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Research Article

Pūpūkahi i Holomua: Moving Hawaiian Education for All Learners beyond the COVID Pandemic

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Abstract

The Hawaiian kingdom, prior to the illegal overthrow of its monarchy (1893) and the subsequent English-only compulsory education (1896), had boasted a 91–95 percent literacy rate. Since the U.S. annexation of Hawaiʻi (1898), however, the settler colonial school system has maintained inequitable student outcomes for Native Hawaiians and Pacific Islanders that have become an intergenerational "achievement gap" across multiple academic and disciplinary student indicators (i.e., proficiency, suspension rates). The Office of Hawaiian Education (OHE) uses a theory of change that engages activist research to identify specific historical contexts to contemporary circumstances and issues, to inform futurities for Hawaiian education. These initiatives seek to rethread Hawaiian education into the tapestry of traditional sources of knowledge production that improve cultural, intellectual, and political sustainability for all learners. Today, OHE uses a SWOT and GAP analysis of the impact of COVID-19 on Hawaiʻi Department of Education stakeholders (students, their families, schools, and communities) to inform its educational P4 (practices, projects, programs, and policies) that will move Hawaiian education for all learners forward, beyond the current

pandemic toward a sustainable model of education that engages learners as knowledge producers with strength-, place-, and culture-based pedagogies that reconnect them to traditional sources of knowledge production.

Introduction

The COVID-19 pandemic and subsequent quarantine have exposed the fragility and unsustainability of pre-COVID Hawai'i. By March 2020, the state of Hawai'i was put on a mandated quarantine in response to the COVID-19 pandemic, and in just three months the United States had suffered more than 100,000 fatalities nationwide. On April 27, Rothwell and VanDrie (2020) reported that of the twenty wealthiest countries in the world, the United States had the highest unemployment rates at 14.8 percent. At the same time, John Tyson, chairman of top U.S. meat supplier Tyson Foods, forecasted millions of pigs, chickens, and cattle will be euthanized because of slaughterhouse closures, limiting supplies at grocers (Polansek & Huffstutter, 2020). The report states that while prices of livestock and crops plummet, the cost of meat and eggs at grocery stores are rising. The average retail price of eggs was up nearly 40 percent for the week of April 18, compared to a year earlier, while retail fresh chicken prices were up 5.4 percent, beef was up 5.8 percent, and pork up 6.6 percent. While these are staggering economic numbers on a global and national scale, the travel restrictions meant to control the COVID pandemic has created extremely negative outcomes for Hawai'i, whose service industry makes up 90 percent of its economy.

The negative economic outcomes caused by COVID continue to have major social, cultural, and political impact on the everyday lives of Hawai'i citizens today, and into the foreseeable future. On April 17, Hawai'i had one of the highest unemployment rates in the United States at 37 percent (Kawano, 2020)—or a seasonally adjusted unemployment rates of 22.3 percent—while the national average was at 14.7 percent (Hawai'i Department of Labor, 2020). Due to the complete shutdown of hotels and restaurants during quarantine, more than one-third of the workforce in Hawai'i became jobless. Amongst hiring freezes and the elimination of all temporary state positions, unemployment rates seem likely to increase, which will inhibit spending in an already restrictive Hawai'i economy. One local food distribution program in Honoka'a, a rural town on the island of Hawai'i, reported that the need of its patrons grew 45 percent from February (when HI state unemployment was 2.7 percent) to March (when HI state unemployment was 27.4

percent), and 127 percent in April (when HI state unemployment was 37 percent). We expect the need for free food in Hawai'i to grow because food deserts exist within both urban and rural contexts, despite being located in one of the most fertile places on the planet. While some families benefited from U.S. federal stimulus aid, by August 2020, many are unsure whether additional aid will come in time to maintain shelter for their families. Compounding the anxiety of unemployment in a constricted job market (for both parents and recent high school graduates) is the threat of exposure to COVID by travelers to Hawai'i who break the fourteen-day quarantine; exposure of children as the schools in Hawai'i open amidst increasing COVID cases statewide, nationwide and globally; to the basic concerns of childcare while students enter academic schedules that either require 100 percent online distance learning from home, or attending school campuses for half-days twice a week. These conditions negatively impact all educational stakeholders in Hawai'i, but as the Department of Education prepares for 50 percent budget cuts and reduced instruction, the impact of these budget cuts could cause extinction-level impact to Hawaiian education; especially, as instruction will increasingly rely upon online "canned" curriculum (delivered by educational vendors from the continental United States) during the COVID pandemic.

The COVID-19 pandemic also provides opportunities for change and interest convergence because it has exposed the educational, economic, and environmental outcomes of U.S. colonization, neocapitalism, and compulsory education. These outcomes and their root issues can no longer be written off as necessary evils in the service of the "greater good" where only the Indigenous population suffers at the expense of "human progress." The COVID pandemic has proven the unsustainability of the current "model," and that its dependency on foreign interests negatively impacts all citizens of Hawai'i. Thus, the COVID pandemic presents an opportunity for Hawaiian education to collaborate with all stakeholders toward the realization of a healthier, more equitable, empathetic, innovative, and sustainable future for Hawai'i. To accomplish this, Hawaiian education will need to negotiate more "space" for the empowerment of knowledge producers who are deeply connected to place, and the actualization of a reality that serves Hawai'i and its inhabitants. This shift would problematize the exclusive maintenance of professional "pipelines" to current local and national market needs.

Historical Context to an Unsustainable Hawai'i

A history of "western" contact with Hawai'i is a mo'olelo told by many storytellers. Some were Christian missionaries, others were businessmen and lawyers, and occasionally there were those that occupied all three spheres of power and influence. These foreigners had various interests in Hawaiian politics, and generally the simplest narrative carried the greatest political influence. No single population, however, was more vested in the history, contemporary circumstances, or future of Hawai'i than its native peoples, but rarely has U.S. history allowed Hawaiians to tell their own stories with their own voices. Those Native Hawaiians who survived the measles pandemic, who navigated the politics of imperialism preannexation, and who resisted the illegal overthrow of their monarchy, U.S. annexation, and eventual statehood are rarely quoted in U.S. history textbooks despite 125,000 pages of primary historical source data in Hawaiian-language newspapers. The erasure of Native Hawaiian narratives from the history of their own conquest reflects the deterioration of Hawaiian sustainability, self-determination, and identity since the United States set eyes on its fiftieth state.

