort of students who applied and/or enrolled in Fall 2006. Of this group, 11 surveys were received from non-Hawaiian applicants who did not enroll in classes in Fall 2006. The original intent of the survey was to include those applicants who were accepted into Hawai‘i CC and did not enroll. However, for the purpose of this research, and because these students did not have an academic record which could be incorporated into the analysis of data, they were excluded from the study. The resulting maximum number in the pool of students for this study is 110. The resultant pool includes 46 Native Hawaiians and 64 non-Hawaiians.

Each survey was provided with a unique AtD identification number which was cross-referenced with the respondent's academic record. This process allowed for the anonymity of the individual respondents. These students' academic records were then extracted from the college's Banner Student Information System. The data were then matched with the survey responses to provide a rich field of information which links the survey responses directly with the respondent's academic record for 3 academic years or 150% of time expected to complete a two-year Associate of Arts or Associate of Science Degree program.

### **5.9 Analyzing the survey and Banner Student Information System**

Utilizing the SPSS (PASW) Data Analysis program, the data were grouped into the Indigenous Sense of Well-Being categories. The responses of Native Hawaiian students were compared to All Students from the 2006 Cohort. The complete analysis including which well-being indicators are the best predictors of student achievement and success is discussed in a separate section.

#### ***Understanding student profiles – Socio-demographic characteristics***

Understanding the student profile at the college is the first step. Basic information on student profile includes gender, age, marital status, levels of education, length of residency, income and ethnicity. Since 1988, the pendulum has swung considerably in relationship to gender in higher education. Once dominated by Caucasian males, the 59% of all students at college and university campuses across the United States, including post-baccalaureate institutions, have now become women (National Center for Education Statistics, accessed on January 5, 2014). Hawai'i Community College, like in most higher education institutions across the nation, is now comprised of 57% female students. Among Native Hawaiians enrolled at the college in Spring 2014, 62% are female (UH Institutional Research Analysis Office (a)). In some communities, this is of enough concern that Men's support programs are being developed, particular in inner-city colleges and universities. Women's Support Centers and Women's Studies Programs became firmly established in the 1960's and 1970's and continue to flourish on college and university campuses (National Women's Studies Association, accessed on January 5, 2014). Gay, lesbian, bisexual and transgender populations have also gained recognition, with increasing

acknowledgement and supportive strategies at most institutions. University of Hawai'i at Hilo hosts a support group, Pride Hilo, which was originally formed in 1991 to support lesbian, gay, bisexual, transgender, intersex and questioning/queer students, staff and faculty members, their friends and allies.<sup>28</sup>

In addition to the gender make-up of the student population, policymakers must also review the impact of the gender imbalance of faculty and staff. Historically a White-Male dominion, the dynamics of gender imbalance of teaching and research faculty in tertiary institutions across the United States and within the University of Hawai'i System must also be viewed with a critical eye. Faculty and staff are role models for their students, and the absence or presence of any particular segment of the community within the universities sends a distinct message to students, which may impact their future goals and aspirations. In 2013, among all the community college campuses, 40.7% or 405 out of 995 of the total faculty were White and 23.3% or 232 faculty, were Japanese. Only 13.5% or 134 faculty were Native Hawaiians. Of the total of 995, 54.3% were female and 45.7 % were male. Although the percentage of female/male faculty are similar to the female/male ratio of students, it is very clear Native Hawaiians are under-represented amongst teaching faculty within the institution (University of Hawai'i Institutional Research and Analysis Office (c)).

Native Hawaiians are clustered primarily in Hawaiian Studies and Hawaiian Language programs and departments throughout the University of Hawai'i campuses. The challenge is for Native Hawaiians to receive degrees in different disciplines across the broad spectrum of education, and they have to be purposefully hired by the institutions as a major strategy for improving educational outcomes for Hawaiian students.

Although the Well-Being Survey allowed for selection, none of the respondents of the survey identified themselves as being Hawaiian Only. In addition, all data reported by the AtD Initiative refer to students of Native Hawaiian ancestry and do not differentiate as to their amount of blood quantum.

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<sup>28</sup>University of Hawai'i at Hilo website, [www.hilo.hawaii.edu/studentaffairs/LGBT/resources.php](http://www.hilo.hawaii.edu/studentaffairs/LGBT/resources.php), accessed on January 5, 2014).

### ***Socio-demographic variables***

Twelve variables provide a profile of the students at Hawai'i Community College who participated in this study. For this section only, the profile of all 531 respondents from the 2006, 2007 and 2008 entering cohorts have been included. Although the number of students as well as the percentage of Hawaiian students enrolled at Hawai'i Community College has increased significantly since 2006, the student profile remains virtually unchanged. The following are the 12 Socio-Demographic variables in the survey.

***Table 5.10: Socio-Demographic variables***

	SOCIO-DEMOGRAPHIC (SD)		
1	Gender	What is your Gender?	SD
2	Age	What is your age?	SD
3	Marit	What is your marital status?	SD
4	Years	How many years have you lived in Hawai'i?	SD
5	Ethnicity	What is your race/ethnicity? Circle all that apply	SD
6	Eth Imp 1	Out of all the ethnic mixes you have chosen, please identify the most important ethnicity, which you viewed as important to your family, and shaped how you were raised.	SD
7	Eth Imp 2	Out of all the ethnic mixes you have chosen, please identify the second most important ethnicity which you viewed as important in your family, and shaped how you were raised.	SD
8	Edu	What is the highest level of education you have completed?	SD
9	Income Individual	What is your current estimated annual individual income?	SD
10	Income Household	What is your current estimated annual household (total of all family members or persons living in the home) income?	SD
11	High School	What high school did you attend?	SD
12	Curstat	What is your current status at HawCC?	SD

### **5.10 Demographic analysis of all the respondents from the survey**

No significant differences, with the exemption of education, were found on the demographics and the respondents' student status. (See *Table 5.11*). The majority of the respondents were female, unmarried and between the ages of 18-24. All of the graduates reported completing an associate's degree (57.7%) or a bachelor of arts degree (26.9%). Significant relationship was found as graduates reported higher level of education than the respondents that was no longer attending. The majority of the students had an individual income between \$1-\$20,000 while the household income varied depending on their student status. Of the students

applying for college (60%) and the graduates (48%), had a household income between \$20,001-\$50,000. 41.7% of the enrolled had an income above \$50, 000 and of the individuals that were no longer attending the income fell between \$1-\$20,000 and above \$50,000. Finally, 44% of students attending another educational program had an income between \$1- \$20,000.

Regarding ethnicity, 46 out of the total 121 respondents reported to be Part Hawaiian; 7 of them were applying or reapplying for college, 13 were enrolled, 10 respondents graduated, 10 reported that they are no longer attending college and 5 of the respondents are attending another educational program.

**Table 5.11. Distributions of Socio-demographic Characteristics of Total Sample**

	Applying	Enrolled	Graduated	Started, No longer attending	Attending another edu. Prog.
N Count	11	39	26	25	9
<b>Demographic Characteristics</b>					
<i>Gender</i>					
Male	27.3	28.2	30.8	40	11.1
Female	72.7	71.8	69.2	60	88.9
<i>Age (years)</i>					
18-24	63.6	56.4	50	52	66.7
25-34	18.2	23.1	25.4	4.0	22.2
35-44	9.1	7.7	15.4	4	22.2
45-54	9.1	7.7	3.8	12	0.0
55-64	0.0	5.1	15.4	20	11.1
<i>Marital status *<sup>1</sup></i>					
Married	0	17.9	35.7	36.0	0
Not Married	100	82.1	64.3	64.0	100
<i>Years in Hawai'i</i>					
0-5 years	0	15.4	3.8	24.0	11.1
6-10 years	9.1	12.8	0	4.0	11.1
11-15 years	9.1	0	7.7	4.0	0.0
16-20 years	18.2	7.7	15.4	12.0	11.1
20 +	63.6	64.1	73.1	56.0	66.7
<i>Education **<sup>2</sup></i>					
High School/GED	9.1	28.9	0.0	0.0	0.0
Some college, did not complete certificate or degree	54.5	47.4	0.0	60.0	77.8
Certificate	27.3	5.3	11.5	12.0	0.0
Associate's degree	9.1	13.2	57.7	4.0	11.1
Bachelor's degree	0.0	5.3	26.9	16.0	11.1
Master's degree	0.0	0.0	3.8	8.0	0.0
<i>Individual Income</i>					
No Income	36.4	23.7	25.9	12.5	0.0
\$1-\$20,000	36.4	50.0	37.0	62.5	88.9
\$20,001-\$50,00	18.2	21.1	25.9	25.0	0.0
Above \$50,000	9.1	5.3	11.1	0.0	11.1
<i>Household Income</i>					
No Income	0	8.3	0	4.2	0
\$1-\$20,000	10.0	19.4	16.0	37.5	44.4
\$20,001-\$50,00	60.0	30.6	48.0	20.8	33.3
Above \$50,000	30.0	41.7	36.0	37.5	22.2

Note: Percentages are reported except from N count where number is provided

<sup>1</sup>=  $\chi^2$  (4,N= 112)=1,14,p= < .05; \*  $p$  < .01; \*\*

<sup>2</sup>=  $\chi^2$  (20,N= 109)=7,129,p= < .05; \*  $p$  < .01; \*\*



**Table 5.12. Ethnicity of Total Sample**

	Applying	Enrolled	Graduated	Started, no longer attending	Attending another edu. Prog.
N Count	11	39	26	25	9
<b><i>Ethnicity-frequency</i></b>					
Part Hawaiian	7	13	10	10	5
Part Caucasian	3	16	6	9	6
Part Chinese	5	9	6	5	2
Pure Filipino	1	2	3	2	0
Part Filipino	2	9	5	4	3
Pure Japanese		4	2	1	1
Part Japanese	3	7	4	4	2
Pure Korean		1			
Part Korean	1	1	1		
Part Asian Indian		3			
Pure Samoa		1			
Part African Am.	1		1		
Part Native American	1	4	1		1
Part Puerto Rican		2		1	1
Part Mexican		1		1	
Pure Portuguese			2		
Part Portuguese	5	13	5	9	
Pure or Part Pacific Islander		1			
Pure or Part Other	1	4	3		

Note: Frequencies are reported

### **5.11 The importance of family support**

This section will provide insight into the family support structure for the students in relation to their college education and success. The level of family support and engagement can be an important predictor of success. There are 3 variables in the survey, which indicate the levels of support from the mother and father, as well as other key family members.

#### ***Analysis of selected family support questions***

This section investigates the students' perception of the significance of family support on their educational success. There are three variables in this section,

which investigate the relation of the students' perception of their family members' support in relation to their educational success.

The questions are:

- Q1: "To what degree does your mother encourage/support education and learning?"
- Q2: "To what degree does your father encourage/support education and learning?"
- Q3: "To what degree do/did other adult members of your family (grandparents, uncles, aunts, etc) encourage/support education and learning?"

***Analysis of mother's degree of encouragement and support for education***

Although not statistically significant, more Hawaiians who indicated they received some or a lot of support, were successful (20 out of 31) compared to those who indicated that they were discouraged or received no or little support (7 out of 10). For Non-Hawaiians, their perception of their mother's encouragement or support for education is statistically significant (42 out of 53) compared to Non-Hawaiians who indicated that their mothers discouraged or provided no or little support (4 out of 11).

***Table 5.13: Influence of mother's support on student success***

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	Discouraged, no or little support	Some/lot of support	Discouraged, no or little support	Some/lot of support
Successful	70.0 (7)	64.5 (20)	36.4 (4)	79.2 (42)
Non-Successful	30.0 (3)	35.5 (11)	63.6 (7)	20.8 (11)
N	41		64	
Chi-Square	0.101		8.286	
Sig	n.s.		0.004	

***Analysis of father's encouragement and support for education***

Similar to the responses about their mother's encouragement and support, the influence of fathers on student success for respondents to this survey was not statistically significant. Among Hawaiians who indicated they received some or a lot of support from their fathers, two-thirds were successful (21 out of 32). More Hawaiians who perceive that their fathers discouraged or provided no or little support were successful (7 out of 11). Similarly, for Non-Hawaiians, the majority

who indicated that their father provided some or a lot of support for education and learning were successful (41 out of 53). For those Non-Hawaiians who felt their father discouraged or provided little or no support were slightly more successful (6 out of 11). For both successful and non-successful Hawaiians and non-Hawaiians, their father's encouragement and support for the education was not statistically significant.

***Table 5.14: Influence of father's support on student success***

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	Discouraged, no or little support	Some/lot of support	Discouraged, no or little support	Some/lot of support
Successful	63.6 (7)	65.6 (21)	54.5 (6)	77.4 (41)
Non-Successful	36.4 (4)	34.4 (11)	45.5 (5)	22.6 (12)
N		43		64
Chi-Square		0.014		2.430
Sig		n.s.		n.s.

***Analysis of other adult family member's encouragement and support for education***

Similar to previous results, Hawaiians who indicated that they receive some or a lot of support from other family members are more successful (20 out of 33). Those Hawaiians who indicated that they are discouraged or receive little or no support from other family members for education and learning are more successful than not (8 out of 11). Hawaiian respondents, overall, were successful, regardless of their family members level of support for their education and learning. For Non-Hawaiian respondents, however, their family members encouragement and support is a predictor of their success and statistically significant. The majority of those Non-Hawaiians who indicated they received some or a lot of support for their education and learning from family members were successful (38 out of 48). The majority of Non-Hawaiians who indicated they are discouraged or received no or little support are also successful (10 out of 18).

**Table 5.15: Influence of other family support on student success**

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	Discouraged, no or little support	Some/lot of support	Discouraged, no or little support	Some/lot of support
Successful	72.7 (8)	60.6 (20)	55.6 (10)	79.2 (38)
Non-Successful	27.3 (3)	39.4 (13)	44.4 (8)	20.8 (10)
N		44		66
Chi-Square		0.524		3.679
Sig		n.s.		0.055

### **Key findings**

*That's huge, it's huge. That's critical, I think that's really critical.  
It makes the college experience a lot better, less stressful. You aren't doing  
it by yourself. You have people behind you.*

Although Native Hawaiian respondents tend to be successful whether or not they receive encouragement and support from their mothers, fathers or other key members of their families, they continue to lag behind their peers. Non-Hawaiians who receive encouragement and support from their mothers or family members are more successful in college. The support from the fathers of Non-Hawaiians is not significant to their success.

The lack of significance of the importance of parental and family support in Native Hawaiian families for the education of their students in this study could reflect a number of contributing factors. One factor is the high number of single mother households with school-age children in Hawai'i, which has risen among all ethnic groups between 2003 and 2009. In 2009, among Native Hawaiian families, 28.4% are single-mother family households with school-age children compared to the State of Hawai'i average of 22.7% (Kamehameha Schools, 2014, p. 81).

A second factor is the overall lack of educational attainment for Native Hawaiians. In 2009, 14.3% of Native Hawaiians age twenty-five and older had attached a bachelor's degree or higher, the lowest of all the major ethnic groups in Hawai'i, compared to 29.5% of Hawai'i's overall population. Non-Hispanic

Whites had the highest percentage at 41.7%, Japanese were 34.6%, Chinese were 31.3% and Filipino's were 18.7% (ibid. p. 251).

“Since mothers tend to be the primary caregivers in the home-spending more time alone with children in qualitatively different roles than those of fathers or other males in the household-the mother's level of education is a critical indicator predicting a child's later academic success.)

(Roska & Potter 2011 in Kamehameha Schools, 2014, p. 164).

Unfortunately, only 19% of Native Hawaiian mothers with school-age children have attained a bachelor's degree in 2010 compared to the statewide average of 28.4%, and lower than all other major ethnic groups in Hawai'i. (ibid, p. 165)

*For me, that is my lifeline, my family. After I had my son, it became even more of my lifeline. When you are young and free to your own device, your parents are not going to hold you back, at least my parents never held me back from going with people or learning from people. They would always come to my hō'ike<sup>29</sup> and they would come to see. They may not have seen the day-to-day activities but they are usually there for my hō'ike, They may not come for whatever reason but they were always there to see the outcome and to see whatever it is that I do. It's especially important for young women, and if you have a keiki it adds a whole other level of complexity to your life and it's not just about yourself. All of a sudden you have somebody else to be concerned about and their well-being just as well as yourself, so for me, in order for me to have done a lot of these trips or huaka'i and all these different experiences, I couldn't have done it without my family. So my family is my 'iwikuamo'o, they are the backbone to my education. Some people can get there without that, you can do it, but for me, as a Hawaiian, it was important to have my family and they were always supportive of what I did.*

Another student stated:

*And then there are cases when the family doesn't support. They don't have a license or a car and the parents don't want to drive them, it's like a burden and they don't want to bug their parents and at the same time, it might be raining and you have to catch the bus, you lose your motivation.*

## **5.12 Engagement with the school**

The level in which a student makes friends, joins clubs engages in school activities can be an important indicator of success.

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<sup>29</sup> Hō'ike: To show , exhibit. Hawaiian Studies classes usually plan a Hō'ike at the end of the school term so students can show their learning to their families, friends and school community.

There are three questions, which were selected for this purpose. The questions are:

*Question #1:* To what degree do/did your friends at college encourage each other to complete college?

Question #2: To what extent do/did you believe that other students at the college share similar values, beliefs, and goals as yourself?

Question #3: What is/was your level of participation in school/college-endorsed/related extracurricular activities i.e. clubs, educational societies, school events, forums, etc?

The following is an analysis of those questions.

***To what degree do/did your friends at college encourage each other to complete college?***

Hawaiians who are successful perceive that their college friends' encouragement to complete college is significant to their success. Hawaiians who have lots of friends at college who encourage them to complete college lean toward success while those Hawaiians who indicate that they have none or a few college friends who encourage them to complete college tend to be non-successful. Non-Hawaiian students do not perceive the influence of their friends to be important and tend to be successful regardless of the number of college friends who encourage them to complete.

*In 2009, I started with the first cohort. Most of us were first timers trying to seek higher education. We got help with the books, and we were put into an IS (Inter-disciplinary) class which to learn more about ourselves and our strengths and weaknesses and I thought that was one of the peaks of the cohort that year because it gave us a chance to help each other and grow with each other and help us build on what we have.*

*First time students, if they could get into a cohort or a support group, I think that would be the best foundation that they can get starting off in their first year.*

**Table 5.16: To what degree do/did your friends at college encourage each other to complete college?**

	Hawaiians, per cent (n)		Non Hawaiians, per cent, (n)	
	No friends, none or a little	Lots	No friends, none or a little	Lots
Successful	41.2 (7)	78.6 (22)	69.2 (18)	75.0 (30)
Non-Successful	58.8 (10)	21.4(6)	30.8 (8)	25.0 (10)
N	45		66	
Chi-Square	6.455		0.264	
Sig	0.011		n.s.	

***To what extent do/did you believe that other students at the college share similar values, beliefs, and goals as yourself?"***

Both Hawaiians and non-Hawaiians indicate that it is not important to their success that other students at the college share similar values, beliefs, and goals as themselves. Although the responses are not statistically significant, it is important to note that the majority of both Hawaiian and non-Hawaiian students are successful regardless of their perception that they may be attending college with a diverse population. Hawai'i Community College is recently ranked as one of the most diverse Two-year colleges in the United States, according to the Chronicle of Higher Education (October 27, 2014). These results indicate that the Hawaiians and Non-Hawaiians are successful within a diverse population of students.

**Table 5.17: To what extent do/did you believe that other students at the college share similar values, beliefs, and goals as yourself?**

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	None or a little	A lot	None	A little or a lot
Successful	60.6 (20)	75.0 (9)	70.0 (28)	76.9 (20)
Non-Successful	39.4 (13)	25.0 (3)	30.0 (12)	23.1 (6)
N	45		66	
Chi-Square	0.796		0.381	
Sig	n.s.		n.s.	

***What is/was your level of participation in school/ college-endorsed/ related extra-curricular activities (clubs, educational societies, school events, forums, etc)?***

For Hawaiians who are successful, their participation in extracurricular activities is not a significant factor.

Non-Hawaiians, however, tend to be more successful when they participate in extracurricular activities. This is a significant factor to their success.

**Table 5.18: What is/was your level of participation in school or college endorsed/related extracurricular activities i.e. clubs, educational societies, school events, forums, etc?**

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	None	A little or a lot	None	A little or a lot
Successful	60.0 (12)	68.0 (17)	61.1 (22)	86.7 (26)
Non-Successful	40.0 (8)	32.0 (8)	38.9 (14)	13.3 (4)
N	45		68	
Chi-Square	0.310		5.388	
Sig	n.s.		0.020	

### **Key findings**

For Native Hawaiians, making the right friends in college is a significant factor to their success. Joining a cohort of students who are on a similar journey through college is an important success strategy to ensure that the students receive positive support and encouragement which can make their journey much more successful. For Non-Hawaiians, participating in school-sponsored activities, joining a club is a significant factor in their success. These are different strategies that appear to work for different student populations. The diverse student population at Hawai'i Community College does not have a significant impact on the success or non-success of students, which could indicate an overall acceptance of all students.

### **5.13 The importance of student's sense of overall well-being**

Dr. Hamilton McCubbin and his research team from the Center for Training and Educational Research in the Pacific (CTERP), investigated the sense of overall well-being among 853 Native Hawaiians who responded to their Well-Being Survey. In their study, in response to the question, "Is Hawaiian Ancestry Important to Sense of Well-Being?", they determined that

*Hawaiian Ancestry* was only significant for Sense of Belonging, Sense of Resilience, and Sense of Family. It was not significant for Total Sense of Well-Being and for Sense of Culture, and Hawaiian Ancestry was *negatively* related to Sense of Security (2010a, p. 3)

In addition, in response to the question, "Is Educational Important to Improving Hawaiian Well-Being?", they determines at



For Multiethnic Hawaiians, Levels of Educational Achievement was positively and significantly related to all dimensions of Well-Being (ibid.)

This section will investigate the responses of the students in this study in relation to overall subjective well-being and their college success. The same 30 variables that McCubbin used in his study are utilized here and the students' educational status is correlated with their responses to determine how their overall subjective well-being correlates to their educational success.

The following are the well-being questions that were included in the survey.

**Table 5.19: Well-Being variables**

	WELL-BEING (WB)		
40	Treatfair	I was treated fairly and without discrimination	WB
41	Safecom	I lived in a safe and secure community	WB
42	Trustgov	I trusted organizations/government to support us	WB
43	Activecom	I was actively involved in community activities	WB
44	Friends	I had friends I could count on in need	WB
45	Activechurch	I was active in my church	WB
46	Sharehome	I shared my home with relatives and friends	WB
47	Perssac	I made personal sacrifices to help others	WB
48	Volun	I volunteered my time (e.g. church, school, community, etc)	WB
49	Tradprac	I practiced the tradition of my ancestors	WB
50	Langancest	I used the languages of my ancestors	WB
51	Carenat	I was active in preserving the land/sea/water	WB
52	Encourfam	I encouraged myself/family to read	WB
53	Strivelearn	I strive to learn new things	WB
54	Attendclass	I attended training/classes	WB
55	Paybills	I had enough money to pay my bills on time	WB
56	Savemon	I was able to save money each month	WB
57	Livbudg	I lived within my budget	WB
58	Famabov	I placed my family needs above personal needs	WB
59	Qualitytime	I spent quality time with my family/children	WB
60	Conflfam	I resolved conflicts with/among family members	WB
61	Qmedcare	I was able to get quality medical care	WB
62	Qdentcare	I was able to get quality dental care	WB
63	Cultreatm	I used cultural healers and/or treatments	WB
64	Exercise	I exercised	WB
65	Ate	I ate fresh/unprocessed foods	WB
66	Mngstress	I managed my stress effectively	WB
67	Perschal	I had personal confidence to face life's hardships/challenges	WB
68	Bprob	I was able to bounce back from problems	WB
69	Faith	I had faith that things would work out in time	WB

***Personal resilience***

The following questions were selected to test students' response to questions regarding their sense of personal resilience. These questions are:

*Q1: "I had personal confidence to face life's hardships/challenges."*

*Q2: "I managed my stress effectively."*

*Q3: "I had friends I could count on."*

***Analysis of student's responses to Q1: "I had personal confidence to face life's hardships/challenges."***

In relation to their sense of personal wellbeing and college success, all respondent students' perception of their personal confidence to face life's hardships and challenges is not statistically significant and is not an indicator of their educational success.

***Table 5.20: I had personal confidence to face life's hardships/challenges***

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	None or Some of the time	Most or All the time	None or Some of the time	Most or All the time
Successful	57.1 (8)	71.4 (20)	75.0 (12)	72.0 (36)
Non-Successful	42.9 (6)	28.6 (8)	25.0 (4)	28.0 (14)
N	42		66	
Chi-Square	0.857		0.055	
Sig	n.s.		n.s.	

***Analysis of student's responses to Q2: "I managed my stress effectively."***

For all students, Hawaiians and non-Hawaiians, their sense of personal wellbeing indicated by their responses to the statement, "I managed my stress effectively" is not statistically significant in relation to their success.

*I think, just my perspective, being a life learner, having an open mind, not being narrow-minded and not being willing to accept other views, knowledge is powerful. The more you can gain, the more you can learn, it will make you more valuable whether you are going into a professional field or just to make you a better person. That's just what I think.*

**Table 5.21: I managed my stress effectively**

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	None or Some of the time	Most or All the time	None or Some of the time	Most or All the time
Successful	65.2 (15)	63.6 (14)	76.2 (16)	70.5 (31)
Non-Successful	34.8 (8)	36.4 (8)	23.8 (5)	29.5 (13)
N	42		0	
Chi-Square	0.012		0.234	
Sig	n.s.		n.s.	

***Analysis of students' responses to Q3: "I had friends I could count on."***

For Hawaiian students, having friends they could count on was not an indicator of their success. However, for non-Hawaiians students, those who could count on friends most or all of the time were tend to be more successful.

*I realize the importance of connections. I never had that before. The connections like learning your self-identity, learning from each other, then you have wherever you go...it was these classes that told me that. Wherever you go, how do you connect with that place, how do you connect to that person teaching it to you, how do you connect with this tree, it was all connections.*

A student also commented on how having the right friends had a positive impact on them.

*I really think that friends played a big role in my part, too. If it wasn't for them, I think I would have quit, too. I can honestly say that if it wasn't for the motivation and the drive for them seeing my future, helping me through to see exactly what I'm doing...it's like a wake-up call to say, Hey, what are you doing? You need to get to class come on, let's go, let's go.*

**Table 5.22: I had friends I could count on**

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	None or Some of the time	Most or All the time	None or Some of the time	Most or All the time
Successful	75.0 (9)	60.6 (20)	57.9 (11)	78.3 (36)
Non-Successful	25.0 (3)	39.4 (13)	42.1 (8)	21.7 (10)
N	45		65	
Chi-Square	0.796		2.785	
Sig	n.s.		0.095	

### ***Sense of community***

This section investigates the respondents' sense of wellbeing in relationship to their community. The importance of the sense of community wellbeing in relation to student success is one of General Learning Outcomes of the college.

GELO 8: Self and Community – Engage in activities demonstrating understanding of one's relationship with one's communities and environments (HawCC Catalog, p. 7).

In addition, a person's relationship to and sense of community is an integral part of the Native Hawaiian Sense of Well-Being model. Of interest is whether this relationship is evident in the responses of the students involved in this survey and whether this sense of community is significant to their educational success. These responses indicate the baseline from which the college may affect their students in order to achieve their stated outcomes.