Mo'olelo: Story

Militarization of Hawai'i

The importance of a U.S. military outpost in the Pacific set into motion a series of events that would prioritize foreign interests in Hawai'i from the nineteenth century to today. During occupation, the U.S. military has seized, exhausted, and destroyed natural resources in Hawai'i in the interests of the "greater good," which has rarely included the social, cultural, or political needs of Hawai'i or its Indigenous people. In 1929, the U.S. military took their initial parcels of land in Makua for bombing and ammunition training (Kelly & Quintal, 1977), and in 1965, Koho'olawe was the test site of three nuclear explosions, or 1,500 tons of TNT, by the U.S. military. Both are wahi pana, or important sacred cultural sites for Native Hawaiians, and both are no longer inhabitable. Again, Indigenous resistance to military occupation was often met with nativist sentiments by colonial settlers. Military occupation has continued to permanently sever connections to wahi pana, and permanently sever the ability of the 'āina to feed the people of Hawai'i and provide a sustainable future.

Wahi pana: Legendary place

'Āina: Land

'Ohana: Family

Tourism in Hawai'i

The marketing success of Hawaiian tourism often masks the issues of inequity and social injustice within the contemporary circumstances of Hawai'i by perpetuating images of an island paradise, while erasing the historical contexts that have created them. While settler colonialists in positions of power recognize the importance of Hawaiian language and cultural practices in providing "authentic" tourist experiences, these experiences often occur within carefully manufactured exhibitions of cultural safari "role-plays" that place Hawaiian culture in an exclusively historical context (Aikau, 2012 Trask, 2001), rather than a living and breathing culture that maintains social, cultural, and political relevance in a contemporary context (Goodyear-Ka'ōpua, 2013). By keeping Hawaiian cultural practices within a historical context, foreign interests can continue to evict Hawaiians from land and sacred spaces. One example includes Mauna o Wakea (or Mauna Kea), where Native Hawaiians protest the use of sacred land for the construction of large telescopes and are ridiculed as being "ignorant savages" who obstruct human progress and science (Casumbal-Salazar, 2017). Another example is the Kukahiko 'ohana in Makena on Maui island, where the family has been taxed out of beachfront property they have owned since 1883 (before the Overthrow), due to the high cost of surrounding hotels and luxury condominiums. This process is driven by foreign land speculation and has created the highest cost of living in the United States, pushing Native Hawaiians out of Hawai'i and into the diaspora, further depoliticizing local issues and resistance against foreign interests.

Compulsory Education

When Kauikeaouli became king in 1824 he proclaimed to his people, "He aupuni palapala ko'u." When the written word was introduced to Hawai'i, it was embraced by the entire Hawaiian nation and kanaka learned to read in multigenerational learning environments. At this time, knowledge production was not restricted within school campuses or the four walls of its classrooms. In fact, learning and knowledge production had once been focused within the home and amongst family and neighbors. "The teachers were sent out into every village, into every home," said Kau'i Sai-Dudoit (Steele, 2016). Within a generation, the Hawaiian population boasted a 91–95 percent literacy rate (Charlot, 2005), and the publishing scene was vibrant. Within these learning environments, learners

He aupuni palapa ko'u: Mine is a nation of education.

had a clear sense of purpose because Hawaiians had a firm grasp of who they were, where they were, and what they had to contribute; their learning reflected values and systems passed down from generation to generation. Kanaka were tethered to foundational values and mo'olelo that drove the work. However, the introduction of compulsory education—meant to further the U.S. colonial agenda to bring Hawai'i into its union—significantly changed the landscape in which Hawaiian education had once existed.

After a white oligarchy overthrew the Hawaiian monarchy with the assistance of the U.S. military in 1893, the usurpers lobbied the United States for the annexation of Hawai'i despite the majority of Native Hawaiians that opposed the resolution. The English-only law of 1896, however, established a compulsory education system responsible for the ongoing domestication and indoctrination of immigrants and indigenous peoples of Hawai'i. The law eliminated government funding for all Hawaiian medium schools, and their number dropped from 150 in 1880 to zero by 1902 (Lucas, 2000). This compulsory education has been complicit in spreading powerful pedagogies of erasure that have produced a society that is not only unequal but also largely blind to its own coloniality. "They enact the logic of elimination by suppressing Native histories and contemporary realities, by discounting Indigenous epistemologies and knowledge bases, and by individualizing and disciplining Native bodies" (Goodyear-Ka'ōpua, 2013, 25). The hegemonic nature of U.S. compulsory education originates from its exclusive power over the politics of knowledge, which establishes a singular narrative, and a "closed" ontological framework (see "Shifting Ontological Frameworks and the Erasure of Hawaiian Cultural Identities").

Cultural Racism

When the shift in knowledge production creates a colonial politics of knowledge from a singular narrative, it then reflects the superiority of a hegemonic identity, and becomes the "common sense" standard within the institutions ruled by that monolithic culture (Said, 2012). Nee-Benham and Heck's (1998) study documents this colonial process in the intentional and forceful assimilation of Native Hawaiian students in more than 100 years of educational policies, which have erased and disconnected traditional sources of Hawaiian knowledge production from public education. The impact of the shift in knowledge production can complicate formations of Indigenous identities within contemporary contexts; create economies and social structures that are incongru-

ent with Indigenous values; and thereby, displace Indigenous connections to place and traditional roles and responsibilities that connect Native Hawaiian students to kaiāulu. The obstinate nature of the settler colonial school system is embedded in its compulsory literacies, which normalize the very qualities that create cultural dissonance (CD) and obstruct the agency to change, improve, or completely replace the current system (Silva, 2004).

Kaiāulu: Community

Consedine and Consedine (2005) define *cultural racism* as the assumption that one culture has the right, power, and authority to define normality. Because cultural racism requires normalization, its presence is inherently more subtle and difficult to recognize for participants that are immersed in it. Cultural racism does not always manifest itself as loud racial epithets, but more prominently in subtle and varying forms of cultural racism (Kukahiko, 2017b).[1] When cultural racism is normalized in settler colonial school systems, it requires Indigenous students to assimilate, or code switch between the home and campus culture. Tinto's (1988) student departure model suggests that student success is predicated upon the student's ability to assimilate, which places the responsibility of socialization onto the student; a perspective that has increased the popularity of research in student "resilience," as opposed to institutional change.