The questions/statements selected for investigation for this section are:

*Question #1: "I made personal sacrifices for others"*

*Question #2: "I was active in caring for preserving land/sea/water"*

*Question #3: "I am actively involved in community activities"*

### ***Analysis of students' response to Q1: "I made personal sacrifices to help others"***

This well-being indicator is significant to both Hawaiians and non-Hawaiian respondents. In relation to their sense of well-being, Hawaiians who are successful in college perceive that they made personal sacrifices for others most or all of the time.

Non-Hawaiians students who are successful in college also perceive that they made sacrifices for others. The sense of well-being for all students in relation to their perception that they made personal sacrifices for others is an indicator of their success.

**Table 5.23: I made personal sacrifices for others**

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	None or Some of the time	Most or All the time	None or Some of the time	Most or All the time
Successful	50.0 (10)	76.0 (19)	58.6 (17)	83.3 (30)
Non-Successful	50.0 (10)	24.0 (6)	41.4 (12)	16.7 (6)
N	45		65	
Chi-Square	3.278		4.899	
Sig	0.07		0.027	

***Analysis of students' responses to Q2: "I was active in caring for preserving the land/sea/water"***

Hawaiians and non-Hawaiian students indicate that being active in caring for preserving land, sea, and water is not an indicator of their success.

For non-Hawaiians, a slightly higher percentage of successful students indicate that they are active in caring for preserving the land, sea and water none or some of the time.

*It was in the Lawai'a program<sup>30</sup> that I had most exposure to opportunities for service learning, community giveback projects, huaka'i...not just restricted to Hawai'i island but different parts of the islands. I also got involved in Kahu Ku'una,<sup>31</sup> which is another track that was available at the time between 2006 - 2008, when I was in Hawai'i CC. Also, through Kahu Ku'una we did a lot of outreach, we met with Kama'āina from different places who are caretakers for certain cultural sites and we got to go out and visit. We actually went out quite a lot.*

**Table 5.24: I was active in caring for preserving land, sea, and water**

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	None or Some of the time	Most or All the time	None or Some of the time	Most or All the time
Successful	63.0 (17)	66.7 (12)	75.9 (22)	69.4 (25)
Non-Successful	37.0 (10)	33.3 (6)	24.1 (7)	30.6 (11)
N	45		65	
Chi-Square	0.065		0.330	
Sig	n.s.		n.s.	

<sup>30</sup> The Lawai'a Program is a two-year degree for Hawaiian Cultural Fishing and Ocean Resource Management.

<sup>31</sup> Kahu Ku'una refers to the Hawaiian environmental conservation practices courses offered in the Hawai'i Life Styles Program at Hawai'i Community College.

***Analysis of students' responses to Q3: "I was actively involved in community activities"***

Being actively involved in community activities is not an indicator of success for Hawaiians or non-Hawaiians students.

*The interest grew as I participated in more than one or two because you can see we are trying to be exposed to a particular kind of field or lifestyle, not just academic but really building community connections. It's hard for me to pick one or, from one different track, Lawai'a or Kahu Ku'una, because it really came from both. That's where I really started to develop an interest in caring for and becoming more active in the issues surrounding certain things, especially at the cultural sites and what people are doing, it's really exposing me not just to the pretty side but to the good, the bad and ugly too.*

***Table 5.25: I was actively involved in community activities***

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	None or Some of the time	Most or All the time	None or Some of the time	Most or All the time
Successful	60.0 (18)	73.3 (11)	72.9 (35)	70.6 (12)
Non-Successful	40.0 (12)	26.7 (4)	27.1 (13)	29.4 (5)
N	45		65	
Chi-Square	0.776		0.034	
Sig	n.s.		n.s.	

**5.14 The Hulu'ena cohort – A model for student success**

In Fall 2009, a pilot project called the Hulu'ena Cohort was launched. The purpose of this cohort was to determine if particular strategies could increase educational success for Native Hawaiians who were deemed least likely to succeed. Twenty-four students were invited to enroll in the cohort. The cohort consisted of Native Hawaiian students who entered Hawai'i CC for the first time, or who returned to school after an absence of at least one semester. Students who placed in two or more developmental classes in Reading, Writing and Math, were offered the opportunity to participate. Twenty-One students remained in the cohort one week after the beginning of school. Three students withdrew from school or declined to participate.

The cohort model included the following wrap-around services:

- Mandatory one-day long orientation
- Mandatory advising and counseling
- Mandatory placement in Math and English classes
- Mandatory enrollment in linked courses, which included the Interdisciplinary Studies 101 Building Better Bridges to Self and Community student success course and Hwst 100 Piko-Hawai'i, a newly developed place-based Hawaiian Studies course.

The students were closely monitored and provided with individual case management. They were also recipients of two semesters of tuition assistance provided by the Liko A'e Native Hawaiian Scholarship Program, a separate Federally funded grant which serves Native Hawaiian higher education. Tutors were placed in their English and Math classes and were made available to them in the school's Learning Center by appointment. The tutors serviced all the students in the class and did not restrict themselves to the cohort participants. In addition, students participated in field trips to Wahi Pana or historic and sacred Hawaiian sites throughout the island and community service projects designed to enhance their overall college experience.

The participants in the Hulu'ena Cohort majored in Liberal Arts, Accounting, Culinary Arts, CAD (Computer Aided Technology), Electrical Engineering and Hawai'i Life Styles. They were full-time students for the first two semesters of the program.

*In 2009, I started with the first cohort. Most of us were first timers trying to seek higher education. We got help with the books, and we were put into an IS (Inter-disciplinary) class to learn more about ourselves and our strengths and weaknesses and I thought that was one of the peaks of the cohort that year because it gave us a chance to help each other and grow with each other and help us build on what we have.*

#### *Levels of Success*

- Persistence Rate: 62% or 13 of the 21 students re-enrolled in Fall 2010

- Passed Developmental Reading Class with “C” or Better: 38% or 3 of the 8 attempts in the first year passed
- Passed Developmental Math Class with “C” or Better: 41% or 14 out of 39 attempts in the first year passed
- Passed a Developmental Writing Class with “C” or Better: 30% or 7 out of 23 attempts in the first year
- Earned a Cumulative GPA of 2.0 or Higher At the End Of Their First Year: 52% or 11 of the 21 students earned a cumulative GPA of 2.0 or higher
- Earn Their First Degree or Certificate Within Three Years: 24% or 5 of 21 have earned a degree or certificate
- Remain Enrolled in School: 24% or 5 of 21 are still enrolled as of Fall 2012.

***Table 5.26: Comparison of the Hulu‘ena Cohort with the college average graduation and persistence rates.***

Three Years After Entry	HawCC*	Hulu‘ena Cohort
Graduated	19%	24%
Enrolled	17%	24%
Graduated or Remain Enrolled	34%	48%

\*Hawai‘i CC 2012 Catalog

The students who continued their studies at Hawai‘i CC did not receive special benefit after the first year. I believe that their experience in their first year of school provided them with the foundation they needed to be resilient and despite life’s challenges, a higher percentage of them were able to persist and earn their degrees and certificates or remain in school.

*We had you folks and the teachers who were supportive and helped us with any questions we had, directed us to where we needed to go and what classes we needed to take to stay on top of our homework and our studying. Although we are always faced with the things that happen in our daily lives, it was always a thing for our teachers and the staff to make it a priority that our families came first and our schooling, and then so on and so forth. That was very encouraging.*

### **5.15 Conclusion**

This chapter addressed the questions:

Does a positive sense of well-being have an affect on Native Hawaiian students’ academic success at Hawai‘i Community College? And,



are there cultural strategies and initiatives which support their academic success?

These questions are answered through an analysis of the well-being survey, which reveals the students's sense of well-being in relation to their academic success over a three year period, from 2006 – 2009.

For Native Hawaiian respondents, family support from their mother, father or other family members was not a significant factor to their success. It is also evident that educational attainment for Native Hawaiians in the Hawai'i Island community lags behind other ethnic groups. This may be a contributing factor to the lack of significance for the influence of the family for Native Hawaiian students. Those parents who have not attained an Associate of Arts or Bachelor of Arts degree may not understand how to best support and encourage their student to perform well, spend enough time studying or provide them with appropriate tools to succeed in school. Native Hawaiian students who are successful have friends at college who encourage them to complete college, however.

Non-Hawaiian students who are successful indicate significance in the support they receive from their mothers and other family members. Those students also participate in school or college extracurricular clubs and activities. Both groups of successful students feel they make personal sacrifices for others and neither groups of students indicate that support from their fathers is significant to their success.

### ***Cultural strategies and initiatives that lead to success***

There are a number of strategies, which were demonstrated in the Hulu'ena Cohort, which would contribute to student success. In part, the cohort model supports Native Hawaiians to develop friendships with others who provide support to each other to succeed. This is an important strategy, which provides a natural support network comprised of other Native Hawaiians who are striving to be successful. In addition, engagement in college activities is increased through organized huaka'i excursions to visit historic and sacred Hawaiian sites around the island. This is coordinated with the HWST 100 Piko Hawai'i class, which

increases the student's knowledge of Hawai'i Island and their relationship to the land. These experiences strengthen their cultural foundation, sense of who they are and provide them with tools for engaging with their community. Students learn Hawaiian protocol when visiting sacred and historic sites and can use them in their personal life.

Other strategies which were employed with the Hulu'ena Cohort and which have been instilled in the college for all students include:

- Mandatory New Student Orientation
- Mandatory advising for new students
- Linked thematic courses which are designed to increase course completion

Increasing the students' sense of well-being could have an effect on their educational success. The results of the survey and the demonstration of strategies, which were designed to increase Native Hawaiian students' sense of well-being, indicate that students can succeed at Hawai'i Community College. There are new strategies, which should be continued and others, which should be considered to increase their success even further and to close the achievement gap between Native Hawaiians and other students. The strategies, which should be continued include:

- Utilizing cohort models to ensure that Native Hawaiians and others have support systems to keep them engaged with school;
- Maintaining close relationships with counselors and advisors;
- Mandatory placement in Core classes like English, Reading and Math; and
- Scheduling huaka'i or excursions to historic and sacred sites to stimulate the student's interest and form close relationship with the 'āina.

*Without that cohort I don't think I would be here today. The first thing I thought was, how am I going to do this, being in school again. I've been out of school for five years and I thought, my gosh, I wasn't such a great student. I was nervous at first because I didn't know where to go, I didn't know about my classes and what to expect. You folks made it comfortable for us. You helped us through all the classes and guided us to get what we wanted to do and how we needed to do it.*

New strategies, which should be considered include:

- Working with families to increase their understanding of the value of higher education and how to support their student;
- Placing more emphasis on the relationship with the students' communities and providing them with opportunities to link their studies to the needs of their communities, and
- Working with faculty to increase their understanding of Native Hawaiian students and develop culturally appropriate approaches to teaching and learning

The next chapter continues the analysis of the Well-Being Survey. The questions asked in this section of the survey involve historic factors and the impact of the loss of the Hawaiian language and culture. These unique questions are discussed in its own chapter in order to highlight the potential impact of the historic trauma on the students' sense of well-being and the relationship to their academic success.

## **Chapter 6**

### **The impact of culture and history on Native Hawaiian sense of well-being**

#### **6.1 Introduction**

This chapter addresses the questions:

Do historic factors have an impact on the sense of well-being for Native  
Hawaiians?

and

Which strategies or interventions should be reinforced or introduced to positively  
affect overall Native Hawaiian educational success at Hawai'i Community  
College?

The first question addresses the effect of two significant moments in Hawai'i's history: the banning of the Hawaiian language as a mode of communication in schools, government and public places; and the illegal overthrow of Hawai'i's reigning monarch, Queen Lili'uokalani in which the U.S. played a role. The chapter concludes with answers to the second question with recommendations for strategies and interventions which can increase Native Hawaiian students' sense of well-being in relation to historic factors.

#### **6.2 Do historic factors have an impact on the sense of well-being for Native Hawaiians?**

The impact of these events affect the generations who lived during this period as well as the subsequent generations of Native Hawaiians who continue to be at the affect of historical trauma. These issues remain fundamental to the sense of cultural, personal and political identity and overall well-being of Native Hawaiians and are some of the most important issues facing the Hawaiian and non-Hawaiian communities in Hawai'i today. Although the illegal overthrow of Queen Lili'uokalani, the sovereign leader of the Kingdom of Hawai'i, occurred in 1893, over 122 years ago, the question of nationhood and citizenship for Hawai'i residents has never been fully addressed. In 1993, in commemoration of the 100<sup>th</sup> anniversary of the events in which United States military and government

representatives participated in the overthrow of the Hawaiian Kingdom and which led to the displacement of Hawai'i's queen, President Bill Clinton provided an apology and acknowledged the illegality of the event (U.S. Public Law 103-150). For over a decade, the "Akaka Bill" lingered in the U.S. Congress, unable to gain a majority of support despite earnest support from the entire Hawai'i Congressional delegation. The survey of students was conducted during this period when public debate on the issues of Hawaiian sovereignty was most uncertain. The survey questions were designed to understand if and how these issues affect student's educational success at Hawai'i CC.

### **6.3 Questions regarding students' sense of the impact of island history**

Key to understanding a Hawaiian sense of well-being are these 6 measures which indicate the student's sense of Hawaiian language, culture and history and its impacts. This section aims to understand the student's perceptions of the impact of historical events on them in relation to their educational success.

The survey questions are:

- *Q1 - Has the overthrow of the Hawaiian Monarchy in history had an impact on you and your plans for the future?*
- *Q2 - Are you able to speak fluently in the Hawaiian language?*
- *Q3 - Are you able to perform any of the Native Hawaiian dances?*
- *Q4 - Are you able to chant in the Native Hawaiian language?*
- *Q5 - Has the historic loss of the Hawaiian Culture had an impact upon you and your plans for the future?*
- *Q6 - Has the historic loss of the Hawaiian language had an impact upon you and your plans for the future?*

The survey results of each question are analyzed. A statistical table is also included to display the student survey responses. Quotes and stories from the kūkākūkā sessions with the students are then included to emphasize their mana'o or thoughts and feelings, which relate to the questions. While the survey results may or may not be statistically significant, the student's stories emphasize the importance of the events of history on them and their families.

#### 6.4 Overthrow of the Monarchy

##### ***Q1 - Has the Overthrow of the Hawaiian Monarchy in history had an impact on you and your plans for the future?***

The majority of Hawaiians respondents do not indicate that the impact of the overthrow of the Hawaiian Monarchy was a factor of their success. For successful non-Hawaiians, however, their perception that the overthrow of the monarchy had no affect on them is of importance and worthy of note. This finding suggests a lack of understanding, education and clarity about the contextual history of Hawai'i for most young students. This confusion is reflected in the larger community as well since there remain several theories about the political status of Hawaiians and no less than ten organizations, which claim to be the legitimate Hawaiian Kingdom (Hawaiian Kingdom Website, 2015; Keany, 2000; Noa, 2015; Sai, 2015).

***Table 6.1: Has the overthrow of the Hawaiian Monarchy in history had an impact on you and your plans for the future?***

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	No Impact	Yes, there is an impact	No Impact	Yes, there is an impact
Successful	63.3 (19)	69.2 (9)	75.9 (41)	50.0 (5)
Non-Successful	36.7 (11)	30.8 (4)	24.1 (13)	50.0 (5)
N		43		64
Chi-Square		0.139		2.806
Sig		n.s.		0.094

In contrast the students of Native Hawaiian ancestry reveal a significant finding. Their comments indicate correlation between the events of history and their personal and family stories.

*When it came to the overthrow and people couldn't speak their language, their mother tongue, it threw people into hiding. Some of the people like my father folks, they don't know what their grandparents and great-grandparents used to do, only what the stories would tell but a lot of it was hidden. I think that is why I got so connected with my Grandma because she would share with me and she was only Eighty-Two. Just hearing her stories about what they used to do and how they were brought up was totally different and I think it had to do with that, because of the fact that*

*they had to stop their lifestyle because of the effect that came upon the Hawai'i Islands.*

*I think that the overthrow and the banning of our language has sent our people into a state of confusion of culture identity and confusion in general. I think there were two different impacts. The overthrow impacted not only certain families but the whole society, their way of thinking went from kōkua aku, kōkua mai, help and be helped, to an American kind of thinking which is "I no care, it's a dog eat dog world". I think that's what confused our people, because they are here thinking, I'll help you, you help me...it's still like that, don't get me wrong, but a lot of people that come here only think about themselves and not about other people.*

*Going back to the overthrow, I think that if our people didn't get overthrown our school system and our success rates would be way higher. By the time our last monarch was alive and ruling our island chain, there was lots of newspapers. The whole country was literate. Newspapers and books were being published left and right in both Hawaiian and English, so I think that the American society has really oppressed our people and I think that what goes up must come down...E kū ana ka paia - we will stand like a wall...just saying!*

*The overthrow may have affected by mother's generation and my grandparent's generation but there are certain things that persist and a lot of it becomes, at least when it came down to me, it was anger, frustration and helplessness. I got that from my Mom, she always told me about the overthrow from when I was young. We always were talking about these sorts of issues, so I've always carried these things with me throughout my life and like I said, it always came off as really angry and frustration.*

## **6.5 Speak fluently in Hawaiian**

### ***Q2: "Are you able to speak fluently in the Hawaiian Language?"***

For Hawaiians and non-Hawaiians, their ability to speak Hawaiian fluently or not at all had no significance in relation to their success in school. As a group, the ability to speak Hawaiian was not significant to Hawaiians or non-Hawaiians.

**Table 6.2: Are you able to speak fluently in the Hawaiian language?**

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	No, not at all	Yes, a little or quite well	No, not at all	Yes, a little or quite well
Successful	58.3 (14)	68.4 (13)	74.1 (40)	70 (7)
Non-Successful	41.7 (10)	31.6 (6)	25.9 (14)	30 (3)
N	43		64	
Chi-Square	0.462		0.072	
Sig	n.s.		n.s.	

However, individually, the ability to speak Hawaiian was impactful to the students who were interviewed. Their remarks are poignant and indicative of the effect of historic trauma, which continue to exist within the individual Hawaiian families. Some of the student's perception of the inability to communicate in their Mother tongue is heartfelt. For other students, their parent's desire to reclaim the Hawaiian language for their family was forceful and deliberate.

*Yes, it was my mother. She was the biggest decision-maker in putting me through Hawaiian immersion school. Prior to that my older brothers were in the Keaukaha regular English public school and my mother decided to put me into the Hawaiian immersion program. I think she wanted me in there just because she knew the culture wasn't alive in our family. Her mom didn't know how to speak Hawaiian. Maybe in my Tutu's generation, you really didn't want to be Hawaiian back then, so they didn't want to perpetuate the culture. My mother's a smart girl. She knew what was going on with the renaissance and she wanted her children to be part of it. And, I'm really glad that she made that decision.*

*As a pre-renaissance person, trying to take Hawaiian language at Kamehameha Schools, we were discouraged from taking it. It wasn't college prep. It would not fulfill the language requirement to get into a college at the time. You had to take Spanish or French.*

*From when I was six years old until I was 18 when I graduated (I attended Kaiapuni school). That was a huge thing for me. I always thought that if I had one wish, it would be to meet my grandparents and just wala'au (talk story) with them. That would be my wish. Unfortunately, a lot of those things that happened affect us today and that is why we have things like the Kaiapuni schools and we have a strong desire to move our culture along and learn more about it. It's given us the power to want to learn about it. It becomes really personal. Those historic events are unfortunate and sad that it happened. Just think how it would be today if those things hadn't happened. It's a slow recovery for us Native Hawaiians and we have been decimated, population-wise, health and education. It's always bad statistics all the time for how many years. And in the 1970's there*



*was this rebirth of our culture and language and all these things and today we have the second and third generation of people who are learning to speak their language. For some people that was never broken, but I know for my family there was a point where it got terminated. Being able to speak Hawaiian, out of all my mom's brothers and sisters, none of them could. For my family, my aunties and uncles, their kids have only maybe between five and seven of us who know our language again. And that's out of hundreds of cousins because my mother came from a family of fourteen. I have tons of cousins, second cousins and third cousins but at least it's slowly coming back into my family again.*

*That has always kept me involved in my language, in keeping in the Kaiapuni system. When I first started out we had thirty-something students in my class and by the time we graduated, there were only seven. We got decimated along the way. All kinds of things come up. Something as simple as sports, their parents want them to play sports so they take them out of the language school to play sports. That was kind of common during my day, especially when the program was so new and there were a lot of parents who said that by the time my kid reaches high school, I want them to learn English. I want them to read and write English. It was never a perfect system. But I think as far as those certain historic events they still stay with me today. It's not something you ever forget. You may not have been there but you get a certain sense of what people think about it. When you go to school you get to learn about it in different ways. It's empowering to know about it because you know the truth, you can understand the level of truth about it and it is crazy, though.*

*I remember watching documentaries on videos in my social science class and they would show us about these cultures around the world and they would colonize these countries by the European powers and the first thing they would do is cut the language off. The native person was explaining to the interviewers that through the language is identity. If you cut the language off, you cut off their culture and their identity. I think that's true for Hawaii.*

*With Uncle Sean Naleimaile, he just greatly added to me, putting me out there and making me see my potential and making me appreciate what I have, the skills that I did possess, my ability to speak Hawaiian and stuff. I was confused. I thought, what can I do with my ability to speak Hawaiian, what can I do with this? He gave me the ability to see that there are plenty of things that you can do with that. Don't ever think that there's nothing you can do with your language skills. So it was rough and rugged at the beginning. It was tough but I made it through. It's good now.*

## **6.6 Perform Native Hawaiian dances**

### ***Q3: "Are you able to perform any of the Native Hawaiian dances?"***

In response to this question, both Hawaiians and non-Hawaiians do not indicate that the ability to perform any of Native Hawaiian dances is statistically

significantly related to their success. It is interesting to note, however, that 19 of the 45 Hawaiians (42%) are successful and indicate that they do perform Native Hawaiian dances compared to 17 of the 65 non-Hawaiians (26%) who are successful and indicate that they dance.

**Table 6.3: Are you able to perform Native Hawaiian dances?**

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	No, not at all	Yes, to some degree/competent	No, not at all	Yes, to some degree/competent
Successful	52.6 (10)	73.1 (19)	69.8 (30)	77.3 (17)
Non-Successful	47.4 (9)	26.9 (7)	30.2 (13)	22.7 (5)
N	45		65	
Chi-Square	2.003		0.409	
Sig	n.s.		n.s.	

Students interviewed explained the direct impact that hula has on their educational success.

*I consider hula definitely had an impact on my success. It wasn't new to me, the language, chanting and dancing wasn't new to me. It was something that I did all my life, basically. So it was something that I was comfortable, it wasn't English, Math, Social Studies...in a way it is but in a more cultural paradigm. So, it was something very comfortable for me, and something I did pretty well. I think it made it easier for me to be so successful in school because (hula) made it easier for me.*

*For me, those degrees are a foundational degree, the mahi'ai and the hula. It's just taking a place in higher education. I told this to a lot of my friends, my poki'i (younger sibling), this program is a perfect program just to get used to going to school, because most of them have been in school for 13 plus years, why would they want to go back to school. They go to school for something that is comfortable for you. Something that you are so used to, something you can excel in. I tell them, I got a 3.9 G.P.A. (Grade Point Average) in my first semester (in college). I had a 1.9 G.P.A. when I graduated from high school. If I can do it, I know for a fact they can do it, too. Just to get used to the fact that they can go to school if they really want to. It's a foundation. That's what I feel. It's a foundation, an anchoring degree. But that's not the limit, or the end. That's the beginning. You build on that.*

## 6.7 Chant in Hawaiian language

### ***Q4: "Are you able to chant in the Native Hawaiian Language?"***

The ability to chant in the Native Hawaiian language is a predictor of success for Native Hawaiian students. This is not the case for non-Hawaiians. The ability to chant in the Native Hawaiian language is not significant to their success.

***Table 6.4: Are you able to chant in Native Hawaiian language?***

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	No, not at all	Yes, to some degree/competent	No, not at all	Yes, to some degree/competent
Successful	52.4 (11)	78.3 (18)	72.3 (34)	68.8 (11)
Non-Successful	47.6 (10)	21.7 (5)	27.7 (13)	31.2 (5)
N	44		63	
Chi-Square	3.272		0.075	
Sig	0.07		n.s.	

Student interviewees who are able to chant in Hawaiian explained the importance of having this skill.

*I went through the Hawaiian immersion program and graduated from the Hawaiian immersion school, every morning we chanted in and every afternoon we chanted out.*

*We participated in Ha‘akumalae Kīpaepae - the protocols program at Hawai‘i CC, we used it as an invitation to enter, and used it to orient both students and new persons into our wahi pana and our space.*

*(Hawaiian protocol training) makes you understand your home a little better. It makes the connection between you and your ‘āina better. It made me understand that my learning is more than just in the classroom, that extended learning really reinforced a lot of what I was learning in the classroom and that appreciation that learning was not just on campus but has a demonstrated value in the community.*

*I saw more of a respect aspect, knowing that you know how to enter somewhere, how to show where you are from. All this time, I didn’t know how to do it. All this time, I wasn’t showing respect. But when I learned it, now I can enter properly. Now that is an opening for me because I never learned all this before. Now I learned protocol, it was like, what was I doing all this time? Now I can go in properly, now I can do something properly, now I can go somewhere properly knowing what they expect from me and what I expect from them.*

## 6.8 Historic loss of Hawaiian culture

***Q5: "Has the historic loss of the Hawaiian culture had an impact upon you and your plans for the future?"***

There is no statistical significance in relation to education success and this question of whether the historic loss of the Hawaiian culture had an impact on the students and their plans for the future for Hawaiians or non-Hawaiians. For Hawaiians, however, 19 out of 45 (42%) are successful and indicated that there is an impact, in comparison to 7 out of 62 (11%) of non-Hawaiians who are successful and also believe that there is an impact on their future.

***Table 6.5: Has the historic loss of Hawaiian Culture had an impact on you and your plans for the future?***

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	No Impact	Yes, there is an impact	No Impact	Yes, there is an impact
Successful	52.6 (10)	73.1 (19)	76.0 (38)	58.3 (7)
Non-Successful	47.4 (9)	26.9 (7)	24.0 (12)	41.7 (5)
N	45		62	
Chi-Square	2.003		1.518	
Sig	n.s.		n.s.	

Understanding their culture is key to the success of the students that were interviewed. Their responses reveal a passion about learning their culture and passing their knowledge on to their children. The multi-generational and family connections are important to maintaining culture. The students discuss their multi-ethnicity and the importance of learning about all their genealogical connections and honor all their ethnicities. Those families that are impacted by the loss of cultural knowledge are unable to pass on those traditions to their children. One of the respondents discusses the effect of that historical loss that began in 1830 with the banning of hula and other cultural activities.

*The role that our culture plays in school is very important. It's not a want, it's a necessity. Coming to school and learning about this culture stuff, you realize that you are just studying your family. You need that foundation to reflect upon what you know and what you are going to know. So, I guess there's a point in time when you just reflect. All the courses this program has to offer allow the students to reflect upon their connections, whether they will be family, genealogical, environmental or*

*any kind of connections with people overseas. We can make those kinds of connections with them because that's the kind of people we are. As far as the importance of our culture, we need it. We live here in Hawai'i and it's important for us to know the culture of our people as well as any other culture that comes here. We're not just Hawaiian, we're Hawaiian-Chinese, Hawaiian-Portuguese, we need to know about all of that. That's basically what our culture is, just recognizing other people and all the connections as well as our language and keeping that alive.*

*I think it's really important because you need to know yourself and where you come from before you know anything else. You need to build upon yourself because how do you relate to other things and to adapt to something new? I think that's how you get connected to your parents and your grand-parents and your great-grandparents and the future. When we're not here you want to instill that in your kids, too.*

*(It's) very important. It was through coming here and learning this that I was aware of it. Before moving here, I never had no drive or nothing. Not even my family could teach me anything cause they didn't even know. But coming here and have all the resources even just the kumu or friends or everyone who knows the area and seeing how to them it was important, that's what opened my eyes to learning the value and stuff. It's a whole different realm. It's like something was missing. I should have been there from day one. I think everybody needs to know this.*

*Definitely, definitely, I think, just my perspective, being a life learner, having an open mind, not being narrow-minded and not being willing to accept other views, knowledge is powerful. The more you can gain, the more you can learn, it will make you more valuable whether you are going into a professional field or just to make you a better person. That's just what I think.*

*I realize the importance of connections. I never had that before. The connections like learning your self-identity, learning from each other, then you have wherever you go... It was these classes that told me that. Wherever you go, how do you connect with that place, how do you connect to that person teaching it to you, how do you connect with this tree, it was all connections. Even when we went on the pamaomao, it was that trip that made a difference for me, I would never care about those connections, asking why I'm here before that.*

*I think this protocol program is definitely strengthened the culture and language for Hawaiian students, because language and culture and hasn't been very...maybe in the past thirty years, there's been the renaissance that strengthened and emphasized more on it, especially in school, in college. I feel that this program, the Ha'akumalae program builds the connection between local students and the environment. It gives you better sense about how to go about being a steward of Hawai'i, how to conduct yourself, the protocol, not too many people practice this protocol.*

*It's very critical to have this in your tool belt to be a local or be a visitor to Hawaii you should know these things. so yes, it's helpful.*

*I think that if you are born in Hawai'i you already come with a bunch of cultural baggage, not in a bad way but things that are normal, inherent in us. When you first come to school, you have no idea that you come with those things like all your cultural things you come with. I think people come with what they come with, everybody brings a little something different to the table; every student comes with their own baggage. I hate to use the word baggage but let's use it to refer to that. I think it's absolutely important for Hawaiians who live in Hawai'i all their life to embrace heir culture and first to recognize that you're special, that you come from someplace special, and what you come with does not come with somebody who has lived in a different part of the world. They will come with their own baggage, but if you come from Hawai'i to recognize that you come with something special. You cannot separate yourself from it, you realize that there are certain things about you or about your cultural influences that... maybe I gotta change this or see it in a different way, but I thing it's absolutely essential that the students who come in can embrace their culture and use it to their advantage when they are in school. Don't try to assimilate it with what they learn in class. Learn the content, learn all of those things, but always tie it back to where you come from, how it relates to you, your life, different areas of your life. I think it's important, it's super important to have those things, to have your culture for more than one reason. Being in school is one thing but when you're in the field or out there it is so essential for me getting into Archaeology. For so many years it has been separated. You don't mix the culture with Archaeology. For me, it's something I cannot not separate, it is very much part of the work that we do and these past couple of years it has been a part of my internships. The people who do that kind of work, when they see us or other Hawaiians who come with a strong culture background do Archaeology with our culture background embedded in you, they thank you and are inspired by your ability to do that because you come with the ability to work with your culture. It's a part of who you are if you choose to embrace it, if you choose to take it in. You can do that in any field. If your intent is to learn in Hawai'i and stay in Hawai'i, the way people communicate with each other is through culture. In Archaeology, when you work so closely with kama'āina<sup>32</sup>, you have to know protocol, you have to know these things. If you come as a Hawaiian into this field or if you go to visit someone's house, there is an expectation that you should know certain things about protocol before you go to somebody's house because if you are asking for their knowledge and if you understand certain things than your culture is your golden ticket to get access to certain people. For some people that is the only way you are going to get to talk to them through a cultural connection, not a scientific connection. If you are going to stay in Hawai'i and you want to know about certain*

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<sup>32</sup> Kama'āina literally means child of the land. This term is used to refer to a person who was born and raised in Hawai'i.

*places you want to tap into your culture to get access to certain pieces, to get information for certain things.*

*When we go visit Uncle Keone in Kahuwai in Puna, you can't just walk into his house, you chant when you walk in, you ask him if you can come in and learn from him and he will say yes or no. Somehow it opens it up and they seem to be more comfortable sharing certain information and you aren't just walking in to take notes. Somehow you have to blend the two together. So you have your scientific skills you acquire at school but you have to have your culture come in and use it to communicate with certain people. You can flip it in reverse and say that if you are going to talk to someone scientific, you aren't going to come to them with your cultural protocol. You aren't going to get access to them, you are using the wrong key in the wrong door. You have to be conscious of those things. If you are going to meet 'Anakala or 'Anakē,<sup>33</sup> you have to approach them in the right way because that is what they are used to for the most part. And that is their way of being able to open up in a sense and you have to know how to use these things. The culture, especially when you have to meet people, or when you have to work with other people who are deeply involved in cultural matters, it really is the best way to be able to gain access. It's not the only way but it is the best way to gain access that is respectable and sustainable, it's not detrimental to them.*

## 6.9 Historic loss of Hawaiian language

***Q6: "Has the historic loss of the Hawaiian Language had an impact upon you and your plans for the future?"***

Overall, the student's perception of the impact of the historic loss of the Hawaiian language and their plans for the future is not a predictor of their success. Interestingly, however, 17 out of 44 (39%) Hawaiians compared to 7 out of 63 (11%) non-Hawaiians are successful and indicate that the historic loss of the Hawaiian language has an impact upon them and their plans for the future.

***Table 6.6: Has the historic loss of the Hawaiian language had an impact upon you and your plans for the future?***

	Hawaiians, per cent, (n)		Non Hawaiians, per cent, (n)	
	No Impact	Yes, there is an impact	No Impact	Yes, there is an impact
Successful	52.4 (11)	73.9 (17)	76.5 (39)	58.3 (7)
Non-Successful	47.6 (10)	26.1 (6)	23.5 (12)	41.7 (5)
N		44		63
Chi-Square		2.199		1.622
Sig		n.s.		n.s.

<sup>33</sup> 'Anakala refers to Uncle and 'Anakē is Aunty

The comments from the students, regarding the banning of the language demonstrates that the impact on their families, continue to affect generations. In my family, I am the second generation that was not raised speaking Hawaiian as our first language. Some of these students are two generations further and evidenced by their comments, the inter-generational memory and affect on their psyche remains.

*When our language got banned it sent our people into more confusion because the language they grew up speaking can longer be spoken and it's depressing to know that if you cannot speak English you are less of a human being.*

*The banning of the language was huge because it affected my Mom's generation. She was not a speaker of Hawaiian and yet my grandparents were speakers. Her parents spoke Hawaiian and she would hear Hawaiian in the home but they were never taught it. So, when I was born, she took the risk and stuck me in Kaiapuni school<sup>34</sup>. I was a guinea pig; no one really knew what the outcome was going to be at Kaiapuni school. People were concerned whether we were going to speak English, whether we were going to be able to write in English and so it was a huge risk to take, back in the 1990's. This was a fresh idea. It was new. So those parents who did put their kids into Kaiapuni school in the early stage, we really were guinea pigs at the time; experimental and ground-breaking at the same time. I know that those events have definitely affected my 'ohana. It's not like you go to school and you learn about it and you feel better about it. Technically you don't. You learn about it and you get more frustrated.*

*Most definitely, especially about the Hawaiian language thing. I remember watching documentaries on videos in my social science class and they would show us about these cultures around the world and they would colonize these countries by the European powers and the first thing they would do is cut the language off. The native person was explaining to the interviewers that through the language is identity. If you cut the language off, you cut off their culture and their identity. I think that's true for Hawai'i.*

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<sup>34</sup> Kula Kaiapuni is a Hawaiian language immersion school which serves students in grades K-12.



#### **6.10 Cultural strategies and initiatives that lead to success**

***Q2: Which strategies or interventions should be reinforced or introduced to positively affect overall Native Hawaiian educational success at Hawai‘i Community College?***

Currently, there are strategies in place at Hawai‘i Community College, which positively affect the sense of well-being for Native Hawaiian students. While these strategies are available for all students and lead to increased understanding of Hawaiian culture and language in general, the importance to Native Hawaiians is significant in that each strategy contributes to building a stronger foundation which will undermine the historical trauma and grief.

Strategies in place which should continue include:

- Ha‘akūmalae – “Into the Center of Knowing” Protocols Program – Established by Dr. Taupouri Tangaro, this program is the “official orchestration of Hawai‘i protocols leadership at Hawai‘i Community College, Conceived and delivered by I Ola Hāloa Center for Hawai‘i Life Styles Program” (HawCC website, 2015).
- I Ola Hāloa Hawai‘i Life Styles Program - Associate of Arts Degree in Hawaiian Studies with an Emphasis on Hula. This program delivers courses in Hawaiian culture and language and provides a strong foundation for Native Hawaiian students to understand their own family genealogy, history and relationship to the ‘āina or land. The teaching and learning includes environmental kinship, cosmogony, belief systems and relationships with elements of Hawaiian ways of being. The program prepares students to understand the depth and breadth of Hula that encompasses an interdisciplinary local and global knowledge base.
- I Ola Hāloa and Hālaulani Cohorts – Cohorts are in place to assist students in various stages of their educational journey. I Ola Hāloa Center for Hawai‘i Life Styles provides services to a cohort of students entering college who need support for remedial/developmental English and Math

classes. The students are in need of encouragement in order to succeed. In addition, tutoring, intrusive counseling and case management and additional cultural programs are important components for the cohort. The Hālaulani Transfer Success Center offers similar services for Native Hawaiian students who intend to transfer to a four-year university. While these students are not in need of remedial/developmental support, Native Hawaiians are more successful when they have a support system which includes ‘ohana relationships, personal counseling, early alert interventions, and a generally supportive atmosphere.

- History Classes written with a Hawaiian Perspective – An alternative to traditional world history courses, which are written from a western perspective, two history courses are offered at Hawai‘i Community College which provide a Hawaiian perspective. History 153: Hawai‘i and the World I and History 154: Hawai‘i and the World II were introduced in 2004 to provide world history courses, which are more relevant to Hawaiian students. The intent of these courses is to teach world history in relation to the events which were occurring in Hawai‘i and in the Pacific during the same period. This is a strategy, which also develops a greater understanding of Hawai‘i’s history and the impact of western and other influences.

New strategies which should be implemented at Hawai‘i Community College in order to increase Native Hawaiian educational success include:

- Create leadership workshops for Native Hawaiian faculty, staff and students which could increase the number of Native Hawaiians in leadership positions;
- Establish workshops and training opportunities for all faculty and staff that specifically address Native Hawaiian sense of well-being;
- Establish a Native Hawaiian Student Center which will provide specific initiatives to increase success for Native Hawaiian students.

By increasing the number of Native Hawaiians in leadership positions, the decisions made which affect the college and university should be more sensitive to issues that affect Hawaiians. Training all faculty and staff in Native Hawaiian sense of well-being will also increase the understanding of Native Hawaiian students and provide a better environment for teaching and learning. The establishment of a Native Hawaiian Student Center will support increased success for students who utilize its services. These collective strategies will also support the university's Strategic Directions plan to be a world leading indigenous serving institution.

### **6.11 Conclusion**

This chapter addresses the question:

Do historic factors have an impact on the sense of well-being for Native Hawaiians?

Although the survey results do not indicate a definitive nor positive relationship between the historic factors, which are highlighted in the six questions, the narrative of the students who were interviewed are more revealing. As evidenced in their interviews, the missionary and western influence on Hawai'i's leaders and on society nearly 200 years ago continues to impact the generations of students who are now engaged in higher education. The introduction of western economies to the island nation began with the attempt to change the culture of the natives in order to introduce a greater puritan work ethic soon after the arrival of the first company of missionaries in 1820 (Silva, 2000; Kent, 1993; Kuykendall, 1965a). The conflict created by this effort between the puritan work ethic of the missionaries and native lifestyle continues to exist. In addition, the emotional and psychological trauma, which occurred after the banning of the culture and language and subsequently by the overthrow of the Hawaiian Kingdom in 1893 remains embedded in the Hawaiian soul. The feeling of loss of culture is communal as well as personal. An example of the assault on Hawaiian sense of well-being can be witnessed in the current and on-going emotional trauma to Native Hawaiians in the daily news and on social media. The most current incident is the attempt by Hawaiians and supporters to stop the building of the

Thirty Meter Telescope project on the upper summit of Mauna Kea, at nearly 14,000 feet in elevation, the highest mountain in Hawai‘i<sup>35</sup>. The summit is considered sacred to Hawaiians and the home of several Akua or Hawaiian gods and goddesses. The conflict is not about science, but about use of the site which although deemed to be Conservation, allows for astronomy satellites to be built. The remote location and clear air quality also make this an ideal location for the newest telescope. The summits of the highest mountains on Hawai‘i Island were part of the Kingdom of Hawai‘i and eventually became part of the “ceded land” inventory of the State of Hawai‘i<sup>36</sup>. The most important point of conflict and the least likely to be resolved is the sanctity and sacredness of the summit area of Mauna Kea. The economic and scientific models do not recognize the value of Hawaiian cosmogony and spirituality. The result of this conflict between two disparate belief and value systems includes historical unresolved grief.

This psychological wound is recognized as occurring in indigenous populations that experience grief. Social Science researchers Dr. Maria Brave Heart (Lakota) and Dr. Hillary Weaver (Lakota) state that historical group trauma is carried across generations and individuals can still feel the effects of historical trauma generations later (Jordan & DeBruyn, 1995 in Weaver & Brave Heart, 1999, p.30).

*“Historical trauma and its contemporary implications are relevant factors  
in the lives of indigenous people”*

*(Weaver and Brave Heart, 2008, p. 30)*

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<sup>35</sup> Article about protesters stopping the construction of the Thirty Meter Telescope can be found at <http://abcnews.go.com/Technology/wireStory/protesters-block-telescope-construction-hawaii-mountain-30032631>

<sup>36</sup> This is a very concise explanation of “ceded lands” by Law Professor Jon Van Dyke. The term “ceded lands” is contested given that the lands were never ceded or willingly given by the kingdom or people, but instead taken by force. “So, the “ceded lands” are the lands that were Crown Lands or Government Lands during the Kingdom of Hawaii, that “were illegally taken from the native Hawaiian monarchy” at the time of the 1893 overthrow, and that were subsequently “ceded” to the United States in 1898 without any compensation to Native Hawaiians. The Native Hawaiians have a powerful claim to these lands, and the lands are now being maintained under a virtual moratorium until that claim can be addressed and resolved.” (Van Dyke, 2010)

Dr. Kamanaʻopono Crabbe, in his article “The Etiology of depression in Native Hawaiians”, discusses a hypothesis of predisposition of depression “related to the rapid and severe cultural loss experienced by Native Hawaiians since the advent of “western culture”” (1998, p. 343). The Cultural Loss/Stress Hypothesis model discussed in his article demonstrates a behavioral predisposition for depression among modern Hawaiians relates to the effect of this historic trauma, including “extreme losses of cultural traditions and customs, the difficulties of reconciling western and Hawaiian values, and the experience of being a disadvantaged minority group in their native land” as factors which contribute to poor physical health, depression and alienation and lower academic performance in Native Hawaiian individuals (Native Hawaiian Education Assessment Project - NHEAP 1983).

Although the findings of the well-being survey do not demonstrate conclusive evidence of the impact of the overthrow of the Hawaiian Kingdom over 120 years ago, the impact of the loss of culture, including hula and chant, and the loss of Hawaiian language, the information gathered from the various students in the Kūkākūkā Talk-Story sessions provide a more clear picture of the actual impact on individuals and their families. Two of the students spoke in detail about their mothers’ decisions to ensure that the family regained the ability to speak Hawaiian fluently by sending their children to Hawaiian immersion schools. A third student’s response that Hawaiian was not considered appropriate for a college preparatory program when she was a student at Kamehameha Schools, a private institution for Hawaiian students gives testimony to the long-lasting effect of the colonization of education in Hawai‘i. These students also provided their perspective of the lasting impact of the events of the overthrow of the Hawaiian Kingdom and the subsequent laws, which effectively banned the use of Hawaiian language as a medium of instruction and government. The effect was multi-generational and resulted in generations of Hawaiians who do not speak their native language fluently.

Several students talked about the importance of learning Hawaiian protocol, which includes chanting in Hawaiian language and Hula. Their remarks indicated that Hawaiian protocol was learned either in the Hawaiian immersion high school

or at the college in the Ha‘akumalae program and not necessarily in the home. The students credit the protocols program with providing them an important foundation for learning.

The next chapter provides a new theory of Native Hawaiian well-being and summarizes the findings of the thesis. It concludes with the story of my own educational and well-being journey and leaves an opening for other stories to continue.

## **Chapter 7**

### **Conclusion**

#### **7.1 Ha‘ina ‘ia mai ana ka puana**

And so my story is told. This phrase is recognizable to anyone who is familiar with Hawaiian mele. It signals to the listener that the last verse is being sung. It prepares the dancer to expend the last of their energy and emotion into the telling of the story. This is the concluding chapter. It begins, however, with a fresh look at a model for Native Hawaiian Well-Being. As with the others, this model builds on the work of Native Hawaiians who have researched and written their theories and developed their models of Native Hawaiian Well-Being, beginning with Tūtū Mary Kawena Pukui, in her seminal work, “The Polynesian Family System in Ka‘ū, Hawai‘i” (1998). Her resources were the people and families of Ka‘ū who willingly shared their mana‘o with her during her research in 1935. Although they are largely unnamed in the book their legacy remains because of their willingness to share and because of her ability to capture their words and stories about the beliefs and practices of Hawaiians of their time. To the people of Ka‘ū and to Tūtū Pukui, we are grateful.

#### **7.2 Relating Native Hawaiian sense of well-being to the survey results**

There are a few elements which constitute the Native Hawaiian’s sense of well-being which are different from the Western model. The first and foremost is the sense of attachment to the land of Hawai‘i. Regardless of the birthplace or residence of the Native Hawaiian, Ka Pae ‘Āina o Hawai‘i, the islands of Hawai‘i, the archipelago of Hawai‘i remains their ancestral center. Native Hawaiians feel a connection to the land, regardless if they currently live in the islands, or even know their relatives or extended ‘ohana who reside there. This is exemplified in MacGregor’s model which introduces the concept of ‘āina into their Native Hawaiian Ecological model.

A second area that differs significantly from Western models of well-being is language and culture. Those respondents of the Well-Being Survey who indicated that they were fluent in speaking Hawaiian language had a higher sense of well-

being than others. Those who practiced their culture in their homes also demonstrated a higher sense of well-being than others.

However, Sense of Culture, as expressed in McCubbin's model of Indigenous Sense of Well-Being separates culture as a distinct area that can be measured and calibrated to determine a person's well-being. In my opinion, a Native Hawaiian's sense of culture which includes intellectual, spiritual, psychological and physical senses as well as activities cannot be separated from a sense of Security, Belonging, Resilience and Family. Culture in fact, is the basis or root from which one establishes a sense of security, belonging, resilience and family. The challenge to the researcher is to understand the cultural lens through which the data is interpreted in order to draw conclusions or inferences, particularly in relation to questions and responses that are subjective in nature, such as the well-being survey. Each researcher possesses his or her unique cultural lens, based on their own set of experiences. The context in which the researcher places him or her self could skew the interpretation of the data that emerges from survey instruments such as the one used in this study. What could be interpreted from a Western perspective regarding Income, for example can be different from a Hawaiian perspective where the accumulation of wealth is not regarded as a high priority, and in fact could be viewed as a negative outcome, as the early results indicate. The importance of situating yourself within the research as a culturally responsive methodology is key to authentic inquiry (Berryman, Soohoo & Nevin, 2013). McCubbin also points out that the increase in inter-racial marriages and adoptions gives rise to the importance of the study of multi-ethnicity and multi-ethnic families. This is also true of Native Hawaiians, for which the population of number of people who indicated that they are Part-Hawaiian in the 2010 census had risen markedly since 2000. Part Hawaiians are comprised of a part of another ethnic group and further study is warranted to understand the complexity of identity and sense of well-being among this increasing population.

### **7.3 A new Native Hawaiian well-being model: Wong-Wilson**

My concept of Native Hawaiian Well-Being incorporates Pukui, Rezendes, MacGregor, Kana'iaupuni, and McCubbin's models and differs considerably from Western-based theories. Importantly, culture is not distinctly separate from social,

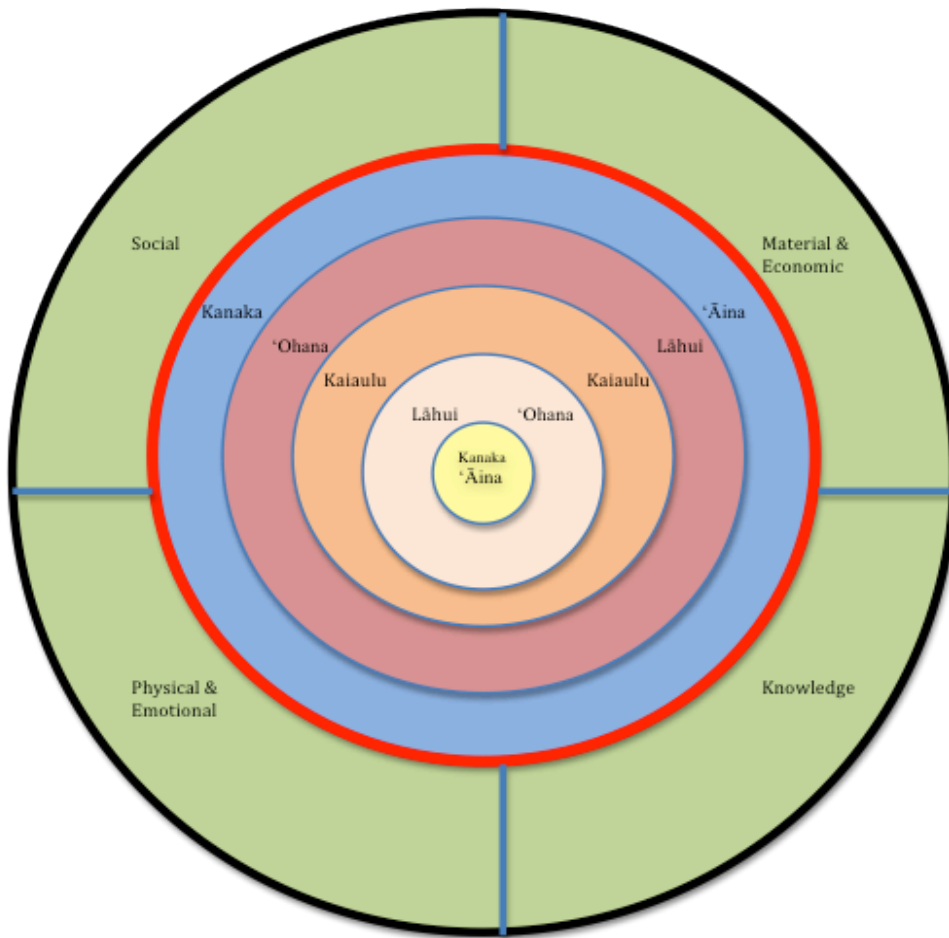


economic, health and education, and knowledge spheres, but in fact forms the centre or core from which the Native Hawaiian consciousness begins. This core contains the principles of Hawaiian identity, which begins with the Kanaka and 'ohana, extends to the kaiaulu, the lāhui and finally the 'āina. This can be illustrated in both ways – beginning with Kanaka as the centre of being incorporated within the sphere of 'ohana which is in turn incorporated within the sphere of kaiaulu, within the sphere of lāhui which is inexorably connected to and within the framework of 'āina. In this illustration, these spheres are completely enclosed within the larger context and extend from the center outwards. Likewise, kanaka is also illustrated as the outside core of the Hawaiian identity, each subsequent circle incorporated within the consciousness of the people, first and closest is the 'ohana, then the kaiaulu, the lāhui, and finally, the crux of Hawaiian identity, the 'āina which is the very essence of our being.

The first-born of Wakea and Papa, the Sky and Earth, was a malformed Child. Tossed onto the ground it became a taro. Thus a personal relationship of taro to man is implicit in the first scene in the drama of creation. Man, then, had a sense of familial relationship with the taro plant. In his cultivation of the taro, the parent plant, like the human parent, was called the makua, parent. The analogy is then extended, and the growth of the human family is likened to that of the taro; human offspring are called 'oha, which literally means a taro sprout.

(Handy & Handy, 1991, p. 22)

This model illustrates the point that Hawaiian identity is complex, multi-faceted, multi-dimensional, multi-generational and holistic. Hawaiian identity interweaves the spiritual, familial, physical, intellectual and cosmological spheres connected through our mo'okūauhau or genealogy, mo'olelo or historical accounts, origins, philosophy and most importantly the 'āina, the land, ocean, rivers, plants, animals and sacred spaces (see *Figure 7.1*).



***Figure 7.1: Wong-Wilson's New Native Hawaiian Well-Being Model***

The stronger the core of Native Hawaiian self-identity, the stronger the sense of well-being, regardless of social, economic, health status or educational achievement, more confident of oneself within a larger context of non-native pressures and the more capable of coping with the external stresses of life and within a larger context of adverse circumstances. This is supported by Dr. Manulani Meyer in her seminal work on Native Hawaiian epistemology. Dr. Meyer writes, “Culture strengthens identity. Hawaiian culture strengthens Hawaiian identity” (2003, p. 144). In her study in which she interviewed a number of Hawaiian elders and community members, she states that most of her mentors “believed that cultural practices, values and beliefs are fundamental to restoring, maintaining and advancing a Hawaiian sense of health, identity and efficacy” and that “a strong identity linked positively with all facets of knowledge, understanding and learning” (ibid.).

A new view of Native Hawaiian well-being is offered here which, builds on the philosophy and models of respected kūpuna and Native Hawaiian scholars. Unlike the models based on Western thinking, Native Hawaiian well-being is centered in relation to their physical, psychological and spiritual world. The essence of Native Hawaiian well-being is the relation with ‘ohana and ‘āina, which extends into the holistic natural and spiritual elements. ‘Āina is that which feeds, and contains the wind, rain, rocks, animals, insects and all creatures, animate and inanimate. There is no sense of individual or separateness from the ‘ohana, ‘āina, akua. The same sense of kuleana for the ‘ohana extends to the kaiaulu and the lāhui, in Hawaiian thought.

Native Hawaiian Well Being, therefore, is defined as a person’s sense of pono and kuleana within their ‘ohana, kaiaulu, lāhui, and ‘āina and in relation to their ‘aumakua and akua. Based on:

- Kuleana (responsibilities)
- Pono (harmony)
- ‘Ohana (family)
- Kaiaulu (Community, extended family)
- Lāhui (nation)
- ‘Āina (Land and ocean)
- Nā ‘aumakua (Ancestors) and akua (Gods)

This definition is contained within an indigenous context and does not incorporate Western or other foreign stresses or concepts. It is an indigenous and distinctly Hawaiian approach to and differs to western framework much like Kaupapa Maori is based on Maori whanau processes (Bishop, Berryman et al., 2014). The idea is to strengthen the core, which then allows the native to have a solid foundation from which he or she can operate rather than define ones self by other cultures and standards, or by defining oneself at the borders of tension and engagement.