Shifting Ontological Frameworks and the Erasure of Hawaiian Cultural Identities

The institutionalization of cultural racism in Hawai'i required a shift in the Indigenous ontological framework. Colonial mechanisms and strategies were introduced to Native Hawaiians to "reshape," "negotiate," or improve upon an "unsophisticated" society; a colonial process that continued to transfer power and control to the usurper, until these processes collectively operated to annihilate, erase, and replace the Hawaiian cultural identity. John Osorio (2002), narrates the events that collectively disempowered, disenfranchised, and deconstructed the Hawaiian ontological framework. In the Office of Hawaiian Education (OHE) Theory of Change, there are three components of an ontological framework: axiology, methodology, and epistemology. Axiology are the morals and values that dictate how we interact with our reality. Methodology is the teaching and learning process that collects and analyzes data to inform what we know about reality. Epistemology is what we "know," or the outcomes of the teaching and learning process,

and guides how we enact learned literacies to construct, reconstruct, or deconstruct reality.

The impact of U.S. compulsory education on Native Hawaiians can be surmised in its ability to sever traditional sources of knowledge production (ʻāina, kūpuna, nā pilina, ea, and ʻaha) and shift the learning from an "open" ontological framework to a "closed" ontological framework. In an "open" ontological framework each component (axiology, methodology, and epistemology) informs one another promoting multiple perspectives to constantly produce new knowledge and empower learning communities to actualize a desired reality. In a "closed" ontological framework, a singular perspective is disseminated by a dominant politics of knowledge through compulsory education, which uses "objectivity" as a process of dehumanization to disassociate the three components of the ontological framework to restrict knowledge production and, thereby, perpetuating a singular narrative that maintains the status quo. A "closed" ontological framework creates a dependency on the dominant politics of knowledge, which forces the assimilation and creates CD (see "Contemporary Circumstances"). For a "closed" ontological framework to become "open," a critical mass must develop ontological self-efficacy by reestablishing connections to traditional sources of knowledge production and by becoming knowledge producers.

ʻĀina: Land

Kūpuna: Elders or ancestors

Nā pilina: Connections or relationships

Ea: Sovereignty (political, cultural, intellectual, environmental, etc.)

ʻAha: Cultural protocol and practices

Contemporary Circumstances of Native Hawaiians in HIDOE

The contexts that students of Hawaiʻi exist are complex, as they are often torn between the values they are held accountable to at home, and those of the Hawaiʻi Department of Education (HIDOE) public schools; where individualism and meritocracy are embedded within the core standards curriculum and assessments. Also, College and Career Readiness curriculum continues to follow national guidelines, which inherently disconnect students of Hawaiʻi, as the careers in the three major industries of Hawaiʻi (tourism, military, and construction) do not require college degrees. This academic entrenchment of K–12 education in Hawaiʻi to standard core curriculum means that its "success" can be measured by its ability to move "talented and intelligent" local students out of the islands and into the diaspora ("brain

drain"), while "failure" is defined by lagging indicators that have begun to characterize groups of students instead of the shortcomings of an unsustainable education system. This distinction becomes very important as educational stakeholders determine whether they will engage in reactive or preemptive educational P4 (practices, projects, programs, and policies) in response to the student outcome data, and as HIDOE scrambles to respond to the needs of its stakeholders during the COVID pandemic, the findings of OHE's investigation into the contemporary circumstances makes one thing abundantly clear: teachers must understand why cultural training is important, how the unique contexts of Hawai'i differs from education in the continental United States, and that the application of this understanding (i.e., cultural knowledge, empathy, relationship building) to their work is essential in the fulfillment of their roles as educators.

Identifying Cultural Dissonance in the Student Outcome Data

Defining the root issues, not its symptoms, was perhaps the most urgent task of this investigation. The activist research of OHE requires a historical inquiry to ensure that eugenic reasoning not be used in the analyses of the student outcome data, and also the need to problematize economic advantage (EA) as a form of neocapitalist fatalism, which often positions the achievement gap and high representation in the discipline data as natural outcomes of low socioeconomic status (SES). This research positionality led OHE to identify the impact of cultural dissonance within the student outcome data. CD is the conflict caused by the inconsistencies between students' home culture and the campus culture (Jayakumar & Museus, 2012), or "the tension students feel as a result of incongruence between their cultural meaning-making-systems and new cultural information they encounter" (Museus & Quaye, 2009, 81).

> **Native Hawaiian and Samoan junior high school student in HIDOE:** *"I want to live in O'okala. I love it here, and I don't want to live anywhere else. Nothing this school teaches has anything to do with me, or what we do here. My teachers don't understand 'cause they're not from here. Why should I care about what they're trying to teach me? I just need to graduate."*

The Kukahiko (2017b) study on the transition and retention of Pacific Islander student athletes, found that "unintentional" forms of cultural bias were more often responsible for experiences of CD in education than "intentional" racism. The Kukahiko (2017b) study also suggests that CD can negatively impact sense of belonging, internalization

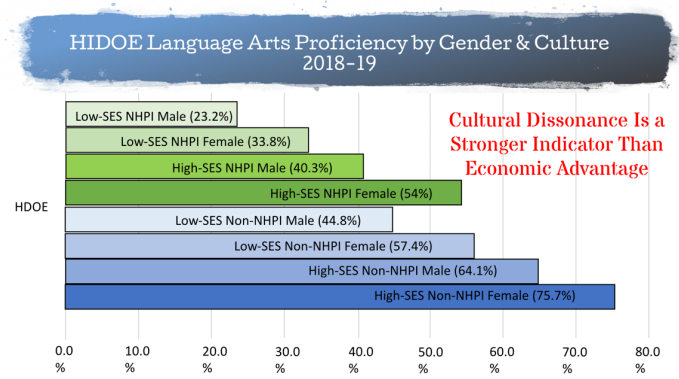
of collective responsibility, ability to recognize self-excellence, ability to love and be loved, total well-being, and willingness to see the world through alternative, multiple, and simultaneous perspectives. The normalization of cultural racism forces Indigenous students to choose between home and school ontological frameworks, which create identity conflicts and CD. Conversely, a significant amount of research suggests that strength-, place-, and culture-based P4 that incorporates experiential learning strategies improve transition and retention for both students and teachers, while creating conditions for learning that improve literacy (Hejazi et al., 2009; Willms, 2003), increase sources of knowledge production, increase academic performance, and better prepare students for employment, responsible citizenship, and fulfilling lives (Chetty et al., 2011). The approach is grounded in research around what works in strength-, place-, and culture-based experiential learning associated with increased retention of content (Dochy et al., 2003), enhanced problem solving (Hung, Altschuld, & Lee , 2008), higher-order thinking skills (Shepherd & Cosgrif, 1998), increased self-direction, and lifelong learning (Chrispeels & Martin, 1998).