While conducting this research, I found it necessary to refine the models discussed earlier in this chapter in order to inform the relationship between the components, which comprise the concept of Native Hawaiian Well-being. This

discussion also clearly illustrates the differences in how well-being is defined between Western and indigenous social scientists.

#### 7.4 Hawaiian concepts of well-being

**Ka honua nui a Kāne i hō‘inana a ‘ahu kīnohinohi**

*The great earth animated and adorned by Kāne*

Kane was the god of fresh water and life

(Pukui 1986, #1316)

The traditional Native Hawaiian sense of well-being differs significantly from the western models previously discussed. While there are many wise sayings and proverbs relating to the sense of satisfaction of eating and enjoying food, traditional Native Hawaiian sense of well-being does not rely on income, employment, education, health and safety, as defined in Subjective Well-Being and by western standards by Diener and others. Traditional Native Hawaiian sense of well-being, rather, can be defined in terms of relationships; with family, extended family, community, nation, gods and their environment including land and ocean.

#### 7.5 Native Hawaiian well-being and identity of self and ‘Ohana

‘Ohana is vitally important to Native Hawaiian sense of well-being. This is evidenced in language and cultural practices. ‘Ohana is defined in the Hawaiian Dictionaries as “family, relative, kin group, related” (Pukui & Elbert, 1986); “A family, an offspring, a tribe, an endearing appellation for children; of or relating to a family; or A family of parents, children and servants living together” (Andrews, 2003). There is no word for the traditional western concept of family which is defined as “the basic unit in the society traditionally consisting of two parents rearing their child...” according to Random House Webster’s College Dictionary (1999) or “parents and their children” in Webster’s New World Dictionary and Thesaurus (1996). Modern definition has expanded to include other models, like single-parent families.

**E mālama i ka mākua, o ho‘omakua auane‘i i ka ha‘i.**

*Take care of your parents lest the day come when you will be caring for someone else’s.*

Mākua includes all relatives of the parents’ generation, including their siblings and cousins.

(Pukui, 1986 #347)

In the Hawaiian language, makua is defined as parent or any relative of the parent's generation, makuahine as mother and makuakane as father. There are no traditional words for aunt and uncle. The relationship, in a Hawaiian family, of a mother's sister is the same as with the mother. The same exists for males. An uncle is also known as makuakane or father. Only in modern times has the transliteration of 'anakē for aunty and 'anakala for uncle come into popular use. It is listed as an English Loan Word in Harold Kent's Treasury of Hawaiian Words in One Hundred and One Categories (1986).

**Nana i waele mua i ke ala, mahope aku mākou, na pōki'i.**  
*He (or she) first cleared the path and then we younger ones followed.*  
Said with affection and respect for the oldest sibling (hiapo).  
(Pukui, 1986 #2265)

In the same way that the parent's generation is referred to in the same term, the relationship between siblings and cousins is similar. Unlike the English language, Hawaiian terms indicate not only the relationship between two siblings but indicate the relationship between male and female siblings and importantly, birth order. The order of one's birth in a family is important to determine primogeniture; rank, and inheritance. In a Hawaiian family, one's order of birth also determines kuleana for the family.

The closest term for cousin is hoahānau. It is also used for brother or sister. The following are other relative terms for sibling relationships:

- Hānau hope – Second child, younger in relation to the first; or the third in relation to the second, etc; younger sister
- Hānau kahi – Only child
- Hānau mua – Oldest child, first-born child. Also hiapo, makahiapo
- Hāpu'u – Child
- Hele mua – Older brother or sister
- Hoahānau – Kindred; some blood relation; brother, sister, cousin, Lit., companion by birth
- Ho'okama – Adopted child, more like a godchild
- Kaina, Kaikaina – Younger sibling or cousin of the same sex; sibling or cousin of the same sex of a junior line, whether younger or older;
- Kaikua – Elder of two brothers or sisters, as the second older than the third, the third older than the fourth, etc.

- Kaiku‘ana, Kaikua‘ana – Older sibling or cousin of the same sex; sibling or cousin of the same sex of a senior line, whether younger or older
- Kaikuahine, Kaikuahini, Kuahini – Sister or female cousin of a male
- Kaikunāne – Brother or cousin of a female
- Kaikamahine – Girl, daughter, niece, lass
- Keikikane – Child, offspring, descendant, progeny, boy, son, nephew, lad, son of a dear friend.
- Kama – first husband of a wife; children generally, as male and female children; second generation
- Kamaiki – Oldest or first-born child; the most endeared or most beloved.
- Kama kahi – Only or single child
- Keiki hope loa – Youngest child
- Keiki papa – Natives of descendants born in the same place, in contrast to malihini (stranger).
- Lei – A beloved child
- Liko – Child, especially of a chief
- Māhoe – Twins
- Maka mua – First or oldest of a family of children
- Mua – Older brother or sister
- Muli – Youngest and last.
- Panina – Youngest born; the last.
- Pōki‘i – Youngest member of a family; younger of two children of the same sex.
- Pōki‘i kaina – The very younger; a double epithet for a younger brother or sister; very dear little brother or sister

(Kent, 1986; Pukui & Elbert, 1986)

**O ke keiki he loa‘a i ka moe, o ka pōki‘i ‘a‘ole.**

*One can produce a child by sleeping with a mate, but he cannot produce a younger brother or sister.*

Great affection between brothers and sisters, and especially for younger siblings, was not rare in the olden days.

(Pukui, 1986, #2461)

In Hawaiian thought, the sisters and brothers of the child’s parents carry the same weight and responsibility of the mother and father. The child is indeed raised by the village where all adults feel responsible for feeding and caring for the children. The child is a shared asset. For one, they carry the gene pool into the future and along with that, they are the vehicle for transmitting knowledge and cultural values (Handy & Pukui, 1988).

## **7.5 Native Hawaiian well-being and ‘Āina**

In order to understand Hawaiian concepts of well-being, one must first understand Hawaiian thought in relation to the ‘ohana and to the ‘āina. For Hawaiians, their genealogical ties to their families and to the ‘āina from which they are born, where their piko or umbilical cords are buried, and which sustains their life, are inseparable (Kana‘iaupuni, 2004, p. 59). Genealogy connected the Hawaiian and other Polynesians with their generations of ancestors and directly with their ‘āina. For Hawaiians, their physical, psychological and spiritual essence is formed by the specific geography of Ka Pae ‘Āina o Hawai‘i, the archipelago of Hawai‘i, which extends from the Northwest Hawaiian Islands, now known as Papahānaumokuākea National Monument to the Southern tip of Hawai‘i Island. Hawaiians belong to the ‘āina as much as the ‘āina belongs to them. They are related through genealogy and in traditional belief systems (Kana‘iaupuni & Malone, 2006). The concept of place, identity and self-determination is intertwined for indigenous people and specifically for Native Hawaiians, according to Kana‘iaupuni & Malone (2006, p. 282).

To the maka‘āīnana (commoners) the land of their birth was a precious ancestor that nourished and protected them in return for their care and labor. Hawaiians belonged to the land, its value was “found in the sum of the lives, memories, achievements, and mana (spiritual power) of the generations who once dwelled upon it” (Kanahele, 1986, p. 208, in Kana‘iaupuni, 2004, p. 60).

This concept extends to the natural world. In Hawaiian thought, ‘āina cannot be separated from the wind, rain and elements which create and affect it’s very existence (Kana‘ole Kanahele, 2008, 2009).

Dr. Kekuni Blaisdell, a revered kupuna, physician and noted Hawaiian activist explains the spiritual connection between Hawaiian, and all the elements of their environment.

Since we all have the same parents, we are all ‘ohana (family). Since Papa and Wākea are living, everything is living, conscious, and communicating. We include the wind, rain, light, shadows, rocks fire and sounds. We have relearned that all of the natural elements are la‘a (sacred). No laila (therefore), we cannot destroy, degrade, contaminate, pollute, and waste. We must protect, conserve, preserve, restore, and sustain our la‘a environment for all hanauna (generations) to come (2005, p. 9).

**Hānau ka ‘āina, hānau ke ali‘i, hānau ke kanaka**

*Born was the land, born were the chiefs, born were the common people*

The land, the chiefs and the people belong together

(Pukui, 1983, #466)

Hawaiians identify themselves with their one hānau or birth sands, in particular the islands and villages and towns where their families lived for generations, regardless if they still live there. Most often, the bones of our ancestors still reside in those places. Hawaiian identity is most definitely tied to the physical landscape of the Archipelago of Hawai‘i, Ka Pae ‘Āina o Hawai‘i. The sphere of Hawaiian consciousness begins with the individual standing with feet planted firmly on the Hawaiian soil. The sun rises on the Eastern horizon at the gates of Kumukahi Point, the furthest Eastern point of the archipelago on Hawai‘i Island, reaches its zenith then makes its descent toward the West, passing through the islet of Lehua, the Western reach off the Northwestern Island of Ni‘ihau. This signals the passing of the day, and as a metaphor for birth, life and death as the sun descends past the Western horizon. In Hawaiian thought, along with the sunrise of a new day is the refreshing of the cycle of life. Although the Northwest Hawaiian Islands, now known as Papahānaumoku Natural Resource Management Area was host to small populations of people in ancient times, Hawaiians identify more significantly with the eight main populated islands of North Western Ni‘ihau, Kaua‘i, O‘ahu, Moloka‘i, Lanai‘i, Kaho‘olawe, Maui and south-eastern Hawai‘i Island.

**Ua mau ke ea o ka ‘āina i ka pono**

*The life of the land is preserved in righteousness*

(Pukui, 1986 #2829)

Commonly used and sometimes mis-used terms describe a person’s relationship to the land, like Kama‘āina – Child of the land or native born, or Kua‘āina - a person from the country, rural, literally, the backbone of the land. In modern times, Kama‘āina is often misused by people, especially non-Hawaiians, who have lived in Hawai‘i for a period of time and no longer consider themselves as newcomers. Kua‘āina is often misused to describe someone who is not accustomed to living in the city, and can be used in a demeaning manner. Both of these expressions, however, describe the native’s close relationship to the land (Kauanui, 2008). Dr. Pualani Kanaka‘ole Kanahale also discusses the absolute



importance of Sense of Place to the Hawaiian psyche in her article, “I Am This Land and This Land Is Me”.

*Everyday I am reminded that I am who I am because of my participation with others around me, whether seen or unseen. I have two convictions in life. One of these convictions is that I am Hawaiian. The other conviction is that I am this land, and this land is me. There's a correlation there somewhere, and that's why I still live here, that's why I raise my children here on this land. I'm convinced of that (Kanakanaka, 2005).*

From her perspective, her relationship with the land of Hawai'i is inseparable and inalienable. Her ethos, passed down from our kupuna, include:

- ◆ Understand and be in harmony with the environment;
- ◆ Everything in our environment has a function;
- ◆ Know your place, be cognizant of the impact we make in our environment
- ◆ There is hierarchy of all things and we must know our place within;
- ◆ Hawaiians, as practitioners, can live comfortably in both worlds, of Hawaiian and Western consciousness.

(2006, p. 28)

Her sense of well-being is rooted in her one-ness with her land, ocean and environment and her ability to recognize and move with the currents, cycles and rhythms of her universe. Dr. Haunani Kay Trask (1999), in *From a Native Daughter*, explains further that Hawaiian language expresses the native's relationship to the land.

*If the historians had bothered to learn our language (as any American historian of France would learn French), they would have discovered that we show possession in two ways: through the use of an “o” possessive, which denotes inherent status. My body (ko‘u kino) and my parents (ko‘u mākuā), for example, take the “o” form; most material objects, such as food (ka‘u mea‘ai), take the “a” form. But land, like one's body and one's parents, takes the “o” possessive (ko‘u ‘āina). Thus in our way of speaking, land is inherent to the people; it is like our bodies and our parents. The people cannot exist without the land, and the land cannot exist without the people (p. 116).*

## **7.6 Native Hawaiian identity with kaiaulu or extended families and community**

**Hilina‘i Puna, kālele ia Ka‘ū.**  
*Puna leans and reclines on Ka‘ū.*

Said of one who leans or depends on another. The ancestors of these two districts were originally of one extended family. The time came when those of each district decided to

have a name of their own, without breaking the link entirely. Those in Ka'ū referred to themselves as the Mākaha and those in Puna as the Kumākaha. These names are mentioned in the chants of the chiefs of Ka'ū.

(Pukui, 1986, #994)

The ahupua'a system, a land division and ecological management system based on natural resources was the single most important governing structure in which families drew their occupational function and place within societal structures of the time. While governance of any particular ahupua'a evolved over time, changing with the reigning ali'i or high chief, the maka'ainana or common folk remained imbedded in the land, provided the labor and produced the goods that were used for commerce and trade, fed all the community and supported the chiefs and their families. The ahupua'a governing system was so sophisticated that labor was divided among the families to provide ample time for caring for one's own fields and crops as well as providing the necessary labor for the maintaining the food supply for the chiefs who held responsibility to govern the land sections. A highly developed sense of engagement in and responsibility for the welfare of the entire ahupua'a was a key concept. Each family shared the bounty of their kuleana throughout the ahupua'a. The fishermen shared their catch, the farmer grew enough kalo or taro for all the families. Each ahupua'a provided the annual share of goods to the chiefs and the priests, based on the resources of the land. All the families worked together in order to provide enough sustenance and goods for themselves, their chiefs and priests. The relationships were symbiotic. In turn, the chiefs were good to the people and the priests were successful in supplicating the gods on behalf of all the people. This cycle of life was pono or harmonious, with each person taking care of their kuleana or responsibility and contributing to the success of the whole community (Handy & Handy, 1991).

**E lauhoe main a wa'a; i ke kā, i ka hoe; i ka hoe, i ke kā; pae aku i ka 'āina.**

*Everybody paddle the canoes together; bail and paddle, paddle and bail, and the shore is reached.*

Pitch in with a will, everybody, and the work is quickly done.

(Pukui, 1986, #327)

This philosophy remains embedded in Hawaiian culture and most notably within Hawaiian families and Hawaiian communities today. The actions of a single person reflect on the immediate families, extended families and into the

communities. This is referred to as kaiaulu. It is common for Hawaiian children to be raised understanding that their successes as well as failures are a reflection of their neighborhood and community where many families are inter-related, by blood or marriage, or have developed long-standing bonds and friendships which reach back generations. In addition, often times, extended communities are involved in fund-raising or providing monetary support for students and community members to participate in special events and activities, including going to college outside of the community. These kind of community support activities are numerous and the individuals and groups in need of raising capital or support to engage in athletic activities, providing special health care, or going on a special trip can rely on their extended families and community residents to kōkua or provide help and encouragement.

**He ali'i ka 'āina; he kauwā ke kanaka**  
*The land is a chief; man is its servant*  
(Pukui 1983, #531)

#### **7.7 Hawaiian concept of nationhood or lāhui**

**Ewe hānau o ka 'āina**  
*Natives of the land*  
People who were born and dwelt on the land  
(Pukui, 1986 #387)

Hawaiians were not tribal in the same sense that Māori or Native Americans identify themselves as tribes. Instead, Hawaiians identified themselves with the genealogical lines and importantly with the land and islands from which those genealogical lines resided for millennia. Prior to Kamehameha's reign over all the islands in the late 1700's, each island was governed by a chief system (Kuykendall, 1965a, p.30).

**'A'ole i 'ena'ena ka imu i ka māmane me ka 'ūlei, i 'ena'ena i ka la'ola'o.**

*The imu is not heated by māmane and 'ūlei wood alone, but also by kindling.*

To be powerful, a ruler must have the loyalty of the common people as well as the chiefs.

(Puku'i, 1986, #227)

Through warfare and skillful political alliances, often sealed with marriages that would tie families together, governance was usually limited to a large island. The exception over time was Maui Nui, or the collective islands of Maui, Molokaʻi and Lānaʻi, whose close proximity, and small populations on Molokaʻi and Lānaʻi, allowed for the premier of Maui to successfully manage the region without substantial opposition. On Hawaiʻi Island, the immense size resulted in the island being split into several chiefdoms that changed over time depending on the strength of the alliances and nurtured relationships.

Kamehameha the Great did indeed eventually conquer first all of Hawaiʻi Island, then Maui Nui, the historic kingdom of the islands of Maui, Molokaʻi and Lānaʻi, but only after a series of bloody battles aided by the use of gun warfare and foreign expertise in the use of cannons and captured western warships under his command. The achievements of this great ruler should not be understated. After successfully capturing the kingdom of Oʻahu from Chief Kakuhihewa, and being thwarted twice in his attempts to cross the wide channel to attack King Kaumualiʻi of Kauaʻi, Kamehameha finally met the undefeated chief mid-channel and formed a truce which gave Kaumualiʻi the right to continue to govern his island and join the forces of Kamehameha to finally unite all the islands under one rule (Kuykendall, 1965a, p. 50). This has never changed. Subsequent rulers kept the kingdom intact, and Hawaiians have always identified themselves as being one nation or lāhui with affiliation through their genealogy to large families units.

**O ke aliʻi lilo i ka leʻaleʻa a mālama ʻole i ke kanaka me ke kapu akua, ʻaʻole ia he aliʻi e ku ai i ka moku.**

*The chief who is taken with pleasure-seeking and cares not for the welfare of the people or the observation of the kapu of the gods, is not the chief who will become a ruler.*

Said by Kekuhaupiʻo to Kamehameha. Advice to young people that success comes not by seeking idle pleasure but by living up to one's beliefs and caring for the welfare of others.  
(Pukui, 1986, #2451)

## **7.8 Next steps – a call for more research on Native Hawaiians at Hawaiʻi's Community Colleges**

U.S. Federal and State of Hawaiʻi government resources have supported Native Hawaiian education for decades. There is, however, no clear understanding of whether or not these strategies and interventions have resulted in an overall

positive impact on education success for Native Hawaiian students (Hokoana, 2010). Limited research has been conducted on the success of Native Hawaiians at community colleges in Hawai'i. Makuakane-Dreschel and Hagedorn (2000) and Hagedorn, Tibbets, et al. (2003) concluded that Financial Aid has a direct correlation with student success. Makuakane-Dreschel (2000) conducted a separate study, which indicated that high school attendance and, in particular, which high school a student attended, has a direct bearing on college success. Oliveira's (2005) research shows that high school science coursework, and high school grade point averages (GPA) are predictors of college success. She also found that attendance at Kamehameha Schools was another predictor of success for Native Hawaiians. Hokoana (2010) determined that culture is important to Native Hawaiian students in his study at Windward Community College.

This study, therefore, builds on the work of these Native Hawaiian scholars, including Native Hawaiian Social Scientist, Dr. Hamilton McCubbin and his team of researchers in determining the well-being of Native Hawaiians and understanding how the elements of well-being are related to educational success. A more comprehensive understanding in this area of well-being will allow for better informed decision-making and the ability to focus monetary and human resources on strategies that will have the biggest impact on student success as well as deterring those attempts that have been tried repeatedly without significant results.

Hokoana (2010) in his research, determined that more than \$12 million has been provided to all ten University of Hawai'i campuses over the last ten years to implement strategies to increase educational success for Native Hawaiians. In addition, \$34 million each year has been funneled to Hawai'i education providers to impact Native Hawaiian education through the Native Hawaiian Education Act. Kamehameha Schools has awarded more than \$15 million a year to fund higher education for Native Hawaiians. He calls for a report by the U.S. Federal Government to determine the efficacy of the collective efforts of the funding for Native Hawaiian Education, and for Kamehameha Schools to provide focus for its research on the impact of its funding on higher education, particularly at community colleges where there is a dearth of information. This study will add to

the limited body of research in the area of Hawai‘i’s community colleges and its impact on Native Hawaiian success. I support Hokoana’s plea for a review of the impact of the programs that have been funded in order to encourage the education providers to assess and report on the effectiveness of their strategies and interventions and add to the body of research and knowledge for the benefit of all educators of Native Hawaiians.

**“O ka pono ke hana ‘ia a iho mai na lani”**

*Continue to do good until the heavens come down to you.  
Blessings come to those who persist in doing good.  
(Pukui, #2437)*

**7.9 Recognition of historical trauma and a return to self-determination of the Hawaiian people**

In 2011 Act 195 was signed into law by Hawai‘i State Governor Neil Abercrombie. This act recognized Native Hawaiians as the only native people of Hawai‘i and also acknowledged the illegality of the overthrow of the Queen. In May 2014, a letter was sent by Ka Pouhana, Chief Executive Officer Dr. Kamana‘opono Crabbe of the State of Hawai‘i’s Office of Hawaiian Affairs to the U.S. Secretary of State, John Kerry which posed the following questions:

“First, does the Hawaiian Kingdom, as a sovereign independent State, continue to exist as a subject of international law?

Second, if the Hawaiian Kingdom continues to exist, do the sole-executive agreements bind the United States today?

Third, if the Hawaiian Kingdom continues to exist and the sole-executive agreements are binding on the United States, what effect would such a conclusion have on United States domestic legislation, such as the Hawai‘i Statehood Act, 73 Stat. 4, and Act 195? And,

Fourth, if the Hawaiian Kingdom continues to exist and the sole-executive agreements are binding on the United States, have the members of the Native Hawaiian Roll Commission, Trustees and staff of the Office of Hawaiian Affairs incurred criminal liability under international law?”

(Kamemoto, 2014)

The posing of these questions created a backlash from the Office of Hawaiian Affairs Trustees who claimed that the letter was unauthorized and could jeopardize the efforts of OHA to establish a formal agreement with the U.S.

government to recognize Native Hawaiians. The intense boardroom debate among the OHA trustees and the subsequent ho‘oponopono<sup>37</sup> session which was described in the organization’s June newsletter illustrates the continuing and long-lasting impact that the traumatic events of 1893 have on the Hawaiian community and its leaders (Kamemoto, 2014).

“What if (the State Department) did say the Hawaiian Kingdom is not in force, that everything was lost in the overthrow? Where is that going to take us in what we do now?” These questions from OHA Chair Machado illustrate the uncertainty and confusion over the political status of Native Hawaiians in relation to the Hawaiian Kingdom and the United States of America (ibid.) They reflect the same uncertainty felt in the community and evidenced in the series of public meetings that were conducted in Hawai‘i by a special panel representing the U.S. Department of Interior, the federal agency, which also governs Native American Indian affairs.

*Nation building is also about addressing harms from the illegal overthrow of our nation and the seizure of 1.8 million acres of lands that belonged to our Queen and the Hawaiian Kingdom (OHA April, 2014).*

These current events are symptomatic of the long struggle the Hawaiian community has engaged in to understand the historic events that drastically changed the life and future of the islands. There is no doubt that the discussion and debate over the political standing of the island kingdom has had an impact on Hawaiian and non-Hawaiian citizens of Hawai‘i. Alongside this lengthy public debate on governance is the impact on Hawaiian culture and language.

Since 2014, however, the public debate on the recognition of ethnic Hawaiians as native people of the State of Hawai‘i has become more mainstream, not only in the Honolulu Star-Advertiser newspaper coverage of OHA’s Chief Executive Officer, Dr. Kamana‘opono Crabbe, but also during the November Annual Convention of the Association of Hawaiian Civic Clubs in Waikoloa, Hawai‘i.

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<sup>37</sup> Ho‘oponopono is a prescribed Hawaiian process of mediation and problem solving with the intent of reconciliation. Defined as “to make things right”, ho‘oponopono is traditionally used primarily within families and can be used outside the family structure if all parties are in agreement.

The nearly 1,000-member organization, whose roots begin in the 1920's when Prince Jonah Kūhiō Kalaniana'ole was the non-voting representative in the U.S. Congress, with clubs in Hawai'i and throughout the United States, loudly debated resolutions pertaining to native governance issues. For the first time in its history, the association passed a resolution which acknowledged the illegal overthrow of the Kingdom of Hawai'i in 1893, and more importantly, that the kingdom has never ceased to exist. This is an important shift in the attitude of the mainstream membership who had previously supported the "Akaka Bill" Federal-recognition movement, which did not acknowledge the continuing existence of the kingdom.

#### **7.10 My story is told**

Like some of my students, their parents and grandparents, I was not raised learning to speak Hawaiian. Despite the lack of Hawaiian language, my family practiced our culture as part of every day life. Camping at the beach, fishing, preparing Hawaiian food and feeding the extended 'ohana, was a natural and everyday occurrence.

The Hawaiian renaissance movement, which began in the 1970's and reclaimed Hawaiian language and certain cultural practices, occurred during the time in my life when I was not aware or conscious of its impact. I did, however, dance hula throughout most of my life. I have a passion for Hawaiian music and sang from a very young age. Kamehameha Schools is well-known for its annual song contest as well as concert glee clubs. While a high school student at Kamehameha, I participated fully in their choral and performing arts programs. I continued to participate with Hawaiian chorale groups as a member of the Prince Kūhi'o Hawaiian Civic Club in Honolulu. After we moved to Hawai'i Island, I joined a group who learned to chant in Hawaiian and participated in Hawaiian ceremonies. This training continued with other kumu and continues at Hawai'i Community College.

I have always felt connected to my culture. During my early adulthood, the community awareness of the events of the overthrow of the kingdom in 1893 and the residual impact was began to emerge in the 1980's, nearly 100 years later. Following the 100<sup>th</sup> Commemoration of the Overthrow in 1993, community



consciousness began to slowly grow. I recall earnest discussions on the early sovereignty movement at Hawaiian Civic Club Conventions in the 80's decade and the general disbelief that any change could result for a community that was too dependent on the United States for its survival and protection. My understanding of the events of history in Hawai'i including the overthrow really did not mature until I returned to college in 1997. The history and culture courses I took to earn my Bachelor of Arts in Anthropology at UH Hilo and the graduate courses in Hawaiian and Indigenous Politics from Professor Noenoe Silva at UH Mānoa were instrumental in helping me understand the historic events and their impact on Hawai'i and Hawaiians and learning alongside key researchers like Dr. Keanu Sai who has rewritten Hawaiian history with his understanding of the illegal occupation of the Kingdom of Hawai'i which was never extinguished. My tenure teaching Hawaiian history at Hawai'i CC and in the community since 2003 has also strengthened my understanding of those events. I have witnessed the change that can occur when a Hawaiian student learns the history of their own families, their kūpuna and their nation. Their sense of self and well-being is positively affected when they realize they can be agents of change and that they can take an active role in educating their own children and empowering their families to be connected to their culture and Hawaiian ways of being.

One cannot conclude that every person with Hawaiian ancestry will respond to or be affected by the events of Hawaiian history the same way. Neither does having Hawaiian koko or blood ensure that an individual also speaks Hawaiian language, understands Hawaiian culture or possesses a Hawaiian worldview. Each person whose ancestors resided in Hawai'i prior to western contact more than 237 years ago has adapted to, coped with and survived the tremendous changes, which have impacted life in Hawai'i. Some families maintained their cultural traditions and passed them on to succeeding generations. Others assimilated into haole or American society in order to survive or to get ahead. Yet other families found that the only way they could provide economic stability was to move to the continent and raise their families away from their homeland. For each decision made, a price was paid, either to stay and be challenged by economic influences beyond local control, or to move away from the land, extended family and friends, and cultural familiarity. The impact of those decisions on the Hawaiian sense of well-

being is the subject of another study and well beyond the scope of this thesis. However, it does illustrate the challenges, which continue to face Hawaiians daily. Aunty Pua Kanaka'ole Kanahele states that we are Hawaiians because we came from these islands in the middle of the Pacific Ocean. If Hawai'i did not exist, we would no longer be Hawaiians. This is a profound statement, which emphasizes that our Hawaiian-ness is rooted to the land. To remove oneself from the land for an extended period of time is to remove oneself from the foundation of our existence.