Problematizing the Achievement Gap

The history of U.S. colonization provides specific context to issues that surround the achievement gap between Native Hawaiian and Pacific Islander (NHPI) students and non-NHPI students in Hawai'i.[2] OHE investigated various student outcome indicators that contributed to the "achievement gap" in HIDOE between 2015 and 2019.[3] For the 2018–2019 school year, OHE found that 34.7 percent of NHPI students tested at a level of "proficiency" (*met standard* or *exceeded standard*) in language arts, as compared to 63.1 percent of their non-NHPI peers (28.4 percent achievement gap). During the same period, 25 percent of NHPI students in HIDOE tested at a level of proficiency in mathematics, as compared to 51.4 percent of their non-NHPI peers (26.4 percent achievement gap). OHE challenged the claim that EA was the leading indicator of academic proficiency by conducting a descriptive analysis of the SES variables in NHPI and non-NHPI student data. Low-SES and high-SES students were determined by students who qualified for "free lunch" and those who did not.[4] By subtracting the proficiency rate[5] of low-SES NHPI students from high-SES NHPI students, OHE was able to isolate and calculate EA in proficiency rates, while minimizing cultural differences. Conversely, by subtracting the proficiency rate of high-SES NHPI students from high-SES non-NHPI students, OHE

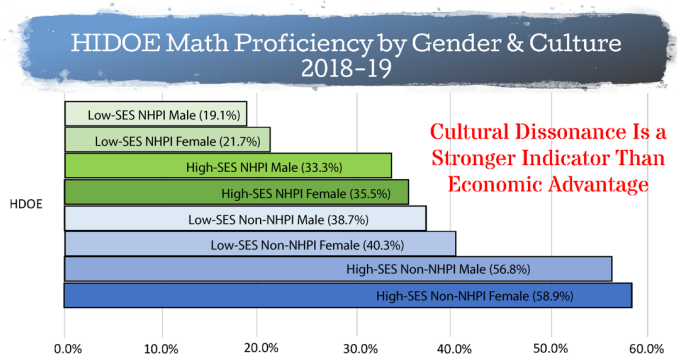
was able to isolate and calculate the impact of CD and minimize EA. Thus, total advantage (TA) is the sum of EA and CD, or the proficiency rate of low-SES NHPI students subtracted from high-SES non-NHPI students. This became the OHE Cultural Dissonance Formula. This formula provides quantitative evidence that the achievement gap cannot be attributed to EA alone, and corollary data suggests that CD often has greater influence as a predictive indicator (see Figures 1 and 2). When corroborated with specific historical context, OHE's formula can be applied to various types of student outcome data to offer nondeficit and non-eugenic-based analyses.

Figure 1. 2018-2019 HIDOE Language Arts Proficiency by Gender and Culture



Source: Hawai'i Department of Education, [2020], [Longitudinal Data System]

Figure 2. 2018-2019 HIDOE Math Proficiency by Gender and Culture



Source: Hawai'i Department of Education, [2020], [Longitudinal Data System]

School to Prison Pipeline

Umemoto et al. (2012) conducted a ten-year study of the juvenile justice system in Hawai'i, and found that NHPI youth accounted for 77,457 juvenile arrests (49.4 percent), or nearly half of the total juvenile arrests in Hawai'i between 2000 and 2010. NHPI youth were the only group to increase their percentage at each stage of the criminal system and were arrested 2.53 times as often as white, Japanese, Korean, and Chinese youth combined (77,457 vs. 30,585), and incarcerated at 2.06 times the rate of all non-NHPI groups combined (ibid.). Krezmien, Leone, and Wilson (2014) research on school-to-prison pipelines predicts that racial and ethnic groups that are overrepresented in juvenile arrest data will also be overrepresented in school discipline categories and adult incarceration. The Office of Hawaiian Affairs report (OHA, 2010) also found that the percentage of adult NH representation increases as they progress through the criminal system, while the percentage of other non-NHPI groups is decreasing. Between 2015 and 2019, only three racial groups of K–12 students in the HI-DOE maintained suspension rates more than 50 percent for the four consecutive school years: Samoan, Micronesian, and Native Hawaiian.[6] The analysis of the disciplinary data, however, found that the suspension rates masked the inequitable rate of "contact" (represented by the number of incident reports) between NHPI and non-NHPI students, which lead to an overrepresentation in total out-of-school suspensions.[7] Despite representing only 35 percent of the total HIDOE student population from 2015 to 2019, NHPI students represented 58.7 percent of the total suspensions and 59.6 percent of total incident reports. The OHE (2020) report found that NH students represented 44 percent of total suspensions, 45 percent of total incident reports, 42.86 percent total violent incidents, and 38.43 percent of total dismissals.[8] This data mirrored the NH representation in the juvenile justice system (41.6 percent of total juvenile arrests) *and* the NH representation of total incarcerated adults in Hawai'i (39 percent), which suggests an active school-to-prison pipeline.

Mother of a Native Hawaiian junior high school student in HIDOE: *"Last year my son was identified for Special Education, which I was told would provide him more resources. This year I got a call from the vice principal telling me they were going to suspend [my son], but I asked how could they do that to special needs kids without an IEP meeting, and why they don't have more resources to deal with his actions other than suspending him. These teachers are not from here, and they think they are going to change these boys without understanding our culture, or where we are from. They are trying to change the kids to be more like them, but we were taught if people do not respect you, then [expletive]'em. These teachers have no idea what to do with [my son], or how to connect to him. They see our Hawaiian boys as problems they need to discipline."*