Obtaining a college degree or certificate in order to qualify for higher paying jobs is a critical strategy to address the economic well-being of Hawaiians and recognized as the way to lift oneself out of low income and poverty and eliminate the need to move away from home in order to survive. Strengthening and maintaining a Native Hawaiian sense of well-being is key to improving educational success and will increase Native Hawaiians' ability to cope with and overcome the social, physical and spiritual stresses of modern society as well. The future of our people, our islands and nation depend on our collective ability to sustain a distinctly Hawaiian sense of well-being which will keep us rooted to the 'āina and keep Hawai'i, Hawaiians, the language and culture alive and thriving for future generations.

***Pīpī holo ka'ao***

*It is told, the tale has fled*

(Pukui, #2658)

## **Chapter 8**

### **Final summary**

#### **8.1 Why the thesis is important**

This thesis, “Native Hawaiian Well-Being at Hawai‘i Community College, An Initiative for Academic Success” is important for several reasons. First, scholarly research about Native Hawaiians by Native Hawaiians and for Native Hawaiians is sparse due to the limited number of us who have pursued and succeeded in achieving the highest-level degrees in the university system. Secondly, what research that has emerged is focused mainly on K-12 public education school systems or 4-year universities, including graduate programs. There is no requirement for academic research and publication for faculty in the 2-year American community colleges system and very little funding to support this effort. The nexus for this research was the U.S. National Achieving the Dream initiative, which noted the disparate un-achievement of students of color, which on the U.S. continent included Blacks, Hispanics and a few Native American communities. In Hawai‘i, the “underrepresented and underachieved” population are Native Hawaiian.

#### **8.2 Research questions**

The Achieving the Dream initiative became the basis for the formation of the research questions for this thesis. The questions are:

*Does a positive sense of well-being have an impact on Native Hawaiian students’ academic success at Hawai‘i Community College and are there cultural strategies and initiatives which support their academic success?*

*Do historic factors have an impact on the sense of well-being for Native Hawaiians? And*

*In relation to these questions, which strategies or interventions should be reinforced or introduced to positively affect overall Native Hawaiian educational success at Hawai‘i Community College?*

### **8.3 Methodology**

The methodology for my research began with the triangulation of a quantitative survey, historical research and qualitative interviews of students. The qualitative and statistical results, however, proved to be less important in the overall analysis of the research and more emphasis was placed on the historical and contextual narrative. What emerged from this process is the resulting overall methodological framework, a Native Hawaiian framework, which I named Pono Hawai‘i.

Pono is translated in the Hawaiian dictionary as “Goodness, uprightness, moral qualities, correct or proper procedure, excellence, well-being, prosperity, fitting, proper, righteous, just, virtuous, fair, beneficial, successful, in perfect order, accurate, correct, necessary”. Hawai‘i situates the research, by a Hawaiian, for Hawaiians, about Hawaiians. Pono Hawai‘i, therefore, is a methodology that reflects Hawaiian principles and practices in relating to the subject and to each other, guides the methods and protocol of inquiry and requires the researcher to practice these qualities throughout the research and writing process. It incorporates the use of mo‘olelo, ‘Ōlelo Hawai‘i and ‘ōlelo no‘eau, oli, mele; a‘o aku, a‘o mai, ola nā ‘oiwi – specifically the various models of Native Hawaiian well-being, māla ‘uwala – the survey, and kūkākūkā – talk story sessions with students and faculty. This methodology incorporates many of the pre-European learning and teaching methods and like oratory, storytelling and recording of historical events and actions through chant and song. It allows for academic recognition of Native Hawaiian processes of teaching, learning and assessment.

My research on methodology included writings by Māori scholars like Linda Tuhiwai Smith, Graeme Smith and Leonie Pihama on Kaupapa Research Methodology and Russell Bishop’s studies of the success and well-being of Māori students in their educational system. I could not find, however, a Hawaiian scholar who utilized a distinctly Native Hawaiian framework for research. Thus, I created my own with intent to establish Hawaiian ways of knowing and

transmitting information as legitimate scholarship with hope that other Hawaiian scholars will utilize and improve on this model.

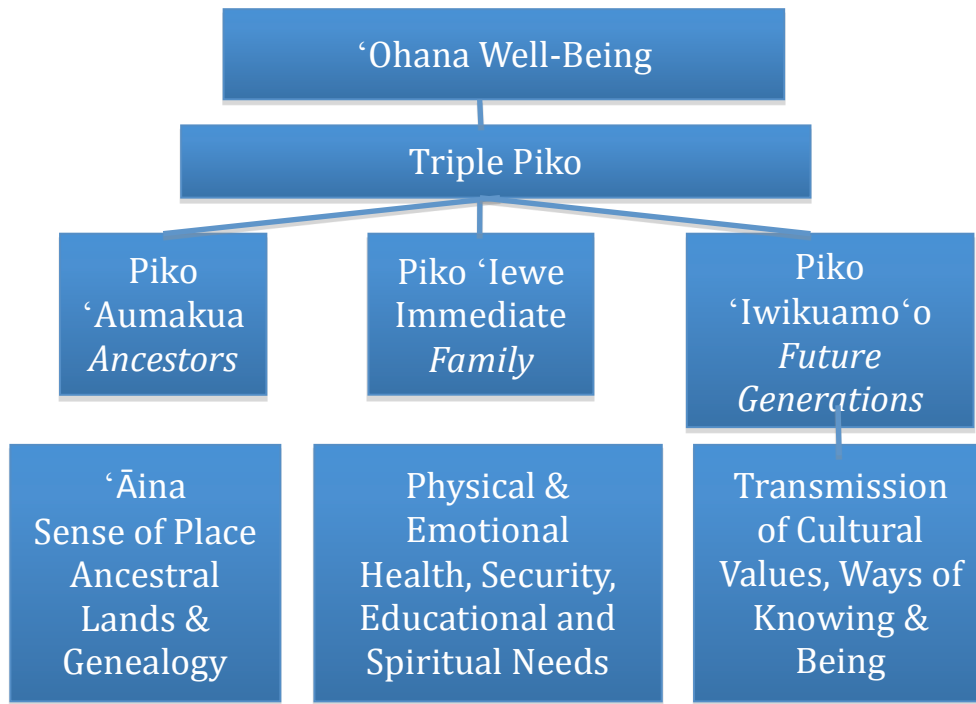
#### **8.4 Native Hawaiian well-being theory**

This chapter describes the various well-being theories expressed by Native Hawaiians beginning with Tūtū Mary Kawena Pukui and her writings in, “The Polynesian Family System of Ka‘ū” and “Nānā I Ke Kumu” series. While it was not my initial intent to create a new model of Native Hawaiian Well-Being, I came to realize that the progression of models by Dr. William Rezendes, Dr. Davianna McGregor et al., Dr. Sean Kana‘iaupuni et al. and Dr. Hamilton McCubbin express the identity of the individual or self as separate from ‘ohana. McGregor’s model includes the relationship to ‘āina. Kana‘iaupuni’s model incorporates economic well-being as one of the components of well-being for Native Hawaiians.

What emerged for me through this research and what is distinctly different from the other models is the understanding that the kanaka viewpoint of the world is not separate from ‘ohana. Further, the concept of ‘āina, or “that which feeds us”, which includes land and ocean, is not separate from the identity of self for Native Hawaiians. This is a key concept which is particularly relevant in current community issues such as the development of the 18-story Thirty Meter Telescope project on the summit of Mauna Kea on Hawai‘i Island and the creation of a proposed Native Hawaiian constitution which does not include a defined land base.

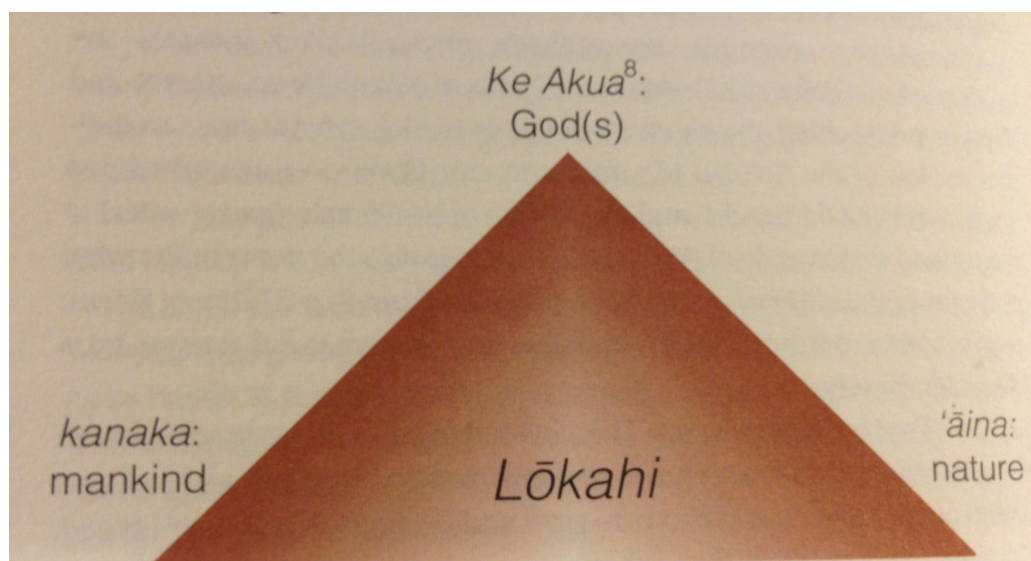
#### **8.5 Mo‘okū‘auhau of Native Hawaiian well-being models**

In Pukui’s purview, Hawaiian individuals cannot distinguish themselves from the family unit or ‘ohana. In this sense, the actions of a person are a direct reflection of not only their immediate family, but their extended family as well. Pukui goes on to explain the spiritual concepts of well-being which incorporate a person’s three piko.



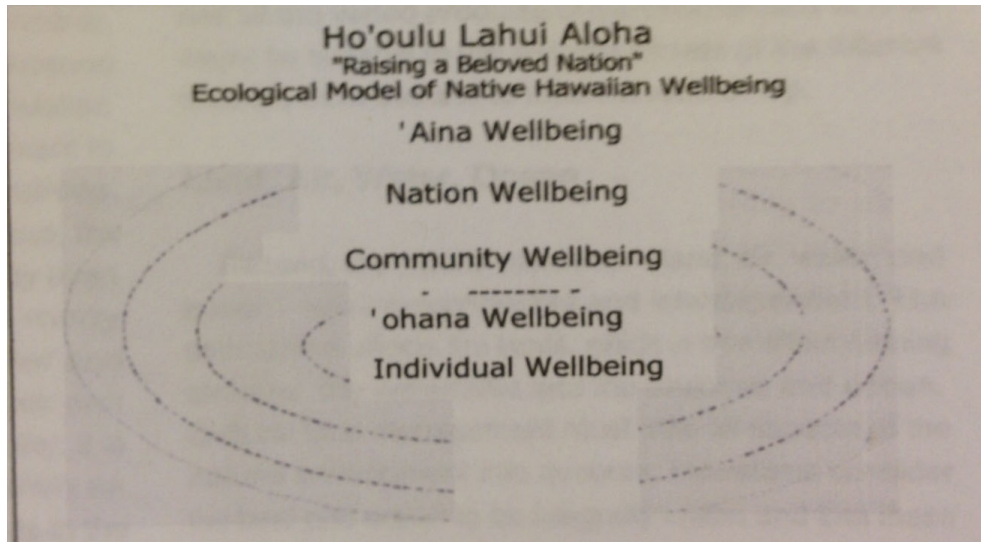
***Mary Kawena Pukui’s model of Hawaiian Sense of Well-Being, 1988***

In Rezentes’ Lokahi Triangle, physical ‘āina relates to a person’s physical wellness as well as to the understanding of their environment. Psychological ‘āina addresses one’s being, self-esteem, self-identity, and connection with one’s ancestors. Spiritual ‘āina provides “a traditional source of sustenance in terms of any search for guidance, strength, or peace.



***Rezentes’ Lokahi Triangle***

The work of McGregor, et al., provides an expansive model of Native Hawaiian well-being based on the principles and practices of Hawaiian subsistence ways of being which were maintained largely in the rural communities of the islands, including Moloka‘i. Similar to Pukui’s writings, the core of this model is the ‘ohana within which the individual is connected.



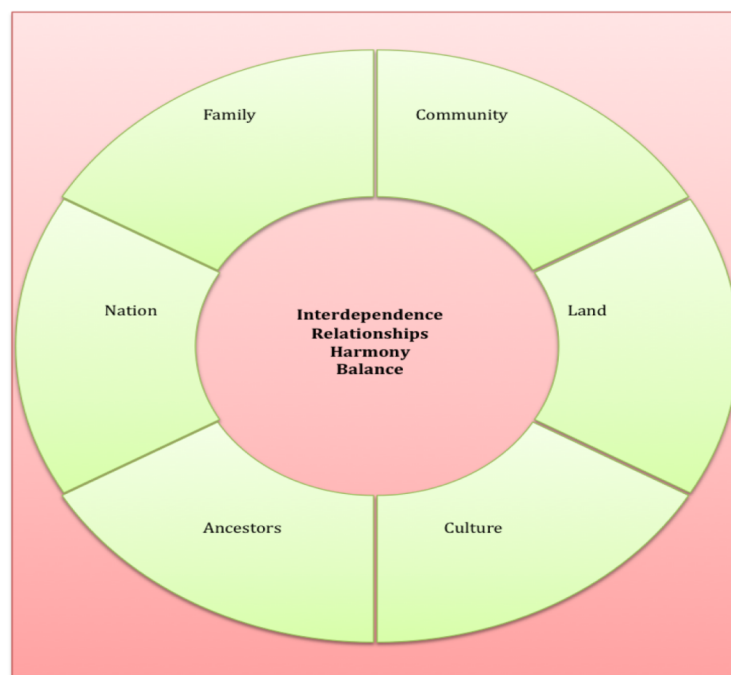
***McGregor et al: Ecological Model of Native Hawaiian Well-Being (2003)***

Kana‘iaupuni, Malone, et al. developed the model of Native Hawaiian well-being which inserts Hawaiian concepts into a largely Western model and illustrated these concepts using the five-petaled pua design. Purposefully, the petals representing Emotional, Social and Cultural, Physical, Cognitive and Material and Economic spheres of well-being overlap in the center indicating that these areas of well-being are interconnected and interdependent upon each other to form the complete flower.



***Conceptual Framework Depicting The Dynamic And Interrelated Aspects Of Well-Being***

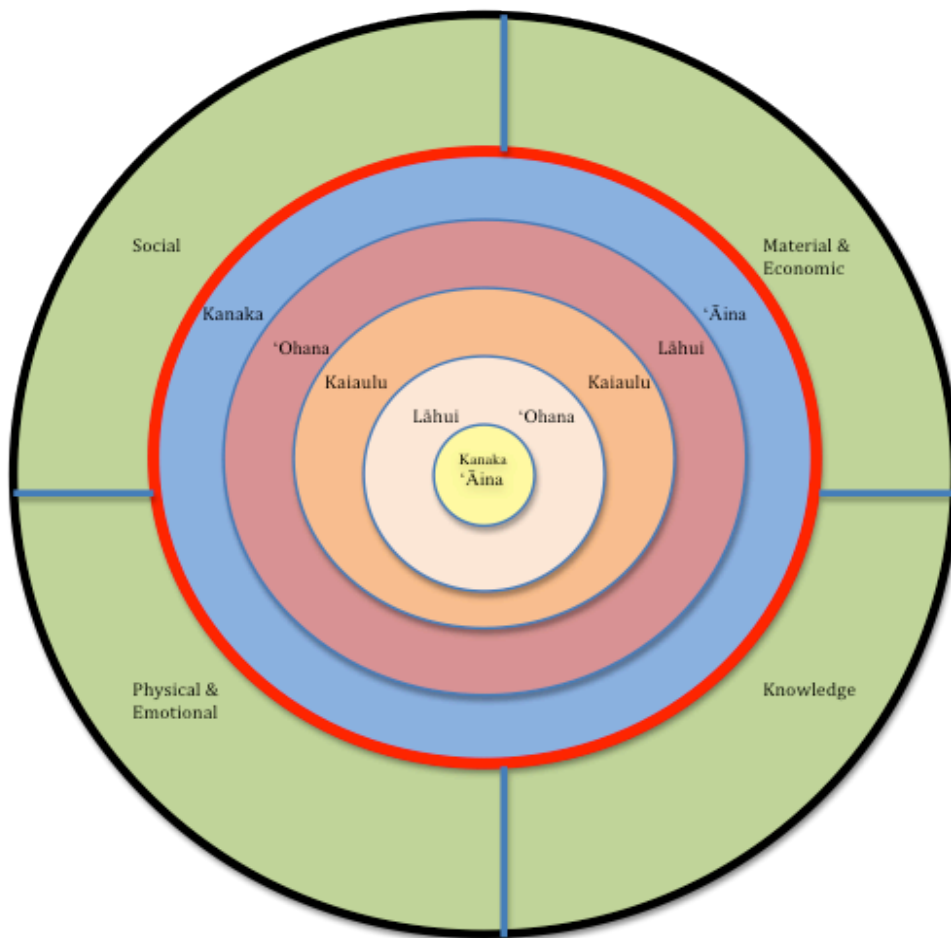
McCubbin, et al. developed a Relational Worldview of Hawaiian Well-Being in which the center of the sphere is interdependence, relationships, harmony and balance and connotes that well-being is comprised of the existence of those elements.



***Relational Worldview of Hawaiian Well-Being***



My proposed model illustrates the point that Hawaiian identity is complex, multi-faceted, multi-dimensional, multi-generational and holistic. Hawaiian identity interweaves the spiritual, familial, physical, intellectual and cosmological spheres connect through our mo‘okū‘auhau or genealogy, mo‘olelo or historical accounts, origins, philosophy and most importantly the ‘āina, the land, ocean, rivers plants, animals and sacred spaces.



*Wong-Wilson's Native Hawaiian Well-Being Model*

## 8.6 Lessons learned through the research

The most important outcome of the research is the Native Hawaiian Well-Being model which illustrates the sense of well-being for Hawaiians. The inseparable relationship between the kanaka and ‘āina is a key component of this model. For Hawaiian students within the University of Hawai‘i’s system, strengthening their

sense of well-being will provide them with a strong foundation from which they can persevere when they face life's challenges, particularly in navigating within a Western educational system which does not recognize or value their ways of being and knowing. These are life lessons which will serve them through their life. Strengthening their understanding of their Hawaiian identity and connecting themselves more firmly to their kuleana to care for the land and their 'ohana will provide them with the tools to succeed in the higher education system and in life.

### **8.7 Outcomes of the study and its application**

Many of the strategies in *Chapter Six* are currently being employed or suggested for implementation at Hawai'i Community College. In my capacity as a program director and Assistant Professor, I participate on strategic planning committees and councils in which these initiatives are addressed and take every opportunity to incorporate these ideas into the college system. Since my research began, the college and the University of Hawai'i Community Colleges System has increased its focus on increasing success for Native Hawaiian students. The Hawai'i Papa O Ke Ao, Indigenizing the University of Hawai'i System Plan has become a top priority for President David Lassner. The strategies of the plan have been embedded within the campus' Strategic Directions 2015-2021 Plan. These efforts include strategies for increasing Native Hawaiian student performance such as the establishment of a Native Hawaiian Student Center as well as providing training in Hawaiian culture and values for all faculty and staff within the UH System. In addition, renewed emphasis is being placed on the alignment of literacy and numeracy skills beginning in early education through high school with community college and university readiness. Success will not be achieved without intense wrap around services. At the college level structural changes are being addressed in remedial and developmental education in order to accelerate incoming high school and adult learners to become college ready in one year. Key to these strategies at Hawai'i Community college are classes designed to address the sense of well-being for students.

### **8.8 Future research**

Continued research on the long-term success for Native Hawaiian students at Hawai'i Community College will allow us to determine if these initiatives bring

results. There is an opportunity for continued support from the U.S. Department of Education, which provides funding for Native Hawaiian students in higher education. In addition, I intend to publish portions of my thesis, in particular, the Pono Hawai‘i research methodology and the Native Hawaiian Well-Being Model, so that other Hawaiian researchers can benefit from this scholarship. Lastly, I will continue to support and mentor other Hawaiian scholars in achieving their higher education goals.

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## *Appendices*

***Appendix 1: Paoakalani Declaration***

# PAOAKALANI DECLARATION





# PALAPALA KŪLIKE O KA 'AHA PONO PAOAKALANI DECLARATION

## BACKGROUND

On October 3-5, 2003, Kanaka Maoli of Ka Pae `Āina Hawai`i gathered at Ka `Aha Pono – Native Hawaiian Intellectual Property Rights Conference – and united to express our collective right of self-determination to perpetuate our culture under threat of theft and commercialization of the traditional knowledge of Kanaka Maoli, our wahi pana and nā mea Hawai`i.

Attending as participants were Kanaka Maoli who are Hawai`i's foremost kumu hula; elders skilled in lā`au lapa`au, traditional and contemporary artists; and individuals who engage in all cultural expressions, including spiritual and ceremonial practice, subsistence agronomy, marine economic pursuits, and the maintenance and transmission of Hawai`i's oral traditions; teachers and academics; and attorneys. Several non-Hawaiian participants made significant contributions throughout the conference.

## PREAMBLE

Inspired by this historical meeting at Paoakalani, upon the lands of our Queen Liliʻuokalani, we celebrate the mana of our akua, ʻaumakua, kupuna, ʻāina, and lāhui. Cognizant of our kuleana as guardians of our culture and land, we endorse the following Declaration as our collective responsibility to determine a pono future for Hawaiʻi nei, her culture, and indigenous peoples.

Throughout the Pacific Basin and Ka Pae ʻĀina Hawaiʻi, the territories, lands, submerged lands, marine resources and seas of our peoples are being subjected to commercial exploitation. This exploitation is perpetrated by state and national governments, international agencies, private corporations, academic institutions and associated research corporations.

Commercialization has profoundly and adversely impacted Kanaka Maoli spiritual practices, sacred sites, and associated objects, preventing our ceremonial undertakings, encouraging the selling of sacred ceremonial artifacts, and advertising the images of sacred ceremony and wahi pana. The creative cultural expressions of Kanaka Maoli are being stolen and commercialized for the advertising of commercial products and for the sale of our lands and natural resources in total disregard for and in derogation of our rights as creators of these artistic cultural expressions.

In Hawaiʻi, bioprospecting and biotechnology institutions and industries are imposing western intellectual property rights over our traditional, cultural land-based resources. This activity converts our collective cultural property into individualized property for purchase, sale, and development. The biogenetic materials of our peoples, taken for medical research for breast cancer and other diseases attributable to western impact, have been obtained through misrepresentation and without the free, prior and informed consent of our peoples. We view these activities as biopiracy and condemn these acts as biocolonialism.

In recognition of the Pacific ʻohana and the global family of indigenous peoples who have previously produced unifying statements, we incorporate and support the statements contained in the Kari-Oca Declaration, Indigenous Peoples' Earth Charter, Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples, UNDP Consultation on Indigenous Peoples' Knowledge and Intellectual Property Rights (Suva, Fiji, 1995), and the Treaty For a Lifeforms Patent-Free Pacific and Related Protocols.

## KAUOHA: DECLARATION

1. Kanaka Maoli have the right of self-determination. By virtue of that right we freely determine our political status and freely pursue our economic, social, and cultural development, which includes determining appropriate use of our traditional knowledge, cultural expressions and artforms, and natural and biological resources.
2. The lands, submerged lands, waters, oceans, airspace, territories, natural resources of Ka Pae `Āina Hawai`i and associated Kanaka Maoli traditional knowledge are, by our inherent birth right, the kuleana and property of Kanaka Maoli and the inheritance of future generations of our peoples. As such, the standards and criteria for consumption, development, and utilization of these resources shall be there for Kanaka Maoli to promote our culture through principles of pono, aloha `āina and mālama `āina.
3. We reaffirm that colonialism is perpetuated through the intellectual property regimes of the west and call upon all peoples residing on our territories to acknowledge, adopt, and respect the cultural protocols of our peoples to maintain and protect Hawai`i and its great wealth of biodiversity.
4. We declare our willingness to share our knowledge with humanity provided that we determine when, why, and how it is used. We have the right to exclude from use those who would exploit, privatize, and unfairly commercialize our traditional knowledge, cultural expressions and artforms, natural resources, biological material, and intellectual properties.

## PAPA: THE FOUNDATION

5. According to the Kumulipo, a genealogical chant of creation, Pō gave birth to the world. From this female potency was born Kumulipo and Pō`ele. And from these two, the rest of the world unfolded in genealogical order. That genealogy teaches us the land is the elder sibling and the people are the younger sibling meant to care for each other in a reciprocal, interdependent relationship. Humanity is reminded of his place with the order of genealogical descent. The foundational principle of the Kumulipo is that all facets of the world are related by birth. And thus, the Hawaiian concept of the world descends from one ancestral genealogy.
6. From time immemorial, Kanaka Maoli have understood the evolution of the world, its life forms, and our cultural place within the cosmic worldview. All life forms of the honua, arising first from the kai with counterparts on the `āina, the naming of our `ohana and the identification of our mo`okū`auhau in the Kumulipo, impress upon our peoples the obligation to act as the kia`i of the honua and its life forms. Through pono behavior, we perpetuate the life of our lands and our peoples.

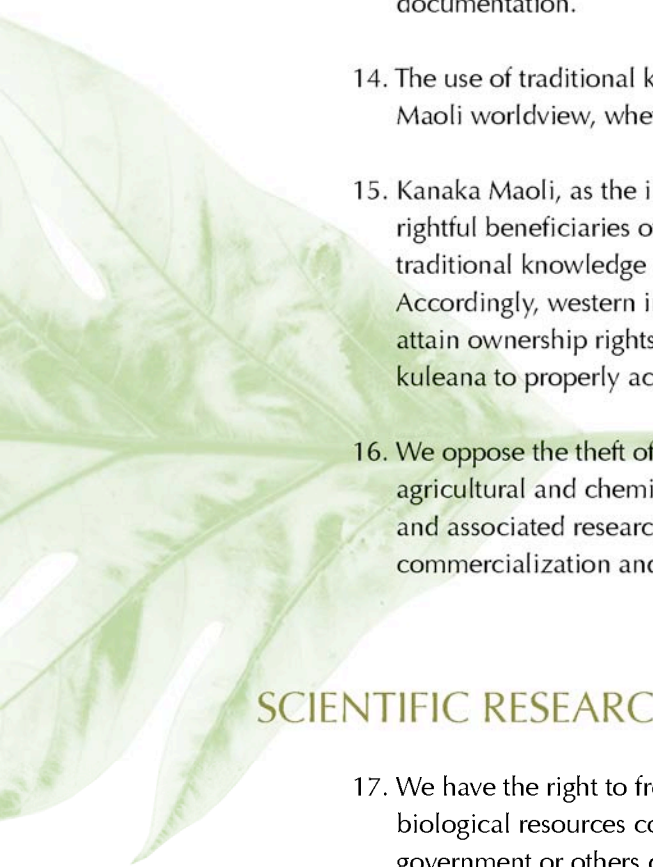
7. We emphasize that the Kanaka Maoli worldview is governed by the cultural principles of pono, mālama `āina, and kuleana. Within this worldview, the Earth and her myriad lifeforms (biological diversity) are kinolau, the earthly body forms of the Akua. Every life form possesses living energy that sustains each other creating a familial, interdependent, reciprocal relationship between the Akua, the `āina, and the kanaka in fine balance and harmony.
  - 7.1 Pono governs the cosmos, guiding and informing the behavior among the Akua, the `āina, and the kanaka, and their interaction at and between the microcosmic and macrocosmic levels, ensuring proper maintenance and development of our society, our culture, and our existence in all forms and in all dimensions.
  - 7.2 Mālama `Āina is the operating cultural principle that maintains pono. The people and the land are of the same integrated ancestral lineage, the `āina and all of her life forms, our ancestor, and the Hawaiian people, the younger.
  - 7.3 Each aspect of the trilogy of the Akua, the `āina, and the kanaka share familial, interdependent, and reciprocal responsibilities to each other expressed in kuleana. Kuleana encompasses both the rights and corresponding sacred responsibility with accountability to maintain, conserve, and protect the Akua, the `āina, and the kanaka in perpetuity.
8. As Kanaka Maoli, we maintain our inalienable rights to, jurisdiction over, and management of our `āina mai uka a i kai, mai kahi pae a kahi pae and assert our kuleana for future generations.
9. We maintain our inherent right of self-determination, despite the oppression of colonization and illegal occupation of our land base since January 17, 1893 when our sovereign Kingdom of Hawai`i was overthrown by the military force of the United States.

## TRADITIONAL KNOWLEDGE, CULTURAL EXPRESSIONS AND ARTFORMS

10. Our culture is living and evolves over time with the Kanaka Maoli peoples. The embodiment of Kanaka Maoli identity manifests in both traditional and contemporary artforms and cultural expressions. Authenticity, quality, and cultural integrity of Kanaka Maoli cultural expressions and artforms are, therefore, maintained through Kanaka Maoli genealogy.



11. Kanaka Maoli traditional knowledge encompasses our cultural information, knowledge, uses, practices, expressions and artforms unique to our way of life maintained and established across Ka Pae `Āina Hawai`i since time immemorial. This traditional knowledge is based upon millennia of observation, habitation, and experience and is a communal right held by the lāhui and in some instances by `ohana and traditional institutions and communities. The expression of traditional knowledge is dynamic and cannot be fixed in time, place or form and therefore, cannot be relegated to western structures or regulated by western intellectual property laws. We retain rights to our traditional knowledge consistent with our Kanaka Maoli worldview, including but not limited to ownership, control, and access. We also retain the right to protect our traditional knowledge from misuse and exploitation by individuals or entities who act in derogation of and inconsistent with our worldview, customs, traditions, and laws. Our traditional knowledge includes, but is not limited to, the following:
- a. knowledge of histories and traditions transmitted through Kanaka Maoli traditional and contemporary means;
  - b. details of cultural landscapes and particularly sites of cultural significance;
  - c. records of contemporary events of historical and cultural significance;
  - d. sacred ceremonies, images, sounds, knowledge, material, culture or anything that is deemed sacred by the lāhui, `ohana, and traditional institutions and communities;
  - e. cultural property, including but not limited to expressions, images, sounds, objects, crafts, art, symbols, motifs, names, and performances;
  - f. knowledge of current use, previous use, and/or potential use of plant and animal species, soils, minerals, and objects;
  - g. knowledge of planting methods, care for, selection criteria, and systems of taxonomy of individual species;
  - h. knowledge of preparation, processing, or storage of useful species and formulations involving more than one ingredient;
  - i. knowledge of ecosystem conservation (methods of protecting or maintaining a resource);
  - j. biogenetic resources that originate (or originated) in Ka Pae `Āina Hawai`i and consistent with the Kumulipo;
  - k. tissues, cells, biogenetic molecules, including DNA, RNA, and proteins, and all other substances originating in the bodies of Kanaka Maoli, in addition to genetic and other information derived therefrom;

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12. Our oral traditions transmitted from generation to generation through our kupuna have sustained our people, culture and natural resources. Therefore, we must look to our kupuna for guidance to the rights and responsibilities inherited with this knowledge.
  13. We recognize our traditional methods of expression, including oral modes, as valid forms of documentation.
  14. The use of traditional knowledge is inseparable from the kuleana to comply with the Kanaka Maoli worldview, whether operating within traditional, contemporary, or western structures.
  15. Kanaka Maoli, as the inherent owners and guardians of our traditional knowledge, are the rightful beneficiaries of the privileges of western intellectual property rights when our traditional knowledge is used. We retain all rights to the use of our traditional knowledge. Accordingly, western intellectual property rights holders who use such knowledge do not attain ownership rights to that knowledge. Those who use our traditional knowledge have the kuleana to properly accord Kanaka Maoli the benefits and rights derived from such use.
  16. We oppose the theft of our traditional knowledge by entities, including the pharmaceutical, agricultural and chemical industries, the United States military, academic institutions and associated research corporations, for scientific and biotechnology research and further commercialization and granting of patents on all life forms.

## SCIENTIFIC RESEARCH

17. We have the right to free, prior and informed consent before research relating to our biological resources commences. Researchers, corporations, educational institutions, government or others conducting such research must fully and entirely inform Kanaka Maoli regarding the purposes of their research and recognize our right to refuse to participate.
18. Biological samples are being transferred, traded, bought, and sold without the agreement or consent of our peoples, in violation of our inherent human rights.
19. Although biological and genetic samples have been transferred, sold, patented or licensed, Kanaka Maoli never relinquished our rights to our biological and genetic materials and, therefore, call for the rightful repatriation of such samples and due compensation.
20. Kanaka Maoli human genetic material is sacred and inalienable. Therefore, we support a moratorium on patenting, licensing, sale or transfer of our human genetic material.
21. We further support a moratorium on patenting, licensing, sale or transfer of any of our plants, animals and other biological resources derived from the natural resources of our lands, submerged lands, waters, and oceans until indigenous communities have developed appropriate protection and conservation mechanisms.

## KÜ I KA PONO: ASSERTING THE BALANCE

22. In accordance with our right of self-determination, we are determined to take future action to bring pono and protect our culture, `āina and lāhui from exploitative use and commercialization of our traditional knowledge, cultural expressions and artforms, natural and biological resources, and intellectual properties. Recognizing that existing laws are insufficient to protect our cultural and intellectual property, we call upon Kanaka Maoli, our `ohana, and supporters to join in the following future action:

- 22.1 Develop a code of conduct/standards for best practices, which private industries, academics and academic institutions, and government must observe before and during the use (such as visual, audio or written recording) of our traditional knowledge, cultural expressions and artforms, and natural and biological resources.
- 22.2 Develop a sui generis system for protection of our intellectual property and related traditional knowledge and biological diversity and support its enactment into law.
- 22.3 Advocate for adoption of a policy that recognizes our rights to our traditional knowledge, cultural expressions and artforms, or natural and biological resources and ensures a system of equitable benefit sharing by those conducting research relating to, or using or seeking to use our traditional knowledge, cultural expressions and artforms, or natural and biological resources.
- 22.4 Continue to educate Kanaka Maoli, the public, the private sector and government about our cultural and intellectual property rights through Kanaka Maoli-produced forums, video works, and publications.
- 22.5 Continue Ka `Aha Pono as an annual conference to gather, discuss, educate about, and take action to protect Kanaka Maoli intellectual property rights, traditional knowledge, culture, arts, and natural and biological resources.

23. We call upon government, the private sector, and the public to cooperate with the above future action and undertake to develop and implement policies and practices consistent with this Declaration in full consultation with Kanaka Maoli.

## GLOSSARY

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### HAWAIIAN

`Āina: Land (lit. that which feeds)

Akua: Divine manifestations

`Aumakua: Deified ancestral manifestations

Honua: Earth

Kai: Ocean

Kanaka Maoli: Genealogical descendants born of Ka Pae `Āina Hawai`i

Ka Pae `Āina Hawai`i: Hawaiian archipelago from Kure to Kama`ehu, including waters, submerged lands, air and all life forms, minerals and other resources therein from the depths of the Earth to the zenith of the heavens from the rising of the sun to the setting of the sun.

Kia`i: Sacred guardian

Kinolau: Earthly manifestations of Akua

Kumu hula: Master teachers of Kanaka Maoli dance and chant

Kumulipo: Cosmogonic genealogy chant of creation

Kupuna: Kanaka Maoli elders, existing both physically and spiritually, who possess traditional knowledge and serves as conduits ensuring the present and the future of ka lāhui Hawai`i.

Lā`au lapa`au: Traditional process of Hawaiian healing incorporating the gathering, preparation, and use of Native plants in conjunction with prayer and the Kanaka Maoli worldview.

Lāhui: Collective being of Kanaka Maoli expressed through land, natural resources, and institutions

Mo`okū`auhau: Inherent Ancestral Genealogy

Mai uka a i kai, mai kahi pae a kahi pae: include lands, waters, submerged lands, air and all life forms, minerals and other resources therein, according to the cultural principle of mālama `āina.

Mana: Spiritual strength

Nā Mea Hawai`i: All things Kanaka Maoli

`Ohana: Traditional system of familial relations

Wahi pana: Sites of significance and importance to Kanaka Maoli



## GLOSSARY

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### ENGLISH

**Biogenetic materials:** Biological and genetic resources, including plant material, animals, microorganisms, cells, and genes.

**Biological diversity (biodiversity):** The total variety of life in all its forms. It includes many levels that range from the level of alleles to the biosphere. The major elements of biodiversity include alleles, genes, populations, species, ecosystems, landscapes and the ecological processes of which they are a part.

**Free, prior and informed consent:** Principle of fully informed consent after full disclosure and consultation. Full disclosure is of the full range of potential benefits and harms of the research, all relevant affiliations of the person(s) or organization(s) seeking to undertake the research, and all sponsors of the researcher(s).

**Sui generis:** Of its own kind; unique. In the context of Kanaka Maoli, sui generis mechanisms are those we create for particular application to Ka Pae `Āina Hawai`i.

**Western intellectual property rights:** Includes copyrights, trademarks, and patents. Intellectual property is a legal concept used to “protect” the dissemination of information, derives from capitalism, and is commercial in nature. It is used to insure an author, inventor, or producer of a product the right to monopolize what they have created.

#### Copyrights

Copyright law protects the expression of an idea, literary, artistic, commercial, or otherwise. The expression is protected when it is original, not copied and “fixed in a tangible medium of expression.” An expression is fixed when it is written or recorded somehow so that it can be communicated again. “Original” means only that the author contribute something more than a mere trivial variation; in other words the author must contribute something recognizable as his own. Works that are protected by copyright law include literature, music, drama, dance, pictures, sculpture, and movies. Copyright does not protect ideas, concepts or procedure. Protection under copyright law lasts for the author’s life plus 70 years. During that time, the author has exclusive rights to reproduction or copying, distribution, adaptation, public performance, and public display. When the term for protection expires, the work becomes part of the public domain and can be used by anyone.

#### Trademarks

Trademarks are always linked to commercial activity. The purpose of trademarks is to identify goods and products in the mind of the consumer to gain a commercial advantage. Trademarks are often found in names and symbols that identify products.

#### Patents

Patent law deals with inventions; any new and useful process, machine, manufacture, composition of matter, or any new and useful improvement. Patents exist for things found everywhere: medicine, computers, and cars, just to name a few. Patents are not given for any natural phenomena or abstract ideas, for example mathematical formulas and calculation.

*Appendix 2: Rights of participants*



**Rights of participants** (read to each follow-up interview participant at the beginning of the session):

You are free to participate in this survey to the extent that you prefer. Your identity will be kept anonymous. If after participating in this follow-up discussion you feel that you would like to withdraw from participating, please let me or my chief supervisor know and we will not include any reference to your participation in this survey in the report generated from this research project. Any and all recordings and/or transcripts of this discussion will be stored for up to ten years in a secure facility at the School of Maori and Pacific Development at the University of Waikato in Hamilton, New Zealand (even if you withdraw from participation. This is for verification purposes). If you have any questions or concerns about this discussion or any part of this survey, please contact me or my chief supervisor, Dr Linda Tuhiwai Smith, using the telephone numbers and email addresses below:

M. Noe Noe Wong-Wilson (researcher):

telephone: (808) 938-2884

email: noenoe@hilo.net

Dr Linda Tuhiwai Smith (chief supervisor):

telephone: 64 7 838 4737

email: tuhiwai@waikato.ac.nz

**Questions for students:**

1. Did you participate in any student learning or support activities at Hawai'i Community College?
2. If so, please describe the activities you participated in.
3. Which activity or activities did you find most useful in supporting your educational success? Least useful?
4. Do you have recommendations for other activities that you would like to see implemented?

**Questions for Faculty and Staff:**

5. Did you participate in any student learning or support activities at Hawai'i Community College?
6. If so, please describe the activities you participated in.
7. Which activity or activities did you believe were the most useful in supporting student educational success? Least useful?
8. Do you have recommendations for other activities that you would like to see implemented?

***Appendix 3: UH system approval 2012-2013***

**UNIVERSITY OF HAWAI'I**

# System Application Form

**Academic Year 2012–2013**PLEASE TYPE OR PRINT CLEARLY IN INK. COMPLETE BOTH SIDES OF THIS FORM, DETACH, AND SUBMIT TO THE CAMPUS ADMISSIONS OFFICE. TO APPLY ONLINE, VISIT [www.hawaii.edu/admissions](http://www.hawaii.edu/admissions)

SEMESTER ENTERING <input type="checkbox"/> FALL 2012 <input type="checkbox"/> SPRING 2013		SOCIAL SECURITY NUMBER ____ / ____ / ____		LEGAL NAME: LAST/FAMILY		FIRST/GIVEN		FULL MIDDLE		ANY OTHER NAMES USED ON TRANSCRIPTS, ETC.	
CURRENT MAILING ADDRESS: NUMBER STREET				CITY OR PROVINCE		STATE OR COUNTRY		ZIP/POSTAL CODE		UNTIL month/day/year	
PERMANENT MAILING ADDRESS: NUMBER STREET				CITY OR PROVINCE		STATE OR COUNTRY		ZIP/POSTAL CODE		PHONE (home) (cell) (work)	
GENDER <input type="checkbox"/> FEMALE <input type="checkbox"/> MALE		BIRTHDATE month/day/year __ / __ / __		BIRTHPLACE (state or foreign country)		CITIZENSHIP <input type="checkbox"/> USA <input type="checkbox"/> OTHER _____ (specify country)		NON-US CITIZEN—VISA TYPE (attach copy of green card, if any) <input type="checkbox"/> STUDENT VISA <input type="checkbox"/> Permanent Resident—DATE REC _____ <input type="checkbox"/> OTHER (specify) _____			
WERE ANY OF YOUR ANCESTORS HAWAIIAN? <input type="checkbox"/> Yes <input type="checkbox"/> No		ETHNICITY (check one) <input type="checkbox"/> Hispanic or Latino <input type="checkbox"/> Not Hispanic or Latino		RACE (circle one or more) See instructions for listing AA AI CA CH FI GC HW IN JP KO LA MC OA OP SA TH TO VI		E-MAIL ADDRESS					
NAME OF HIGH SCHOOL GRADUATED/WILL GRADUATE FROM				CITY		STATE/COUNTRY		MONTH/YEAR GRADUATED/WILL GRADUATE ____ / ____			
<b>LIST EVERY COLLEGE, UNIVERSITY, BUSINESS AND POST-SECONDARY SCHOOL ATTENDED, INCLUDING ANY UH CAMPUS, AND THE ONE YOU ARE CURRENTLY ENROLLED IN, IF ANY.</b>											
NAME OF INSTITUTION (Do not use abbreviations) Attach additional sheet if necessary				CITY/STATE OR CITY/COUNTRY		ATTENDED/ ATTENDING FROM MONTH/YR THROUGH MONTH/YR		MAJOR		NAME OF DEGREE, DIPLOMA, OR CERTIFICATE	
LIST MOST RECENT FIRST										MONTH/YEAR EXPECTED OR RECEIVED ____ / ____	
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										____ / ____	
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<b>COMPLETE THIS SECTION IF YOU ARE CURRENTLY ENROLLED IN A COLLEGE OR UNIVERSITY (attach additional sheet if necessary).</b>											
NAME OF COLLEGE OR UNIVERSITY CURRENTLY ATTENDING						LOCATION (CITY/STATE)			TERM/YEAR CURRENTLY ENROLLED IN		
COURSES CURRENTLY ENROLLED IN COURSE TITLE Example: World Civilization I				DEPARTMENT History		COURSE NO. 151			CREDIT HOURS 3 sem hrs		
<b>IF YOU HAVE PREVIOUSLY APPLIED FOR ADMISSION TO A UH CAMPUS, INDICATE THE SEMESTER, YEAR, AND DECISION TAKEN.</b>											
CAMPUS APPLIED TO _____ SEMESTER/YEAR _____ <input type="checkbox"/> ACCEPTED <input type="checkbox"/> NOT ACCEPTED								DO YOU PLAN TO ATTEND: <input type="checkbox"/> DAY CLASSES <input type="checkbox"/> EVENING CLASSES <input type="checkbox"/> BOTH			
<b>LIST YOUR CHOICE OF CAMPUSES, MAJORS, AND CERTIFICATES/DEGREES YOU ARE SEEKING.</b>											
CAMPUS				MAJOR				CERTIFICATE/DEGREE			
1. _____				_____				_____			
2. _____				_____				_____			
<b>APPLICANT'S CERTIFICATION</b>											
I certify that the responses provided on the System Application Form are complete and true to the best of my knowledge and belief. I understand that providing incomplete, incorrect, or false information may result in the rescission or denial of my admission and subject me to the requirements and/or disciplinary measures as provided under the University's Student Conduct Code. I agree to produce certified documents relative to the determination of my residency status upon request and that the provision of incorrect information regarding my residency declaration will also subject me to the requirements and/or disciplinary measures provided for in the University's rules and regulations governing the determination of residency for admission and tuition purposes. Further, I understand that the UH System shares a common database and information pertaining to me may be accessed by all UH campuses.											
Date _____ Signature _____											
CONTINUE ON REVERSE SIDE ►											
<b>FOR OFFICE USE ONLY</b>											
ID _____		TUITION STATUS		FEE PAYMENT Rec'd _____ # _____ By _____							



# RESIDENCY DECLARATION

APPLICANT NAME: \_\_\_\_\_  
Print Legal Last Name, First Name, Full Middle Name

**SECTION A** I Claim Legal Residency In (check one):

- ☐ Hawai'i  
☐ Other State or Country (specify and complete Section E only): \_\_\_\_\_

Residency Based on (check one):

- ☐ My Parent (I am under 18 and not married)  
☐ Myself and Parent (I am 18, not yet 19 and not married)  
☐ Myself (at least 19 or married)  
☐ My Legal Guardian (submit court ordered appointment)

**SECTION B** Check one box that applies:

- ☐ I am not claimed as a dependent on my parents'/legal guardians' personal State income tax for 2011  
☐ I am claimed as a dependent on my parents'/legal guardians' personal **Hawai'i** State income tax for 2011 (parent/legal guardian complete Section C)  
☐ I am claimed as a dependent on my parents'/legal guardians' personal State income tax for 2011 for a state other than Hawai'i

SECTION C	PARENT/LEGAL GUARDIAN complete if applicant less than 19 or claimed applicant	ALL APPLICANTS must complete
1. I claim legal Residency in the State of _____	State: _____ Since (mo/yr): _____	State: _____ Since (mo/yr): _____
2. I have been present in Hawai'i continuously	Since (mo/yr): _____	Since (mo/yr): _____
3. I filed Personal Income Tax in the State of _____	State: _____ <input type="checkbox"/> Never Filed Year From: _____ To: _____	State: _____ <input type="checkbox"/> Never Filed Year From: _____ To: _____
4. I registered to vote in the State of _____	State: _____ <input type="checkbox"/> Never Reg'd Date (mo/yr): _____	State: _____ <input type="checkbox"/> Never Reg'd Date (mo/yr): _____
5. I last voted in the State of _____	State: _____ <input type="checkbox"/> Never Voted Date (mo/yr): _____	State: _____ <input type="checkbox"/> Never Voted Date (mo/yr): _____
6. Other (e.g. employment, public assistance, SSI)		
7. Signature and Date		
8. Parents'/Legal Guardians' Citizenship	<input type="checkbox"/> US <input type="checkbox"/> Permanent Resident <input type="checkbox"/> Other (specify): _____	
9. Relationship to Applicant		

**SECTION D** Name your last publicly supported post-secondary institution attended or currently enrolled (include UH campus):

Institution: \_\_\_\_\_ State or Country: \_\_\_\_\_ Attended From: \_\_\_\_\_ To: \_\_\_\_\_  
Tuition Paid: ☐ Resident ☐ Nonresident ☐ Resident due to nonresident exemption based on: \_\_\_\_\_

**SECTION E** Indicate if any of the following exemptions from the nonresident tuition differential apply to you:

- ☐ I do not qualify for any of the exemptions below  
☐ I am a full-time faculty or staff member of the University of Hawai'i, or a spouse or legal dependent of such person (*Attach employment contract*)  
☐ I am Hawaiian and **not** a Hawai'i resident (*Attach an official copy of your Birth Certificate, and if necessary, that of your parents/grandparents documenting Hawaiian ancestry*)  
☐ I am a citizen of \_\_\_\_\_ which has no public institution of higher education granting baccalaureate degrees (See page 7)  
☐ I am a member or authorized dependent of a member of the U.S. armed forces, on active duty, stationed in Hawai'i, (*Complete Verification of U.S. Armed Forces below*)  
☐ I am a member of the Hawai'i National Guard or Hawai'i-based Reserves. (*Complete Verification of U.S. Armed Forces below*)

**VERIFICATION OF U.S. ARMED FORCES – attach Military Orders**

Permission is hereby granted to release information to UH Campus:

Member's Relationship to Applicant:

Applicant's Signature: \_\_\_\_\_

☐ Self ☐ Spouse

Military Member's Signature: \_\_\_\_\_

☐ Parent ☐ Other (specify) \_\_\_\_\_

To be completed by the Member's Commanding Officer:

\_\_\_\_\_  
Name, Rank, & Branch of Service of member of the U.S. Armed Forces on active duty stationed in Hawai'i, or member of the Hawai'i National Guard or Hawai'i-based Reserves

Estimated Date (mm/dd/yyyy): \_\_\_\_\_  
Rotation from Hawai'i or separation from military service, whichever is earlier (Do Not Use "Indefinite" Or Leave Blank)

\_\_\_\_\_  
Signature of Commanding Officer Date

\_\_\_\_\_  
Rank and Branch of Service in Hawai'i

\_\_\_\_\_  
Print Name

\_\_\_\_\_  
Phone Number of Branch of Service in Hawai'i

# APPLICATION REQUIREMENTS

TO APPLY ONLINE, VISIT [www.hawaii.edu/admissions](http://www.hawaii.edu/admissions)

The following are required for application to the University of Hawai'i at Hilo, University of Hawai'i at Mānoa, University of Hawai'i–West O'ahu, Hawai'i Community College, Honolulu Community College, Kapi'olani Community College, Kaua'i Community College, Leeward Community College, Maui College, and Windward Community College, unless otherwise indicated. Applications will not be considered for admission if required documents are not submitted. All documentation is the property of the University of Hawai'i and will not be released.

## 1. System Application Form

2. **Application fee**, nonrefundable, nontransferable, is required by each campus to which you apply, each time you apply. A money order or check payable to "University of Hawai'i" must accompany the **System Application Form**.

- **Community College applicants:** \$25 for **nonresident** applicants (except for members of the U.S. Armed Forces or the dependents of such members, stationed in Hawai'i, on active military duty)
- **UH Hilo applicants:** \$50 for all applicants
- **UH Mānoa applicants:** \$70 for all applicants
- **UH West O'ahu applicants:** \$50 for all applicants

## 3. High School Transcript

- **Community College applicants:** A transcript is required by certain programs. The campus will inform you if it is required.
- **UH Mānoa, UH Hilo and UH West O'ahu applicants:** A transcript is required if you have earned less than 24 semester credit hours from a regionally accredited U.S. college in courses equivalent to those offered by UH Mānoa, UH Hilo or UH West O'ahu at the time you apply for admission. Transcripts must be sent from your high school directly to the Admissions Office of the campus to which you are applying. Transcripts sent via fax or personally delivered/mailed are not acceptable.

If you did not graduate from high school, including homeschooled applicants, you

must submit the GED (General Education Development) test results in addition to your high school transcript. Your GED results should be sent directly from the testing center to the Admissions Office. Homeschooled applicants must check with the Admissions Office regarding admission policies.

4. **College, university, business, or post-secondary school transcripts** are required by UH Hilo, UH Mānoa, and UH West O'ahu. The Community Colleges require transcripts only if you wish to transfer those credits.

You must have official transcripts from EACH non-UH school sent directly by EACH school to the Admissions Office. Transcripts sent via fax or personally delivered/mailed are not acceptable. If you are applying for the fall semester, the transcript should include all courses completed through the previous fall semester. If you are applying for the spring semester, the transcript should include all courses completed through the previous summer.

Transcripts of courses taken at any of the ten UH campuses need not be sent.

5. **Scholastic Assessment Test (SAT) or American College Test (ACT)** score is required by UH Mānoa, UH Hilo and UH West O'ahu if you have less than 24 semester credit hours from a regionally accredited U.S. college in courses equivalent to courses at that campus. UH Mānoa requires the writing test.
6. **For UH Mānoa post-baccalaureate unclassified graduate applicants:** Please apply with UH Mānoa's graduate division.

**For UH Hilo post-baccalaureate unclassified graduate applicants:** Certification of degree is required. Official transcripts indicating the degree conferred must be submitted.

## ADDITIONAL REQUIREMENTS FOR INTERNATIONAL APPLICANTS OR NON-NATIVE SPEAKERS OF ENGLISH

Please contact the campus admissions office for application deadlines. International applicants on non-immigrant visas are required to submit these additional items to be considered for admission:

1. **Supplementary Information Form** for International Applicants (available from the Admissions Office or on the web at [www.hawaii.edu/admissions](http://www.hawaii.edu/admissions)).
2. **Test of English as a Foreign Language (TOEFL) score.** Visit: [www.toefl.org](http://www.toefl.org) or write to Educational Testing Service, Box 899, Princeton, New Jersey 08540, to apply for the test and to have your score sent directly to the Admissions Office. Applicants who are non-native speakers of English are required to submit the TOEFL score.
3. **High school or any college transcripts**, translated and certified by a school or U.S. consular official.
4. **External exam score** (GCE O, A, etc.), translated and certified by a school or U.S. consular official.

Both tuberculosis and MMR (measles, mumps and rubella) clearances are required of all students prior to registration.

## INSTRUCTIONS FOR ETHNICITY AND RACE SECTIONS

The gender, ethnic background, and race of each applicant is collected for data-gathering and state and federal report purposes. It may also assist in the awarding of diversity scholarships. This information does not affect the determination of admission.

**ETHNICITY:** Check the appropriate box on the application.

Hispanic or Latino: A person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin, regardless of race.