When OHE calculated the overrepresentation[9] of NH students in the identification and suspension process in HIDOE from 2015 to 2019, NH students were overrepresented in incident reports (187–191 percent) and out-of-school suspensions (170–185 percent). NH special education students were overrepresented in incident reports (347–363 percent) and out-of-school suspensions (353–373 percent). NH male special education students were overrepresented in incident reports (435–448 percent) and out-of-school suspensions (426–456 percent). The overrepresentation of students who are supposedly protected by disability laws becomes increasingly troubling in the discussion of the school-to-prison pipeline; especially, when research suggests that incarcerated juveniles and adults are more likely to have learning disabilities such as ADHD (Farooq et al., 2016; Ginsberg, Hirvikoski, & Lindefors, 2010; Gordon, Williams, & Donnelly, 2012; Westmoreland et al., 2010; Young et al., 2018). For Native Hawaiians, these student populations represent the potential leadership of our kaiāulu. Something in the spirit, the soul, the na'au of these students inherently resist an education system that teaches them that doing the wrong thing is a "necessary evil," manifest destiny, or white man's burden. By failing to encourage the development of student strengths, connecting learning to place and context, aligning the content and values of their curriculum to culture, and empowering them as knowledge producers to create change, Hawaiian education will continue to reproduce an unsustainable reality by disciplining and incarcerating students who exhibit oppositional resistance (Stanton-Salazar, 2001).

na'au: Gut, mind, or heart

Student-Teacher Congruency

The data analyses also discovered that the four student populations with the lowest representation in the disciplinary data were also the only racial groups with teacher representation percentages greater than or equal to their student representation percentages (see Table 1). Chinese teacher representation was 106.67 percent of its student population, Japanese teacher representation was 257.14 percent of its student population, Korean teacher representation was 109.09 percent of its student population, and white teacher representation was 134.95 percent of its student population. Research suggests that physical representation (or "visibility") of students' race, ethnicity, culture, and gender in the student body, staff, faculty, and administration are associated with improved academic achievement (Dee, 2004; Egalite & Kisida, 2018; Gershen-

son et al., 2017), and symbolize "attainable" and "realistic" professional aspirations. Conversely, "invisibility" in educational environments can negatively impact sense of belonging, transition, persistence, degree attainment, and college participation (Kukahiko, 2015, 2017a; Teranishi et al., 2009; Uperesa, 2015; Wright, 2003). In short, student populations that maintained at least a 1:1 congruence with the teacher population achieved the highest academic proficiency rates, and the lowest representation in all disciplinary categories. This analysis does not assume that cultural dissonance is activated by individual teachers as intentional forms of racism, but that unconscious bias (Gershenson & Dee, 2017; Grissom & Redding, 2015; Holt & Papageorge, 2016) and apathy produce the same negative outcomes as intentional racism and discrimination.

While the Kūpuna Component (1980) began to normalize Hawaiian culture in public education by inserting cultural practitioners (CPs) into HIDOE elementary classrooms, the benefit of the cultural exchange was limited because engagement was restricted between CPs and students. To improve the conditions of a'o between teachers and students, OHE has since designed and implemented professional development (PD) programs that connect HIDOE stakeholders to traditional sources of knowledge production through culturally relevant P4 (practices, projects, programs, and policies) that can also embed standard core curriculum as secondary content knowledge within Hawaiian cultural ways of knowing. OHE's PD services remain available to all schools in HIDOE that request them, but they cannot be mandated and, therefore, this limits the institutionalization of strength-, place-, and culture-based education. In 2007, a collaboration between Kamehameha Schools and HIDOE piloted a version of this PD as part of a teacher induction program called the Kahua Program, but the program was discontinued due to the perceived high cost of maintenance. A study that came out five years later (Thigpen, 2012), however, found that the participants of that induction program experienced five important benefits that specifically address cultural dissonance associated with the incongruency of student-teacher populations:

A'o: Teaching and learning as a sustainable practice where students/apprentices master their craft and internalize their role in the community and responsibility to pass that knowledge on to the next generation.

1. Before entering the Kahua Program the participants felt

a need for cultural understanding, for guidance in teaching effectively in the unfamiliar cultural context, and for supportive professional and personal relationships.

2. Second, the teachers reported that the Kahua Program provided both significant knowledge of Native Hawaiian culture through field trips to locations of cultural significance and helpful instruction on ways to implement this knowledge in their teaching.

3. Third, the participants' experiences in the Kahua Program helped them to introduce culturally responsive teaching practices that increased their students engagement in learning and sense of personal empowerment while promoting collaborative teacher-student and student-student relationships.

4. Fourth, the Kahua Induction Program provided teachers a foundation for more supportive relationships with students families, with colleagues, and with members of the community.

5. It also articulated a pedagogical approach that is transferrable to other cultural environments and that increased the participants sense of satisfaction as teachers in Hawaii.

It is the perspective of OHE, however, that the application of this PD should not only be limited to new teachers within induction programs but also available to in-service teachers. This in-service

Table 1. Teacher Congruency to Student Population (2018-2019)

Cultural Identity	# Teachers	% of Teacher Population	% of Student Population	% to Congruency
Japanese	2,686	23.40%	9.10%	**257.14%**
White	2,881	25.10%	18.60%	**134.95%**
Korean	139	1.20%	1.10%	**109.09%**
Chinese	367	3.20%	3.00%	**106.67%**
Hawaiian	1,209	10.50%	24.80%	42.34%
Black	105	0.90%	2.80%	32.14%
Filipino	804	7%	22.40%	31.25%
Samoan	64	0.50%	3.30%	15.15%

Source: 2018 HIDOE Databook Report, Data Governance and Analysis Branch

teacher population includes individuals who may have grown up in Hawai'i, but may have been conditioned by compulsory education to *play host to the system* (Bowles & Gintis, 1976; Fine, 1991; Freire, 1973; Willis & Willis, 1981) and replicate a model of U.S. continental education that reproduces cultural racism and cultural dissonance.

College Aspiration-Participation Gap

Although 78 percent of all NH students in the HIDOE had college aspirations of attaining at least a two-year degree in 2017 (ACT, 2017), only 45 percent ended up enrolling at U.S. institutions of higher education in 2018 (HIDOE, 2020a). This statistic suggests that obstacles, or perceived barriers, are impeding the matriculation of NH high school students who want to go to college, but do not. Large gaps between college aspiration and educational attainment for NH students are especially concerning because high school dropout rates become entrenched (systemic) when students perceive college aspirations as unrealistic (Roderick, 2006). In 2018, the HIDOE senior cohort had a 12.2 percent dropout rate (HIDOE, 2018), while the NH student population within that same cohort experienced a 19 percent dropout rate, which represented 567 NH students that did not complete their high school degree, and 40 percent of HIDOE's total high school dropouts from the 2018 senior cohort. Considering 75 percent of all American state prisoners and 59 percent of all federal prisoners did not complete high school (Harlow, 2003), mitigating cultural dissonance is the most important task in deconstructing the school-to-prison pipeline.