**RACE:** Select one or more of the following and circle the code(s) in the appropriate box on the application.

Code	Race Category	Code	Race Category	Code	Race Category
	<b>Native Hawaiian or Pacific Islander:</b>				
HW	Native Hawaiian/Part-Hawaiian/ Mixed Hawaiian	CA	Caucasian or White	FI	Filipino
SA	Samoan	AA	African American or Black	JP	Japanese
TO	Tongan	AI	American Indian/Alaskan Native	KO	Korean
GC	Guamanian or Chamorro		<b>Asian:</b>	LA	Laotian
MC	Micronesian	IN	Asian Indian	TH	Thai
OP	Other Pacific Islander	CH	Chinese	VI	Vietnamese
				OA	Other Asian

## ACADEMIC PROGRAMS OFFERED AT THE UNIVERSITY OF HAWAII CAMPUSES

Applicants to UH Hilo, UH Mānoa, and UH West O'ahu should go directly to Page 5.

## CERTIFICATE/ASSOCIATE DEGREE PROGRAMS AT COMMUNITY COLLEGES

This listing is subject to change and is current at the time of publication.

Community Colleges offer a variety of Certificates of Competence and Professional Development. Check catalogs and other college publications for most recent information and listings.

CC	Certificate of Completion
CA	Certificate of Achievement
AS	Associate in Science
AA	Associate in Arts
AAS	Associate in Applied Science
APC	Advanced Professional Certificate
ASC	Academic Subject Certificate
BAS	Bachelor of Applied Science

I Instruction is offered in this area, but no degree. Students obtain a degree in an approved degree program.

<sup>1</sup> Subject concentrations vary; refer to campus catalogs for subject listings.

<sup>2</sup> Signifies that an AA degree may be offered as well as instruction/course work which provides completion of the first two years of the bachelor's degree in Business, Education, or Engineering for transfer to a four-year college at UH Mānoa or UH Hilo.

MAJORS	Hawai'i	Honolulu	Kapi'olani	Kaua'i	Leeward	Maui	Windward
Accounting	AAS CA AS	AAS AS CA	AS CA CC	AAS CA	AS CA	AAS CA AAS CA	
Administration of Justice							
Aeronautics Maintenance Technology							
Agricultural Technology	AAS CA CC					AAS CA CC BAS	CC
Applied Business & Information Technology							
Applied Trades		AAS					
Architectural, Engr & Computer Aided Design	AAS	AS CA					
Auto Body Repair & Painting	AAS CA CC	AAS CA		AAS CA		AAS CA CC	
Automotive Mechanics Technology	AAS CA	AAS CC		AAS CA CC	AAS CA CC	AAS CA	
Biotechnician			CA				
Business Careers						AAS CA	
Business Technology	AAS CA CC CC			AAS CA CC	AS CA CC	AAS CA CC	
Care Home Operator							
Carpentry Technology	AAS CA	AAS CA AS		AAS CA			
Commercial Aviation		AS					
Communication Arts		AS					
Community Health Worker			CC				
Computing, Electronics & Networking Technology		AS APC					
Cosmetology		AAS CA CC					
Culinary Arts	AAS CA CC		AS CA CC APC CC	AAS CA CC	AAS CA CC	AAS CA CC	
Culinary Management							
Dental Assisting						CC AS	
Dental Hygiene							
Diesel Mechanics Technology	AAS CA CC	AAS CA CC		CC AS CA	AS CC		
Digital Media Arts	AS CA CC	AS CA CC	AS CC			AS CA CC	
Early Childhood Education							
Educational Paraprofessional							
Electrical Installation & Maintenance Technology	AAS CA	AAS CA		AAS CA CC		AS CA CC	
Electronic & Computer Engineering Technology							
Electronics Technology	AAS CC			AS CA			
Emergency Medical Technician			CC				
Engineering Technology			CC AS CA			BAS	
Entrepreneurship							
Exercise & Sport Science							
Facilities Engineering Technology				CC			
Fashion Technology		AAS CA CC AAS CA				AAS CA CC	
Fire & Environmental Emergency Response	AS CA AAS						
Hawaiian Life Styles	AAS CA CC			AAS CA CC		AAS CA CC	
Hospitality and Tourism							
Hotel/Restaurant Operations			AS CA CC				
Human Services	CC	AAS CA CC				AS CA CC	
Human Services- Substance Abuse Education							
Industrial Education		AAS			AS CC		
Information & Computer Science							
Information Technology	AS CA CC		APC AS CA CC AS CC CC				
Interpreting							
Legal Education							
Liberal Arts (General)	AA ASC <sup>1</sup>	AA ASC <sup>1</sup>	AA ASC <sup>1</sup>	AA ASC <sup>1</sup>	AA ASC <sup>1</sup>	AA ASC <sup>1</sup>	AA ASC <sup>1</sup>
Liberal Arts (Pre-Business)		I <sup>2</sup>	I <sup>2</sup>	I <sup>2</sup>	I <sup>2</sup>	I <sup>2</sup>	I <sup>2</sup>
Liberal Arts (Pre-Education)		I <sup>2</sup>	I <sup>2</sup>	I <sup>2</sup>	I <sup>2</sup>	I <sup>2</sup>	I <sup>2</sup>
Liberal Arts (Pre-Engineering)		I <sup>2</sup>	I <sup>2</sup>		I <sup>2</sup>		
Liberal Arts (Pre-Social Work)		I <sup>2</sup>					
Machine, Welding & Industrial Mechanics Tech	AAS CA CC						
Management							
Marine Option Program				CC	AAS CC		
Marketing	AAS CA		AS CA CC AS CA AS				
Medical Assisting							
Medical Lab Technician							
Medical Office Assistant	CC		AS				
Mobile Intensive Care Technician							
Music & Entertainment Learning Experience		AS					
Natural Science			AS AS AS			AS	
New Media Arts			AS AS CA	AS CA		AS CA	
Nursing, Associate	AS CA						
Nursing, Practical		AS CA					
Occupational & Environmental Safety Management							
Occupational Therapy Assistant			AS AS AS				
Paralegal							
Physical Therapist Assistant							
Plant Landscaping							CC
Radiologic Technology			AS				
Refrigeration & Air Conditioning Tech		AAS CA					
Respiratory Care			AS				
Sheet Metal & Plastics Technology		AAS CA					
Small Business Accounting					CC		
Small Vessel Fabrication & Repair		AAS					
Substance Abuse Counseling	CC				CC		
Subtropical Urban Tree Care							CC
Sustainable Construction Technology						AAS CA CC BAS	
Sustainable Science Management							
Teaching					AA AS CA CC		
Television Production							
Travel & Tourism			AS CA CC				
Travel Industry					CC		
Tropical Forest Ecosystem & Agroforestry Mgmt	AS CA						
Veterinary Assisting							CA
Welding Technology		AAS CA CC					
<b>OTHERS - Select one of the following if you did not select a major</b>							
Concurrent Registration	I	I	I	I	I	I	I
Early Admittee	I	I	I	I	I	I	I
Unclassified	I	I	I	I	I	I	I



## BACHELOR'S/ UNDERGRADUATE DEGREE PROGRAMS AT UH MĀNOA, UH HILO, UH WEST O'ĀHU, AND UH MAUI COLLEGE

This listing is subject to change and is current at the time of publication.

BA	Bachelor of Arts
BS	Bachelor of Science
BAS	Bachelor of Applied Science
BBA	Bachelor of Business Administration
BEd	Bachelor of Education
BFA	Bachelor of Fine Arts
BMus	Bachelor of Music
BSW	Bachelor of Social Work
DArch	Doctorate of Architecture
Cert	Certificate in a specific major

I Instruction is offered in this area, but no degree. Students obtain a degree in an approved degree program.

<sup>1</sup> Offered as a concentration in Business Administration at UH West O'āhu.

<sup>2</sup> UH Hilo offers concentrations in Agribusiness, Agroecology and Environmental Quality, Aquaculture, Crop Protection, Tropical Horticulture and Animal Science under the General Agriculture program.

<sup>3</sup> Offered as a concentration in Social Sciences at UH West O'āhu.

<sup>4</sup> The University of Hawaii Mānoa College of Education, and School of Nursing require submission of **both the System Application Form** and the respective School/College application form for admissions. These programs also have early deadlines that must be met for admissions. Contact the School/College for further information.

<sup>5</sup> The University of Hawai'i Hilo Education program requires submission of the departmental application form for admission. Contact the Admissions Office for further information.

<sup>6</sup> Offered as a concentration in Humanities at UH West O'āhu.

<sup>7</sup> Offered as a concentration in Public Administration at UH West O'āhu.

<sup>8</sup> Applicants with junior standing or higher in college credits must select a major other than liberal arts or a (pre) program.

<sup>9</sup> Offered as a concentration in Applied Science at UH West O'āhu.

<sup>10</sup> Offered as a concentration in Education at UH West O'āhu

\* Audition required. Contact the Music Department.

MAJORS	Mānoa	Hilo	West O'āhu	Maui	MAJORS	Mānoa	Hilo	West O'āhu	Maui
Accounting	BBA	BBA	1		Japanese (language)	BA			
Administration of Justice		BA			Japanese Studies		BA		
Agriculture		BS <sup>2</sup>			Journalism	BA			
American Studies	BA				Justice Administration			7	
Animal Sciences	BS				Kinesiology and Exercise Sciences		BA		
Anthropology	BA	BA	3		Kinesiology and Rehabilitation Science	BS <sup>4</sup>			
Apparel Product Design and Merchandising	BS				Korean	BA			
Applied Business and Information Technology				BAS	Liberal Arts	8 Use this abbreviation if you are undecided about a major			
Applied Forensic Anthropology			Cert		Liberal Studies		BA		
Applied Science			BAS		Linguistics		BA		
Architecture	DArch				Management	BBA			
Art	BA	BA			Management Information Systems	BBA			
Art, Studio	BFA				Marine Biology	BS			
Asian Studies	BA				Marine Science		BA BS		
Astronomy		BS			Marketing	BBA		1	
Biological Engineering	BS				Mathematics	BA BS	BA		
Biology	BA BS	BA BS			Mechanical Engineering	BS			
Botany	BA BS				Medical Technology	BS			
Business Administration	BBA	BBA	BA		Meteorology	BS			
Chemistry	BA BS	BA			Microbiology	BA BS			
Chinese	BA				Molecular & Cell Biology	BS			
Civil Engineering	BS				Music	BA BMus*			
Classics	BA				Natural Resources and Environmental Management	BS			
Communication	BA	BA			Natural Science		BA		
Communication Sciences and Disorders	BS				Nursing	BS <sup>4</sup>	BS		
Computer Engineering	BS				Pacific Island Studies	BA			
Computer Science	BS	BS			Performing Arts		BA		
Computing, Electronics and Networking Tech			9		Pharmacy Studies		BA		
Creative Media	BA				Philippine Language and Literature	BA			
Culinary Management			9		Philosophy	BA	BA	6	
Dance	BA				Physics	BA BS	BA		
Dance Theatre	BFA				Plant and Environmental Biotechnology	BS			
Dental Hygiene	BS				Plant and Environmental Protection Sciences	BS			
Disaster Preparedness and Emergency Management			7, Cert		Political Science	BA	BA	3	
Economics and Finance	BA	BA	3		(pre) Dentistry	I <sup>8</sup>			
Education			BEd		(pre) Education	I <sup>8</sup>			
Education—Early Childhood			3		(pre) Engineering		I <sup>8</sup>		
Education—Elementary	BEd <sup>4</sup>	Cert <sup>5</sup>	10		(pre) Law	I <sup>8</sup>	I <sup>8</sup>		
Education—Secondary	BEd <sup>4</sup>	Cert <sup>5</sup>			(pre) Medicine	I <sup>8</sup>	I <sup>8</sup>		
Electrical Engineering	BS				(pre) Nursing	I <sup>8</sup>	I <sup>8</sup>		
Engineering Technology				BAS	(pre) Pharmacy	I <sup>8</sup>	I <sup>8</sup>		
English	BA	BA	6		Psychology	BA	BA	3	
Entrepreneurship	BBA				Public Administration			BA	
Environmental Science		BS			Religion	BA			
Environmental Studies		BA	Cert		Respiratory Care			9	
Ethnic Studies	BA				Russian	BA			
Ethnobotany	BS				Second Language Studies	BA			
Family Resources	BS				Social Sciences			BA	
Finance	BBA				Social Work	BSW			
Food Science and Human Nutrition	BS				Sociology	BA	BA	3	
French	BA				Spanish	BA			
Geography	BA	BA			Speech	BA			
Geology	BA	BA BS			Substance Abuse and Addiction Studies			Cert	
Geology & Geophysics	BS				Sustainable Science Management				BAS
German	BA				Theatre	BA			
Global Environmental Science	BS				Travel Industry Management	BS			
Hawaiian (language)	BA				Tropical Plant & Soil Sciences	BS			
Hawaiian - Pacific Studies			6		Women's Studies	BA			
Hawaiian Studies	BA	BA			Zoology	BA BS			
Health Care Administration			7, Cert						
History	BA	BA	6						
Human Resource Management	BBA								
Humanities			BA						
Information and Computer Sciences	BA								
Information Tech			9						
Interdisciplinary Studies	BA								
International Business	BBA								

**OTHERS—Select one of the following if you do not select a major**

Concurrent Registration	I	I	I	
Early Admittee	I	I	I	
Unclassified (non-degree)	I	I	I	

# NOTICE TO APPLICANTS FOR ADMISSION

## USE OF SOCIAL SECURITY NUMBER

The University of Hawai'i ("University") is committed to safeguarding the privacy of personal and confidential information of its students, employees, alumni, and other individuals associated with the University. In the normal practice of conducting official University business, the University collects and maintains confidential information relating to its students, including a student's Social Security Number (SSN). The University requests that a student provide a SSN at the time of application to the University. The SSN is not required for enrollment, however, the University is required by federal law to report to the Internal Revenue Service ("IRS") the SSN and other information for tuition-paying students. Federal law also requires the University to obtain and report to the IRS the SSN for any person to whom compensation is paid. Due to the practical administrative difficulties which the University would encounter in maintaining adequate student records and processing financial transactions without the SSN, the University will continue to collect SSNs as permitted by law for official use within the University system. Providing the University with your SSN ensures that University programs and services are available with the least delay.

Students will be assigned a University-generated student identification number upon enrollment, which will be used as the primary identifier. The SSN will not be used as the primary identifier of students associated with the University. The SSN will be used in activities, including but not limited to, matching and reconciling documents in order to determine eligibility for admission and financial aid, to determine residency for tuition purposes, to comply with federal and/or state law reporting requirements (e.g. for financial aid, Internal Revenue Service mandates, Taxpayer's Relief Act of 1997, USCIS), and in accordance with the Family Educational Rights and Privacy Act. The SSN will not be disclosed to any persons outside the University system, except as allowed by law or with permission from the individual. This policy does not preclude, if a primary means of identification is unavailable, the University from using the SSN as needed to conduct official University business.

## NONDISCRIMINATION AND AFFIRMATIVE ACTION

The University of Hawai'i is an equal opportunity/affirmative action institution and is committed to a policy of nondiscrimination on the basis of race, sex, gender identity and expression, age, religion, color, national origin, ancestry, disability, marital status, arrest and court record, sexual orientation, or status as a covered veteran. This policy covers admission and access to, and participation, treatment, and employment in the University's programs, activities, and services. For more information on equal opportunity policies, Title IX and ADA/Section 504 Coordinators, and University

complaint procedures, visit the following website: [www.hawaii.edu/eeo](http://www.hawaii.edu/eeo), or contact:

Office of the Vice President for Student Affairs  
University of Hawai'i  
2444 Dole Street  
Honolulu, HI 96822  
Phone: (808) 956-8753

## SELECTIVE SERVICE REGISTRATION OF MALES 18 THROUGH 25

Males aged 18 - 25 are required by federal law to register with the Selective Service. Registration can be done via the web at [www.sss.gov](http://www.sss.gov)

## EMPLOYMENT OF GRADUATES

Section 177.64 of the Rules and Regulations Governing the Guaranteed Loan Program (20 U.S.C. 1071 through 1087-1) requires that participating institutions make a good faith effort to present each prospective student, prior to the time the prospective student obligates himself or herself to pay tuition, with a complete and accurate statement about the institution, its current academic or training program, and its faculties and facilities, with

particular emphasis on those programs in which the prospective student has expressed interest. Further, in the case of an institution having courses of study, the purpose of which is to prepare students for a particular vocational, trade or career field, such statement shall include information regarding the employment of students enrolled in such courses, in such vocation, trade, or career field.

Accordingly, an applicant (prospective student) is advised to secure copies of the current catalog of each of the campuses of the University of Hawai'i at which the applicant is seeking admission in order to gain information describing the nature of the campus, its academic and student service programs, its faculties, and its facilities. Further, each applicant is advised to contact the Director of Placement at each of the campuses of the University of Hawai'i at which the applicant is seeking admission in order to gain information describing the potential for employment of applicants who enroll in the programs in which the applicant is seeking also to enroll.

Information on campus security is available upon request from the campus Admissions Office.

The refund policy is available upon request from the campus Business Office.

## AVERAGE GRADUATION AND PERSISTENCE RATES OF FALL COHORTS

The table shows the percentage of full-time, first-time, certificate or degree-seeking undergraduates entering in fall semesters who have graduated or are still enrolled.

The rates are 6 years after entry for UH-Mānoa and UH-Hilo. For the UH-Community Colleges, the rates are for cohorts completing within 150% of normal time to completion. All rates are average rates for cohorts noted.

	Average Rates	
	Graduation	Persistence
Six years after entry, 1994-2004 cohorts:		
University of Hawai'i at Mānoa	52%	10%
University of Hawai'i at Hilo	32%	7%
Completing within 150% of normal time to completion, 1997-2007 cohorts:		
UH Community Colleges	14%	20%
Hawai'i Community College	21%	15%
Honolulu Community College	13%	18%
Kapi'olani Community College	13%	25%
Kaua'i Community College	16%	18%
Leeward Community College	12%	24%
Maui College	20%	16%
Windward Community College	10%	18%

**Graduation rates (for the most recent cohort)** are 50% at UH Mānoa and 33% at UH Hilo for the Fall 2004 cohort six years after entry, and at the UH community colleges for the Fall 2007 cohort completing within 150% of normal time to completion: 16% overall, 21% at Hawai'i CC, 11% at Honolulu CC, 17% at Kapi'olani CC, 21% at Kaua'i CC, 12% at Leeward CC, 26% at Maui College, and 9% at Windward CC. UH West O'ahu began admitting first-time students in Fall 2007 and is not included here since graduation and persistence rates are not yet available.

This information is provided for the Student Right-to-Know Act, Public Law 101-542. It provides a partial description of the graduation and enrollment patterns of students and describes averages for groups of students. It should not be used to infer or predict individual behavior.

Source: Univ. of Hawai'i, Institutional Research and Analysis Office; February 2011

# RESIDENCY REGULATIONS (condensed)

(The residency rules and regulations may be subject to change)

Students who do not qualify as bona fide residents of the State of Hawai'i, according to the University of Hawai'i rules and regulations in effect at the time they register, must pay the nonresident tuition. An official determination of residency status will be made prior to enrollment. Applicants may be required to provide documentation to verify residency status. Once classified as a nonresident, a student continues to be so classified during his/her term at the college until he/she can present clear and convincing evidence to the residency officer that proves otherwise.

Some of the more pertinent University residency regulations follow. For additional information or interpretation, contact the residency officer in the Admissions Office. The complete rules and regulations are available at the Admissions Office.

## DEFINITION OF HAWAII RESIDENCY

A student is deemed a resident of the State of Hawai'i for **tuition purposes** if the student (19\* or older) or the student (under 19\*) and his/her parents or legal guardian have:

- (1) **Demonstrated intent** to permanently reside in Hawai'i (see below for evidences);
- (2) Been **physically present** in Hawai'i for the 12 consecutive months prior to the first day of instruction, and subsequent to the demonstration of intent to make Hawai'i his/her legal residency; and
- (3) The student, whether adult or minor, has **not been claimed as a dependent for tax purposes** for at least 12 consecutive months prior to the first day of instruction by his/her parents or legal guardians who are not legal residents of Hawai'i.

To demonstrate the intent to make Hawai'i your legal residency, the following evidence apply:

- A. Filing Hawai'i resident personal income tax return
- B. Voting/registering to vote in the State of Hawai'i

Other evidence, such as permanent employment and ownership or continuous leasing of a dwelling in Hawai'i, may apply, but **no single act is sufficient to establish residency in the State of Hawai'i**.

Other legal factors in making a residency determination include:

- A. The 12 months of continuous residence in Hawai'i shall begin on the date upon which the first overt action (see evidences) is taken to make Hawai'i the permanent residence. Residence will be lost if it is interrupted during the 12 months immediately preceding the first day of instruction.
- B. Residency in Hawai'i and residency in another place cannot be held simultaneously.
- C. Presence in Hawai'i primarily to attend an institution of higher learning does not create resident status. **A nonresident student enrolled for 6 credits or more during any term within the 12-month period is presumed to be in Hawai'i primarily to attend college. Such periods of enrollment cannot be applied toward the physical presence requirement.**
- D. The residency of unmarried students who are minors follows that of the parents or legal guardian. Marriage emancipates a minor.
- E. Resident status, once acquired, will be lost by future voluntary action of the resident inconsistent with such status. However, Hawai'i residency will not be lost solely because of absence from the State while a member of the United States Armed Forces, while engaged in navigation, or while a student at any institution of learning, provided that Hawai'i is claimed and maintained as the person's legal residence.

## BOARD OF REGENTS EXEMPTIONS

### 1. Nonresidents may be allowed to pay resident tuition if they qualify as one of the following:

- A. United States military personnel and their authorized dependents during the period such personnel are stationed in Hawai'i on active duty
- B. Members of the Hawai'i National Guard and Hawai'i-based Reserves
- C. Full-time employees of the University of Hawai'i and their spouses and legal dependents
- D. East-West Center student grantees pursuing baccalaureate or advanced degrees
- E. Hawaiians, descendants of the aboriginal peoples that inhabited the Hawaiian Islands and exercised sovereignty in the Hawaiian Islands in 1778

### 2. Citizens of an eligible Pacific island district, commonwealth, territory, or insular jurisdiction, state, or nation which does not provide public institutions that grant baccalaureate degrees may be allowed to pay 150% of the resident tuition. At the time of publication, these included the following:

American Samoa  
Commonwealth of the Northern Marianas  
Cook Islands  
Federated States of Micronesia  
Futuna  
Kiribati  
Nauru  
New Caledonia  
Niue  
Republic of Palau  
Republic of the Marshall Islands  
Solomon Islands  
Tokelau  
Tonga  
Tuvalu  
Vanuatu  
Wallis

This list is subject to change. For a current list, eligibility and documentation requirements, please contact the Admissions Office of the campus you are applying to.

## MISREPRESENTATION

A student or prospective student who provides incorrect information on any form or document intended for use in determination of residency status for tuition purposes will be subject to the requirements and/or disciplinary measures provided for in the rules and regulations governing residency status.

## APPEAL PROCESS

Residency decisions may be appealed by contacting the residency officer for information on how to initiate an appeal.

\*The age of majority is 18 years. However, a person between the ages of 18 and 19, unless emancipated, cannot claim residency solely on the basis of himself/herself because he/she does not have the minimum 12 months residency which commences on his/her 18th birthday.

The 10 campuses of the University of Hawai‘i System share the same application database. Therefore, **one** application form can be used to apply to either a baccalaureate degree program or to a community college program.

If you are accepted at UH Mānoa, UH Hilo, UH West O‘ahu, or a UH Community College, you will also be eligible to enroll in unrestricted courses at any Community College campus or Outreach College at UHM. (Enrollment at UH Mānoa, UH Hilo and UH West O‘ahu requires a separate application form and supporting documents.)

To apply online, please visit [www.hawaii.edu/admissions](http://www.hawaii.edu/admissions)

The **System Application Form** cannot be used to apply for financial aid or on-campus housing. Obtain proper forms from the Financial Aid Office or Housing Office of the campus to which you are applying.

## PRIORITY DEADLINES

You will be given priority consideration if your **System Application Form** and all other required materials are submitted or postmarked by the specified deadline. International applicants should contact the campus admissions office for application deadlines.

Submit all materials directly to the Admissions Office at the campus address listed below:	Contact Information	FALL 2012	SPRING 2013
<b>Hawai‘i Community College</b> 200 West Kāwili St. Hilo, Hawai‘i 96720-4091	hawccar@hawaii.edu www.hawaii.hawaii.edu (808) 974-7661	<b>August 1, 2012</b>	<b>December 1, 2012</b>
<b>Honolulu Community College</b> 874 Dillingham Boulevard Honolulu, Hawai‘i 96817	honhcc@hawaii.edu www.honolulu.hawaii.edu (808) 847-9834	<b>August 1, 2012</b>	<b>December 1, 2012</b>
<b>Kapi‘olani Community College</b> 4303 Diamond Head Road Honolulu, Hawai‘i 96816	kapinfo@hawaii.edu www.kcc.hawaii.edu (808) 734-9555	<b>July 15, 2012</b>	<b>December 1, 2012</b>
<b>Kaua‘i Community College</b> 3-1901 Kaumuali‘i Hwy. Līhu‘e, Hawai‘i 96766-9500	arkauai@hawaii.edu www.kauai.hawaii.edu (808) 245-8225	<b>August 1, 2012</b>	<b>December 1, 2012</b>
<b>Leeward Community College</b> 96-045 Ala ‘Ike Pearl City, Hawai‘i 96782	lccar@hawaii.edu www.lcc.hawaii.edu (808) 455-0642	<b>July 15, 2012</b>	<b>December 1, 2012</b>
<b>University of Hawai‘i Maui College</b> 310 Ka‘ahumanu Avenue Kahului, Hawai‘i 96732	skameda@hawaii.edu www.maui.hawaii.edu (808) 984-3267 1-800-479-6692 within the U.S. (808) 984-3517 for international calls	<b>August 1, 2012</b>	<b>December 31, 2012</b>
<b>Windward Community College</b> 45-720 Kea‘ahala Road Kāne‘ohe, Hawai‘i 96744	wccweb@hawaii.edu www.windward.hawaii.edu (808) 235-7432	<b>August 1, 2012</b>	<b>December 1, 2012</b>
<b>University of Hawai‘i at Hilo</b> 200 West Kāwili St. Hilo, Hawai‘i 96720-4091	uhhadm@hawaii.edu www.uhh.hawaii.edu (808) 974-7414 1-800-897-4456 within the U.S.	<b>March 1, 2012</b> (Final deadline: July 1)	<b>December 1, 2012</b>
<b>University of Hawai‘i at Mānoa</b> 2600 Campus Road, QLCSS 001 Honolulu, Hawai‘i 96822-2385	uhmanoa.admissions@hawaii.edu www.manoa.hawaii.edu (808) 956-8975 1-800-823-9771 within the U.S.	<b>January 5, 2012</b> (Final deadline: May 1) (International applicants must meet priority deadlines)	<b>September 1, 2012</b> (Final deadline: Oct. 1) (International applicants must meet priority deadlines)
<b>University of Hawai‘i - West O‘ahu</b> 96-129 Ala ‘Ike Pearl City, Hawai‘i 96782	admissions@uhwo.hawaii.edu www.uhwo.hawaii.edu (808) 454-4700 1-866-299-8656 within the U.S.	<b>March 1, 2012</b> (Final deadline: Aug. 1) (International applicants must meet priority deadlines)	<b>October 1, 2012</b> (Final deadline: Dec. 1) (International applicants must meet priority deadlines)

***Appendix 4: University of Waikato Ethics Committee approval***



School of Māori & Pacific  
Development  
*Te Pua Wānanga ki te Ao*  
The University of Waikato  
Private Bag 3105  
Hamilton, New Zealand  
[www.waikato.ac.nz/smpd](http://www.waikato.ac.nz/smpd)

Ngahuia Te Awetotuku  
MA (Hons) PhD  
Professor, Research  
Ph 64 7 8585 023  
Fx 64 7 8384 742  
[awetotuku@waikato.ac.nz](mailto:awetotuku@waikato.ac.nz)



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

Te Manu Taiko : Ethics Committee  
School of Maori & Pacific Development

**Re : Noe Noe Michelle Wong Wilson : ID 1075408**

This is to confirm that Ms Wong Wilson was approved in her ethics application for her doctoral study, **Achieving the Dream, an Initiative for Native Hawaiian Student Success at Hawai'i Community College.**

The application was signed off by two members of Te Manu Taiko on 20 November 2008. They reviewers were Materoa Dodd, Senior Lecturer in Development Studies, and Sandy Morrison, Chair of Aka Tikanga.

Kia ora

Ngahuia Te Awetotuku (Professor)  
Convenor

***Appendix 5: Letter of support for research from Dr. Hamilton  
McCubbin, CTERP, UH Mānoa***

**MYRON B THOMPSON SCHOOL OF SOCIAL WORK**

University of Hawaii at Manoa

November 18, 2008

Dr. Ngahuia Teawekotuku  
Director of Research  
School of Maori and Pacific Development  
University of Waikato  
Private Bag 3105  
Hamilton  
New Zealand

Dear Dr. Teawekotuku,

RE: Research Application for Michelle Noe Noe Wong-Wilson  
"Achieving the Dream, An Initiative for Native Hawaiian Student Success at Hawai'i  
Community College"

Please accept this letter in support of the Research Ethics application for Michelle Noe Noe Wong-Wilson for her thesis entitled, "Achieving the Dream: An Initiative For Native Hawaiian Student Success at Hawai'i Community College".

Ms. Wong-Wilson was instrumental in the development of the Achieving the Dream Survey 2008, and is the lead investigator for this project at Hawai'i Community College. She has our agreement and support to use this survey and its results at Hawai'i Community College for her doctoral research and thesis.

Mahalo nui loa,



Hamilton McCubbin, PhD  
Professor and Director of Research



***Appendix 6: UH ethics approval***

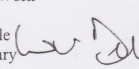
UNIVERSITY OF HAWAII

Committee on Human Studies

MEMORANDUM

October 27, 2008

TO: Hamilton McCubbin, Ph.D.  
Principal Investigator  
School of Social Work

FROM: William H. Dendle   
Executive Secretary

SUBJECT: CHS #16329- "Achieving the Dream"

Your project identified above was reviewed and has been determined to be exempt from Department of Health and Human Services (DHHS) regulations, 45 CFR Part 46. Specifically, the authority for this exemption is section 46.101(b)(2). Your certificate of exemption (Optional Form 310) is enclosed. This certificate is your record of CHS review of this study and will be effective as of the date shown on the certificate.

An exempt status signifies that you will not be required to submit renewal applications for full Committee review as long as that portion of your project involving human subjects remains unchanged. If, during the course of your project, you intend to make changes which may significantly affect the human subjects involved, you should contact this office for guidance prior to implementing these changes.

Any unanticipated problems related to your use of human subjects in this project must be promptly reported to the CHS through this office. This is required so that the CHS can institute or update protective measures for human subjects as may be necessary. In addition, under the University's Assurance with the U.S. Department of Health and Human Services, the University must report certain situations to the federal government. Examples of these reportable situations include deaths, injuries, adverse reactions or unforeseen risks to human subjects. These reports must be made regardless of the source funding or exempt status of your project.

University policy requires you to maintain as an essential part of your project records, any documents pertaining to the use of humans as subjects in your research. This includes any information or materials conveyed to, and received from, the subjects, as well as any executed consent forms, data and analysis results. These records must be maintained for at least three years after project completion or termination. If this is a funded project, you should be aware that these records are subject to inspection and review by authorized representatives of the University, State and Federal governments.

Please notify this office when your project is completed. We may ask that you provide information regarding your experiences with human subjects and with the CHS review process. Upon notification, we will close our files pertaining to your project. Any subsequent reactivation of the project will require a new CHS application. **Please be aware that unless we are notified otherwise, this will automatically expire 5 years from the approval date.**

Please do not hesitate to contact me if you have any questions or require assistance. I will be happy to assist you in any way I can.

Thank you for your cooperation and efforts throughout this review process. I wish you success in this endeavor.

Enclosure

***Appendix 7: Chancellor Rockne Freitas Letter of Support***



**HAWAI'I COMMUNITY COLLEGE**

Office of the Chancellor

November 26, 2007

Enrollment Office  
Student and Academic Services Division  
The University of Waikato  
Private Bag 3105  
Hamilton 3240  
NEW ZEALAND

Re: Letter of Recommendation for  
Ms. Michelle Noe Noe Wong-Wilson, Student ID #1075408

Aloha kakou!

Please accept this letter of recommendation to support the application of Ms. Michelle Noe Noe Wong-Wilson, Student ID #1075408, for the Doctor of Philosophy with the School of Maori and Pacific Development at The University of Waikato.

I have known Noe Noe for several years and have been acquainted with her work within the educational arena as well as in the community. She has demonstrated her ability to manage challenging projects, work collaboratively with people from diverse backgrounds, and achieve excellent results. Noe Noe has been associated with Hawai'i Community College for 10 years, as a community project coordinator, student, and most recently as an instructor and program coordinator for our Hawaiian Life Styles Program.

Noe Noe does not shy away from additional duties and responsibilities. This fall semester, she was appointed to the College Council to represent the Ho'olulu (Native Hawaiian) Council. Our College Council is comprised of representatives from all areas of the College and acts as an advisory group to the Chancellor on various issues that may arise.

More importantly, Noe Noe has taken on a leadership role at Hawai'i Community College for a major initiative, "Achieving the Dream." Our purpose is to significantly improve success for Native Hawaiians and other under-achieved populations. We are part of the University of Hawai'i Community College system which has engaged in this U.S. national initiative to enhance student success. A large part of this enhancement is to develop collaborative decision-making processes within our campuses based on a "culture of evidence," focused on the students and on a shared vision for success. Both quantitative and qualitative research data and methodologies will be used to develop this culture of evidence.

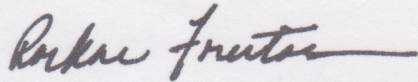


Enrollment Office  
Student and Academic Services Division  
The University of Waikato  
November 29, 2007  
Page 2

I am very supportive of her intention to incorporate this important initiative into her doctoral program. The data that emerges and the strategies that are developed to promote success for Native Hawaiians and other minority students will have a positive, long-lasting effect on all of our students, faculty and college. I highly recommend your acceptance of her application to enroll in your Doctor of Philosophy program. I am confident that she will be an asset to your program as well as a continued asset to us at Hawai'i Community College.

If I can be of further assistance, please feel free to email me at [rfreitas@hawaii.edu](mailto:rfreitas@hawaii.edu) or telephone 808-974-7659.

Na'u me ka 'o ia 'i'o,

A handwritten signature in dark ink, appearing to read "Rockne Freitas", with a long horizontal flourish extending to the right.

Rockne C. Freitas, Ed.D.  
Chancellor

*Appendix 8: Achieving the Dream survey*

# ACHIEVING THE DREAM SURVEY 2008 ©

**For:**

- **Students ENROLLED in the Community College**
- **Students Who DEPARTED from the Community before completing the program**
- **Students Who Have COMPLETED a Community College Program**

**ID:**

## **Achieving the Dream Survey**

### **Instructions**

This survey is conducted to improve our knowledge of students who apply for, enter, and move through our community college.'

This survey should take about 20 minutes to complete.

This survey is CONFIDENTIAL. No individual information will be shared and the statistics will be limited to the total group information and never to an individual.

Mahalo for sharing your confidential information.



## Section A: Personal History

Please answer the following questions by circling the letter, which corresponds to your answer. Some questions call for you to fill in the information in the space provided. Others (most) will call for you to circle your selection.

1. What is your gender?
  - a. Male
  - b. Female
2. What is your age?
  - a. 18-24
  - b. 25-34
  - c. 35-44
  - d. 45-54
  - e. 55-64
  - f. 65 and over
3. What is your current marital status?
  - a. Married
  - b. A member of an unmarried couple
  - c. Widowed
  - d. Divorced
  - e. Separated
  - f. Never married
  - g. A member of a same sex couple
4. How many years have you lived in Hawaii?
  - a. 0-5 years
  - b. 6-10 years
  - c. 11-15 years
  - d. 16-20 years
  - e. 20 +
5. What is your race/ethnicity? CIRCLE ALL THAT APPLY
  - a. Pure (100%) Hawaiian
  - b. Part Hawaiian
  - c. Pure (100%) White/Caucasian
  - d. Part White/Caucasian
  - e. Pure (100%) Chinese (including Taiwanese)
  - f. Part Chinese (including Taiwanese)
  - g. Pure (100%) Filipino
  - h. Part Filipino
  - i. Pure (100%) Japanese (including Okinawan)
  - j. Part Japanese (including Okinawan)
  - k. Pure (100%) Korean

- l. Part Korean
  - m. Pure (100%) Vietnamese
  - n. Part Vietnamese
  - o. Pure (100%) Asian Indian
  - p. Part Asian/Indian
  - q. Pure (100%) Samoan
  - r. Part Samoan
  - s. Pure (100%) Tongan
  - t. Part Tongan
  - u. Pure (100%) Black/African American
  - v. Part Black/African American
  - w. Pure (100%) Native American /Alaskan
  - x. Part Native American /Alaskan
  - y. Pure (100%) Puerto Rican
  - z. Part Puerto Rican
  - aa. Pure (100%) Mexican
  - bb. Part Mexican
  - cc. Pure (100%) Portuguese
  - dd. Part Portuguese
  - ee. Pure (100%) Guamanian/Chamorro
  - ff. Part Guamanian/Chamorro
  - gg. Pure or Part Pacific Islander (for example: Polynesian, Micronesian, Fijian) Please specify \_\_\_\_\_
  - hh. Pure or Part Other, please specify \_\_\_\_\_
6. Out of all of the ethnic mixes you have chosen (question 5) please identify the two ethnicities, which you viewed as important in your family, and shaped how you were raised.
- a. Most important ethnicity (write in) \_\_\_\_\_
  - b. Second most important ethnicity (write in) \_\_\_\_\_
7. What is the highest level of education you have completed?
- a. Kindergarten through 8<sup>th</sup> grade
  - b. Up to high school (did not graduate)
  - c. High school or General Education Development (GED)
  - d. Some college, did not complete certificate or degree
  - e. Certificate
  - f. Associate's degree
  - g. Bachelor's degree
  - h. Master's degree
  - i. Doctoral degree

8. What is your CURRENT estimated annual **individual** income?
  - a. No income
  - b. \$1-\$10,000
  - c. \$10,001-\$20,000
  - d. \$20,001-\$30,000
  - e. \$30,001-\$40,000
  - f. \$40,001-\$50,000
  - g. \$50,001-\$60,000
  - h. \$60,001-\$70,000
  - i. \$70,001-\$80,000
  - j. \$80,001-\$90,000
  - k. \$90,001-\$100,000
  - l. Over \$100,000
  
9. What is your CURRENT estimated annual **household** (total of all family members or persons living in the home) income?
  - a. No income
  - b. \$1-\$10,000
  - c. \$10,001-\$20,000
  - d. \$20,001-\$30,000
  - e. \$30,001-\$40,000
  - f. \$40,001-\$50,000
  - g. \$50,001-\$60,000
  - h. \$60,001-\$70,000
  - i. \$70,001-\$80,000
  - j. \$80,001-\$90,000
  - k. \$90,001-\$100,000
  - l. Over \$100,000
  
10. What high school did you attend (name of school, city, state)?
  - a. \_\_\_\_\_
  - b. Did not attend high school
  
11. What was or is your current cumulative high school grade point average (GPA)?
  - a. \_\_\_\_\_
  
12. What year did you graduate from high school?
  - a. Yes, year I graduated \_\_\_\_\_
  - a. No, did not graduate from high school
  
13. Were you employed for pay during high school?
  - a. Yes
  - b. No

14. To what extent did you participate in educational or career planning in high school?
- a. None
  - b. A little
  - c. A lot
15. How important is it for you to get some education beyond high school?
- a. None
  - b. A little
  - c. A lot
16. Who was your primary caretaker at home during your high school years?
- \_\_\_\_\_
17. How many persons are living in your residence/home?
- a. Adults \_\_\_\_\_
  - b. Children \_\_\_\_\_
18. How many persons in your family do you have responsibility to care for/provide care for on a regular basis? \_\_\_\_\_
19. How many hours per week do you participate in care of these persons?
- a. Adults \_\_\_\_\_ hours
  - b. Children \_\_\_\_\_ hours
20. Have you experienced any disruptions or life stressors (Life Stressors: family/loved one's death, illness, job loss, conflicts with family/loved ones) within the past year?
- a. Yes (list the stressors which were the most disruptive)  
\_\_\_\_\_
  - b. No
21. How have these events impacted your future plans?
- a. Positively
  - b. Negatively
  - c. Both

## Section B: Personal Well-being ©

Please read each statement below and decide how often or to what degree the statement applied to you in the past 12 months: none of the time, some of the time, most of the time, all of the time. Please circle the letter, which corresponds to your answer.

22. I was treated fairly and without discrimination.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
23. I lived in a safe and secure community.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
24. I trusted organizations/government to support us.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
25. I was actively involved in community activities.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
26. I had friends I could count on in need.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
27. I was active in my church.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time

28. I shared my home with relatives/friends.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
29. I made personal sacrifices to help others.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
30. I volunteered my time. (e.g. at church, school, community, etc...)
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
31. I practiced the tradition(s) of my ancestors.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
32. I used the language(s) of my ancestors.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
33. I was active in caring for preserving the land/sea/water.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
34. I encouraged myself/family to read.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time

35. I strived to learn new things.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
36. I attended training/classes.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
37. I had enough money to pay my bills on time.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
38. I was able to save some money each month.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
39. I lived within my budget.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
40. I placed family needs above personal needs.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time
41. I spent quality time with family/children.
- a. None of the time
  - b. Some of the time
  - c. Most of the time
  - d. All of the time

42. I resolved conflicts with/among family members.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time

43. I was able to get quality medical care.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time

44. I was able to get quality dental care.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time

45. I used cultural healers and/or treatments.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time

46. I exercised.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time

47. I ate fresh/unprocessed foods.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time

48. I managed my stress effectively.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time



49. I had personal confidence to face life's hardships/challenges.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time

50. I was able to bounce back from problems.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time

51. I had faith that things would work out in time.

- a. None of the time
- b. Some of the time
- c. Most of the time
- d. All of the time

### Section C: Family History

52. What is the highest level of education your mother received?

- a. Kindergarten through 8<sup>th</sup> grade
- b. Up to high school (did not graduate)
- c. High school or General Education Development (GED)
- d. Some college, did not complete certificate or degree
- e. Certificate
- f. Associate's degree
- g. Bachelor's degree
- h. Master's degree
- i. Doctoral degree

53. What is your mother's race/ethnicity? CIRCLE ALL THAT APPLY

- a. Pure (100%) Hawaiian
- b. Part Hawaiian
- c. Pure (100%) White/Caucasian
- d. Part White/Caucasian
- e. Pure (100%) Chinese (including Taiwanese)
- f. Part Chinese (including Taiwanese)
- g. Pure (100%) Filipino
- h. Part Filipino
- i. Pure (100%) Japanese (including Okinawan)
- j. Part Japanese (including Okinawan)
- k. Pure (100%) Korean
- l. Part Korean
- m. Pure (100%) Vietnamese

- n. Part Vietnamese
- o. Pure (100%) Asian Indian
- p. Part Asian/Indian
- q. Pure (100%) Samoan
- r. Part Samoan
- s. Pure (100%) Tongan
- t. Part Tongan
- u. Pure (100%) Black/African American
- v. Part Black/African American
- w. Pure (100%) Native American /Alaskan
- x. Part Native American /Alaskan
- y. Pure (100%) Puerto Rican
- z. Part Puerto Rican
- aa. Pure (100%) Mexican
- bb. Part Mexican
- cc. Pure (100%) Portuguese
- dd. Part Portuguese
- ee. Pure (100%) Guamanian/Chamorro
- ff. Part Guamanian/Chamorro
- gg. Pure or Part Pacific Islander (for example: Polynesian, Micronesian, Fijian) Please specify \_\_\_\_\_
- hh. Pure or Part Other, please specify \_\_\_\_\_

54. To what degree of priority does your mother give to your completing college?

- a. None
- b. A little
- c. A lot

55. To what degree does your mother encourage/support education and learning?

- a. Discourages my getting an education
- b. Provides no support/encouragement
- c. Provides a little support
- d. Provides some support/encouragement
- e. Provides A LOT of support/encouragement

56. What is the highest level of education your father received?

- a. Kindergarten through 8<sup>th</sup> grade
- b. Up to high school (did not graduate)
- c. High school or General Education Development (GED)
- d. Some college, did not complete certificate or degree
- e. Certificate
- f. Associate's degree
- g. Bachelor's degree
- h. Master's degree
- i. Doctoral degree

57. What is your father's race/ethnicity? CIRCLE ALL THAT APPLY

- a. Pure (100%) Hawaiian
- b. Part Hawaiian
- c. Pure (100%) White/Caucasian
- d. Part White/Caucasian
- e. Pure (100%) Chinese (including Taiwanese)
- f. Part Chinese (including Taiwanese)
- g. Pure (100%) Filipino
- h. Part Filipino
- i. Pure (100%) Japanese (including Okinawan)
- j. Part Japanese (including Okinawan)
- k. Pure (100%) Korean
- l. Part Korean
- m. Pure (100%) Vietnamese
- n. Part Vietnamese
- o. Pure (100%) Asian Indian
- p. Part Asian/Indian
- q. Pure (100%) Samoan
- r. Part Samoan
- s. Pure (100%) Tongan
- t. Part Tongan
- u. Pure (100%) Black/African American
- v. Part Black/African American
- w. Pure (100%) Native American /Alaskan
- x. Part Native American /Alaskan
- y. Pure (100%) Puerto Rican
- z. Part Puerto Rican
- aa. Pure (100%) Mexican
- bb. Part Mexican
- cc. Pure (100%) Portuguese
- dd. Part Portuguese
- ee. Pure (100%) Guamanian/Chamorro
- ff. Part Guamanian/Chamorro
- gg. Pure or Part Pacific Islander (for example: Polynesian, Micronesian, Fijian) Please specify \_\_\_\_\_
- hh. Pure or Part Other, please specify \_\_\_\_\_

58. To what degree of priority does your father give to your completing college?

- a. None
- b. A little
- c. A lot

59. To what degree does your father encourage/support education and learning?
- Discourages my getting an education
  - Provides no support/encouragement
  - Provides a little support
  - Provides some support/encouragement
  - Provides A LOT of support/encouragement
60. How many jobs do/did each of your parents hold to support your family?
- |             |   |   |   |    |
|-------------|---|---|---|----|
| a. Mother * | 0 | 1 | 2 | 3+ |
| b. Father * | 0 | 1 | 2 | 3+ |
- \* Being a full-time parent and raising children is considered 1 job
61. To what degree do/did other adult members of your family (grandparents, uncles, aunts etc) encourage/support your education/learning?
- Discourages my getting an education
  - Provide no support/encouragement
  - Provides a little support
  - Provides some support/encouragement
  - Provides A LOT of support/encouragement
  - No OTHER ADULTS IN FAMILY
62. Who were these other adults in your family that encouraged your education?
- NONE
  - List them \_\_\_\_\_
63. Which of the following kinds of support is most helpful to you in pursuing a college education?
- Financial support
  - Emotional support
  - Help with daily tasks
  - Care of others

## Section D: Aspiration and College Attendance

64. How important is it to you to attend/complete college?
- None
  - A little
  - A lot
65. What is your current status at Hawaii Community College?
- Applying/reapplying
  - Enrolled
  - Graduated
  - Started but no longer attending
  - Attending another educational program

66. What year and semester did you begin attending Hawaii Community College?
- a. Fall 2005
  - b. Spring 2006
  - c. Fall 2006
  - d. Spring 2007
  - e. Fall 2007
  - f. Spring 2008
  - g. Fall 2008
67. How many semesters have you attended Hawaii Community College?
- a. 0
  - b. 1
  - c. 2
  - d. 3
  - e. 4
  - f. 5
  - g. 6
  - h. 7
68. What is/was your level of participation in school/college-endorsed/related extra-curricular activities (clubs, educational societies, school events, forums, etc)?
- a. None
  - b. A little
  - c. A lot
69. What is/was your level of interest in school/college-endorsed and school-related activities outside of requirements for classes?
- a. None
  - b. A little
  - c. A lot
70. To what extent do/did you believe that other students at the college share similar values, beliefs, and goals as yourself?
- a. None
  - b. A little
  - c. A lot
71. Are/were you aware of any academic student support services (counseling, tutoring, supplemental services at your college)?
- a. Yes
  - b. No

72. Do/did you use student support services?
- a. Yes
  - b. No
73. Are/were support services of help to you?
- a. Not used
  - b. No help
  - c. A little help
  - d. A lot of help
74. Should these services be a requirement for all students entering community college?
- a. Yes
  - b. No
75. To what extent do/did you believe that the college's academic policies are fair?
- a. Not fair
  - b. Fair
  - c. Very fair
76. To what degree do/did you feel you "FIT" in this college "life"?
- a. None
  - b. A little
  - c. A lot
77. How much confidence do/did you have in yourself and your abilities to complete the requirements to graduate with a certificate or associates degree?
- a. None
  - b. A little
  - c. A lot
78. Did you make friends with others who are going to college?
- a. None
  - b. A few
  - c. Many
79. To what degree do/did your friends at college encourage each other to complete college?
- a. No friends at college
  - b. None
  - c. A little
  - d. A lot

80. About how many hours do/did you spend in a typical 7-day week doing each of the following?
- a. Working for pay \_\_\_\_\_ hours
  - b. Participating in college-sponsored activities \_\_\_\_\_ hours
  - c. Providing care for dependents living with you \_\_\_\_\_ hours
  - d. Commuting to and from classes \_\_\_\_\_ hours
81. Indicate which of the following are/were your reasons/goals for attending this college.
- a. To complete a certificate program
  - b. To obtain an associate degree
  - c. To transfer to a 4-year college/university
  - d. To obtain or update job-related skills
  - e. Self-improvement/personal enjoyment
  - f. To change careers
82. Please estimate the percentage you use/used each source to pay for tuition.
- a. My own income/savings \_\_\_\_\_ %
  - b. Spouse/significant others income or savings \_\_\_\_\_ %
  - c. Parents/immediate family income or savings \_\_\_\_\_ %
  - d. Employer contributions \_\_\_\_\_ %
  - e. Grants and scholarships \_\_\_\_\_ %
  - f. Student loans \_\_\_\_\_ %
  - g. Public assistance \_\_\_\_\_ %
  - h. Credit Cards \_\_\_\_\_ %

## Section E: Impact of Island History

Please read each statement below and decide how often or to what degree the statement applied to you in the past 12 months: none of the time, some of the time, most of the time, all of the time. Please circle the letter, which corresponds to your answer.

83. Has the Overthrow of the Hawaiian Monarchy in history had an impact on you and your plans for the future?
- a. No, no impact
  - b. Yes, a negative impact
  - c. Yes, a positive impact
84. Are you able to speak fluently in the Hawaiian Language?
- a. No, not at all
  - b. Yes, a little
  - c. Yes, quite well

85. Are you able to perform any of the Native Hawaiian dances?
- a. No, not at all
  - b. Yes, I am able to some degree
  - c. Yes, I have been trained and I am competent in performing
86. Are you able to CHANT in the Native Hawaiian Language?
- a. No, not at all
  - b. Yes, I am able to some degree
  - c. Yes, I have been trained and I am competent in chanting
87. Has the historic loss of the Hawaiian Culture had an impact upon you and your plans for the future?
- a. No, no impact
  - b. Yes, a negative impact
  - c. Yes, a positive impact
88. Has the historic loss of the Hawaiian language had an impact upon you and your plans for the future?
- a. No, no impact
  - b. Yes, a negative impact
  - c. Yes, a positive impact



***Appendix 9: Chancellor Rockne Freitas Survey Cover Letter***



UNIVERSITY of HAWAII®  
**HAWAII**  
COMMUNITY COLLEGE

November 15, 2008

Dear Member of the Hawai'i Community College Ohana,

I am inviting you to participate in an important study that Hawai'i Community College (HawCC) is conducting. We need your participation. In this letter I will answer the important questions you may have.

**Why is this study important?** The college is part of a national project to improve upon admissions and graduation of students who attend the community colleges. This study is designed to help us to identify what may be the best predictors of success in the HawCC system. Your information will allow us to understand how you see the college.

**Who is invited to participate?** Individuals who have applied, enrolled, graduated or left before completing their degree during the years 2006, 2007 and 2008 are invited.

**Is participation required?** No. We want you to participate, but it is your decision. You may choose to start and withdraw later--this is up to you. You will not be penalized if you choose NOT to participate.

**Is this information confidential?** YES, ABSOLUTELY. There are numbers attached to the questionnaire to allow us to link your responses to your personal records (grades, graduation, transfers, etc.). But, as is true for all of your records, they are confidential, kept under lock and key, and access is limited to me and my assistants in the Chancellor's office.

**How will the information be used?** All data are coded and entered into the system without names. Upon completion of the study and coding, the questionnaires will be destroyed (shredded). Only general statistics or group statistics will be used and reported. The statistical data will be processed and analyzed at a site on another island. Again, only general and group statistics will be presented to educators, professionals and policy makers.

**Will I be able to learn of the results?** The results will be posted on our web site and made available to those who need or want the information. Again, the data cannot be linked to any individuals.

200 W. Kawili St.  
Hilo, Hawai'i 96720-4091  
Telephone: (808) 933-0806  
Fax: (808) 974-7692  
[www.hawaii.hawaii.edu](http://www.hawaii.hawaii.edu)

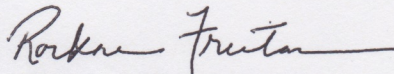
An Equal Opportunity/Affirmative Action Institution



**If I have questions, who can I contact?** Ms. Noe Noe Wong-Wilson will serve as my primary point of contact and co-investigator on this project. Her phone number is 808-974-7602 and her email is [wongwils@hawaii.edu](mailto:wongwils@hawaii.edu).

Please return the questionnaire in the self-addressed and stamped envelope. In appreciation for your participation, we are offering you a \$5 Mahalo Gift Certificate from KTA Super Stores. A postcard is enclosed for you to mail in with your survey, or redeem at our Information Office, Building 378, Manono Campus, Hilo, Hawai'i.

Mahalo nui loa,

A handwritten signature in cursive script, reading "Rockne Freitas".

Rockne Freitas, Ed.D.  
Chancellor