Suicide amongst NHPI Adolescents

Suicide is a symptom of what Alfred (2009) calls anomie, which is defined as "the state of profound alienation that results from experiencing serious cultural dissolution, which is then the direct cause of serious substance abuse problems, suicide and interpersonal violence" (49). Trask (1999) also addresses the psychophysical effects of cultural dissonance as the "psychological injuries suffered by the colonized that continue to wound our internal and external lives" (102–103). The overrepresentation of NHPI adolescents in the suicide data is of particular concern, and is often represented as outcomes of individual psychological health, abuse at home, and so forth, but rarely are the conditions created within compulsory education examined as potential causes of this specific student behavior. This article does not attempt to generalize the cause of individual experiences with depression and

suicide, but simply calls attention to the large amounts of research that affirm a highly correlated relationship between cultural dissonance and suicide amongst NHPI adolescents (Ta, Chao, & Kaholokula, 2010; Wong et al., 2012; Yuen et al., 2000).

Eleven percent of all deaths for adolescents between the ages of 14–18 in the United States are due to suicide, and in a study of eight self-reported ethnicity groups, NHPI adolescents had the highest suicide rates, with a risk comparable to American Indians/Alaskan Native adolescents (Wong et al., 2012). The Wong et al. (2012) ten-year study (1999–2009) had a sample size of nearly 90,000 adolescents with an average age of 16.2 years old.[10] The study found that "Pacific Islander adolescents are at the highest risk for suicide in the United States" (ibid., 169), and suggests that "acculturative stress and cultural conflict" may be related to higher rates of NHPI suicide.[11] While personal tragedy and loss associated with suicide can consume the narrative, and distract potential change agents from the collective impact of suicide to NHPI communities and the systemic issues that create cultural dissonance, Pua Kaninau-Santos has dedicated her life to this change. The following quote is from Pua Kaninau-Santos, a social worker at Liliuokalani Trust who chairs the O'ahu Prevent Suicide Hawaii Taskforce (see https://www.oahupshawaiitaskforce.org), is a registered Applied Suicide Intervention Skills Training (ASIST) trainer since 2005, and is a survivor of her son, Kaniela Kaninau, who died by suicide as a high school senior.

> **Mother of Kaniela Kaninau, senior high school student of HIDOE:** *"He had skill and talent, but behind all of that there was deep pain and despair. I had a sense something was out of balance, but I didn't know it would end in suicide.... To do this work [suicide prevention], we must embrace Hawaiian core cultural values, a safety net to hope and healing, a deeper sense of aloha and faith in akua."*

In another study of suicide attempts in NH high school adolescents (Yuen et al., 2000), 12.9 percent of NH adolescents had attempted suicide, as opposed to 9.6 percent of non-Native Hawaiians. The indicators that had significant correlations to suicide attempts were depression, substance abuse, grade level, cultural dissonance, and the level of education of a student's "main wage earner," while their income levels were not.[12] CD was a higher predictor for suicide attempts by NH adolescents, independent of ethnicity, SES, and psychopathology.[13] NH females had attempted suicide more frequently than males, but

Hawaiian males in ninth and twelfth grade were 2.39 times more likely to attempt suicide as compared to non-Hawaiian adolescents, suggesting transition points are especially problematic for this population. OHE is currently looking to develop resources for a "gap year" program that would extend educational resources for high school graduates that have participated in fewer instructional hours and who will enter an emaciated job market due to the recent COVID pandemic. Thus, the identification of culturally responsive educational P4 that disrupts cultural dissonance by setting learning conditions that improve self-worth, sense of belonging, connections to others, and so forth, also becomes important to the work of reducing suicide amongst NHPI adolescents.

> **Michael Robinson Vice President, Government Relations & Community Affairs in Testimony in Support of HB 330 Relating to Suicide Prevention:** *"A teen in Hawai`i is nearly twice as likely to attempt suicide as a teen elsewhere in the United States, with 2,280 reporting having attempted suicide here in 2007, according to a Centers for Disease Control survey in Hawaii's schools. This data has been confirmed by the Department of Health which found that Hawai'i has the highest attempted suicide rate in the country for youth ages 10 to 24. For every suicide death in the islands, there are 25 attempted suicides. The neighbor islands have a higher suicide attempt rate among the youth than Oahu. While suicide or suicide attempt is troubling at any age, youth suicide has unique challenges."*

Futurities

The desired futurity for Hawaiian education is one that exists within a sustainable model of education through strength-, place-, and culture-based pedagogies, with the capacity to actualize a healthier, more equitable, empathetic, innovative, and sustainable Hawai'i. "Futurities are ways that groups imagine and produce knowledge about futures; thus futurities shape the horizons of possibility for specific futures" (Goodyear-Ka'ōpua & Kuwada, 2018, 2). While the means and the pathway to realize a futurity may change in response to the environment, or unforeseen calamities and events, the origin and the destination remain the same. When education in Hawai'i loses its sense of direction, the three points of reference (historical context, contemporary circumstances, and futurity) are able to reorient OHE and realign initiatives in response to COVID-like crises and events. By centering mo'olelo, finding interest convergence, and continuously checking for HĀ indicators (BREATH) within learning environments, OHE remains agile and flexible in the design of educational P4 that reorient, recalibrate, and realign learning conditions that correct for educational "drift," or the devia-

tion of Hawaiian education from a period that boasted a 91–95 percent literacy rate. The historical context explains **why** the issues exist and represents the first reference point, the contemporary circumstances represent **what** the root issues are that have manifested as a result of educational "drift," and collectively interest convergence and P4 are **how** Hawaiian education reaches its desired futurity (the **where**).

A'o as a Sustainable Model of Education

The following mo'olelo was shared by a Hawaiian CP, and her narrative describes a Hawaiian cultural practice that extends learning back to and from the home. OHE is currently developing this apprenticeship model to embed language, math, and science as secondary content within the primary curriculum of CPs. The foundation of this model focuses on the relationships built during a'o (the teaching and learning process) and uses content knowledge as vehicles for the socialization of desired values and student outcomes:

Mo'olelo: Story

> Traditionally, when it is time for male child to be weaned from his mother and join the men in the men's eating house (hale mua), a ceremony is performed, this is the ka i mua. Such a significant day for young kānaka! Mōhai, or offerings of pua'a and 'awa, are offered as each of the men solidify their commitment to the keiki kāne.
>
> Today, I sat on the outside of this ceremony, honorably reserved for men alone. I cried tears of gratitude as I listened to each kāne voice what he would commit to be for [my son] in his life. [My son's father] and I chose kāne that would train him up in the different skill sets that they possess. Also, kāne that fall under our 4 akua Kāne, Kū, Kanaloa, and Lono.
>
> Kū: [My son's father] and I agreed on [Kāne 1], my first husband and father of my daughters and oldest son. He is now like a big brother to me and his wife like a sister. He is extremely skilled and knowledgeable in all things country, being born and raised in Waimea, the land of my kupuna. From imu to hunting, riding horse and heavy equipment operating, my son is in good hands with [Kāne 1] as one of his makuakāne.

> Kāne: [Kāne 2] is my partner in life! He brings the cultural grounding and ʻike that the son of a Kumu Hula needs. Training him in leo oli, lei making, pahu, protocols, and all things Hawaiʻi will bring balance to [my son] learning and worldview.
>
> Lono: [Kāne 3] is a close friend of [my son's father] and dear to us all. Our children are growing up together in immersion education. [Kāne 3] is also a moʻo Lono, skilled and knowledgeable in Lono worship and protocols. He will teach [my son] valued life lessons in these areas.
>
> Kanaloa: [Kāne 4], my first son. Although I didn't have the honor of giving birth to him, my heart made him mine the moment I saw him. [Kāne 4] has grown to be an excellent waterman, skilled in surfing, fishing, and diving. He puts his family first and his humble nature is one that [my son's father] and I hope our son will model.
>
> Words cannot adequately express the gratitude of this Mama. My naʻau is so full of aloha for you men and your willingness to take our son as your own. We are honored to have you as ʻohana and will also do all we can to raise our keiki together.

Constellating Critical Praxis and Interest Convergence

The constellation of critical praxis[14] (Freire, 1970) is a process to inform action, challenge legal neutrality[15] (Ladson-Billings, 2006), and enact transformative change. OHE defines critical praxis as informed action for systemic change that is operationalized through culturally responsive educational P4. The fusing of critical praxis with interest convergence[16] (Bell, 1979) can polarize stakeholders around values that they already believe in, and make it uncomfortable for them to stay in neutral spaces. When these values become institutionalized, the resulting policies become opportunities for interest convergence and further normalization through the implementation of culturally responsive educational P4 (practices, projects, programs, and policies).

Current Interest Convergence Opportunities for Hawaiian Education

The Office of Hawaiian Affairs was created in 1978, which created

political leverage to amend the state constitution to include Article X (Section 4) and Article XV (Section 4). The first is a policy that mandated the State of Hawai'i to promote "the study of Hawaiian culture, history and language" by providing a Hawaiian education program and using community expertise "as a suitable and essential means in furtherance of Hawaiian education." The interest convergence provided by Article X (Section 4) enabled the realization of two educational P4 in 1980 that still exist today: the Hawaiian Studies Program and the Kupuna Component. Article XV (Section 4), officially recognized Hawaiian as an official language of the state, which later provided the interest convergence for the Hawaiian Language Immersion Program of 1986 (HIDOE, 2020a). Most recently, the creation of OHE and E-3 Policy (Nā Hopena A'o HĀ Framework) in 2015, and the HIDOE Strategic Plan 2020–2030 (HIDOE, 2020b), or HIDOE Promis Plan, have continued to set the conditions that challenge the model of compulsory education that has existed in Hawai'i for more than 120 years. The COVID-19 pandemic, however, represents the most recent opportunity for interest convergence.

Cultural Survivance as Educational P4 to Actualize a Sustainable Futurity

Within the context of Hawaiian education, stakeholders and constituents have illustrated a committed political interest in reclamation of the Hawaiian language, history, communal definitions of success, and ways of knowing as a matter of cultural survivance. Vizenor (2008) defines *cultural survivance* as the "active survival and resistance to cultural dominance" (24). Goodyear-Ka'ōpua's (2013) work in Hawaiian education focuses on the sustainable quality of cultural survivance, as a "renewal and continuity into the future rather than loss and mere survival through welcoming unpredictable cultural reorientations" (xii). Within the context of Hawaiian education, cultural survivance is an important component to a sustainable educational futurity, and will require Hawaiian knowledge production to become relevant and normalized outside of the classroom, and beyond high school graduation. This approach to the design of educational P4 provides a culture-based response to contemporary circumstances that existed pre-COVID, and represent preemptive initiatives that move Hawaiian education beyond the current pandemic by creating learning conditions that mitigate experiences and outcomes associated with cultural racism and cultural dissonance.

The Kohala Center is just one community educational organiza-

tion that provides strength-, place-, and culture-based education as cultural survivance to K12 students on the island of Hawai'i. The organization accesses the spiritual and the sacred through ritual, a prerequisite for effectively advancing the science of sustainability, the management of natural resources, and the conservation of nature. When educators use spiritual approaches rooted in the cultural practices of Hawai'i it provides students and teachers "a powerful portal to revealing, supporting, and enhancing our collective aloha for and dedication to the places and processes that we steward" (Kealiikanakaoleohaililani et al., 2018, p.2). Ka'iana Runnels is a kumu for the program, and manifests genealogical relationships between students and the 'āina through cultural practices and protocols of a mahi'ai. Ka'iana introduces students to land management techniques and strategies that help them to understand nā pilina (symbiotic or reciprocal connections/relationships) between: (1) the organisms that live within the ahupua'a, (2) the students land management work and the sustainability of the ecosystem, (3) each other in the mastery of skills, and (4) the students' work and the larger community.

Aloha: Love, fondness, reciprocity, as with a family member

Kumu: Teacher

'Āina: Land

Mahi'ai: Farmer

Nā pilina: Symbiotic or equitable connections/relationships

Ahupua'a: Landscape segments from the ocean to the mountain that served as the traditional human support systems.

Wai: Water

Ma uka: Upland

Ma kai: Seaward

Huli: Taro shoot for planting

Kalo: Taro

Lo'i: Irrigated terrace especially for taro

Ka'iana adeptly embeds language, history, math, and science into the cultural practices of land management as secondary content knowledge. Often the application of these secondary content skills happen within unfamiliar contexts, and requires students to collaborate and find creative applications of learned knowledge to solve for unforeseen conditions. For example, Ka'iana asks students, "What is sustainability, and what does it look like? What are the consequences of moving away from the ahupua'a system, and what are symptoms we see today? Why must we always return wai to its source? Wai naturally moves vertically from ma uka to ma kai, but what are the consequences of moving wai horizontally across the 'āina, like the sugar cane flumes of the plantations, or even across multiple ahupua'a? What happens to the land below these horizontal pipelines, and what is the impact on the 'āina you can see today? If each huli have to be spaced so

far apart, what is the rate and capacity of kalo growth for the loʻi, how many people can we feed, and for how long? Kaʻiana and the Kohala Center illustrate how education can reconnect students to traditional sources of Hawaiian knowledge production that inherently provides food security but, more importantly, can make them better stewards of these lands, contributing members of their families and communities, and more fulfilled individuals who have a deeper sense of who they are (see Kohala Center program video: https://kohalacenter.org/farmertraining/ohaha).

SWOT and GAP Analysis to Move beyond COVID-19

Hawaiʻi, like many other states and nations, was unprepared for the scope of impact that COVID-19 would have on all aspects of society and, therefore, had no response framework from which to work. There were no predictive impact statements that predetermined the needs of OHE stakeholders, or a road map of how to meet those specific needs. By creating a SWOT analysis, OHE was able to identify COVID nuances to its stakeholders' immediate and long-term needs, while maintaining a course toward its desired futurity for Hawaiian education. A SWOT analysis considers the specific strengths of, weaknesses that disallow, opportunities for, and threats to the advancement of Hawaiian education, made evident by the COVID-19 pandemic. By identifying each of the SWOT components and providing a GAP analysis, OHE can ensure continued progress toward its desired futurity, while accounting for the specific changes in contemporary circumstances caused by COVID-19.

Aʻo: Teaching and learning as a sustainable practice where students/apprentices master their craft and internalize their role in the community and responsibility to pass that knowledge on to the next generation.

kuleana: Right, role, responsibility, or privilege

kaiāulu: community

The desired futurity for Hawaiian education exists within a sustainable model of aʻo that engages learners as knowledge producers with strength-, place-, and culture-based pedagogies that reconnect them to traditional sources of knowledge production. The arrival at this futurity is marked by the mastery of a student's contribution, the internalization of kuleana to serve the collective interests of kaiāulu, and the constellation of a healthier, more equitable, empathetic, innovative, and sustainable Hawaiʻi.

Strengths

Strengths are considered internal characteristics or resources that are "optimized" for the realization of organizational goal(s) (Harrison et al., 2016). The following educational P4 have been identified as current strengths of OHE that can be utilized in the actualization of the aforementioned desired futurity for Hawaiian education.

1) Nā Hopena A'o HĀ (BREATH) framework is a policy that was passed to embed Belonging, Responsibility, Excellence, Aloha, Total Well-Being, and Hawai'i as intentional outcomes that create ideal learning conditions in all HIDOE K-12 schools. This policy is carried out at all levels of HIDOE through PD, curriculum design, and family engagement, and its BREATH components have become part of the "common language" amongst stakeholders.

2) 'Āina Aloha is an OHE program that has deepened the impact of the Kūpuna Component (1980) by using CPs to provide cultural training and experiences for HIDOE teachers, and have supported those teachers in the application of Hawaiian cultural knowledge to their practice across academic disciplines. The'Āina Aloha program introduce pedagogical strategies that are intentional about producing HĀ (BREATH) outcomes, which are measured by PD Evaluation and HĀ Campus Climate Surveys.

3) Kaiapuni schools, or Hawaiian-language immersion schools, represent the institutionalization of a desired futurity for Hawaiian education, and currently have more than thirty years of experience in reseeding communities of Hawaiian cultural survivance.

4) Strength-, place-, and culture-based programs are well developed throughout the islands of Hawai'i by community-based educational partners. Prevalent examples include ahupua'a restoration sites, where students engage different schools of knowledge through cultural practices that inform one another and sustain the whole community. Within each of these cultural practices, the values, ways of

Ahupua'a: Landscape segments from the ocean to the mountain that served as the traditional human support systems.

knowing, and outcomes are reflected upon in student "me-search" (positioning of self within the learning) assignments, before connecting student work to the whole community, or the "we-search." Standard core curriculum is often embedded as secondary content knowledge.

Weaknesses

Weaknesses are considered internal resources that have not been optimized for, or characteristics that impede the realization of organizational goals (Harrison et al., 2016). Weaknesses that represent wasted resources, or conflicting agendas, include the following:

1) School campuses within HIDOE often have access to land, facilities, and community resources that have the potential for strength-, place-, and culture-based learning, but are unable to make the shifts in stakeholder readiness to capitalize on these collective resources. Examples of this entrenchment within an unsustainable education model are illustrated by Career and Technical Education (CTE) programs and College and Career Readiness (CCR) programs that institutionalize the relationship between student identity and a singular career, and restrict post–high school graduation choices to one of two "pipelines" (connotates an extractive process): a singular career or college.

2) Hawai'i currently has the highest teacher turnover rate in the country, which has led to twice the national average of uncertified teachers (Guarino & Hamilton, 2006) using emergency credentials to plug teacher shortages (1029 in the 2018–2019 school year).[17] OHE provides culturally relevant PD that couples classroom/content training with cultural training to improve teacher retention and mitigate cultural dissonance associated with the incongruency of student-teacher populations, but this the responsibility to provide this service should not wholly fall on the shoulders of OHE. By embedding this kuleana within all HIDOE departments—for example, departments responsible for curriculum development, assessment, family engagement, and even the university teacher education programs—Hawaiian education begins to develop system redundancy that requires department heads to hire personnel to culturally affluent positions instead of depending on OHE

for all things "Hawaiian."

3) While the pandemic has successfully pushed students out of the classroom and into other spheres of learning, HIDOE has not yet reestablished the learning pathways to and from the home that once existed during the Hawaiian kingdom. Therefore, students and their families have not taken advantage of all the resources for reconnecting to traditional and various sources of knowledge production that are available to them systemwide. This is especially problematic, as parents are currently struggling to find/maintain employment, while securing childcare for students who are either completely online for distance learning, or on rotating academic schedules that keep them out of school every other day.

Opportunities

Opportunities are external factors that are outside the scope of organizational control but represent potential occasions to move toward organizational goal(s) (Harrison et al., 2016). The following opportunities for interest convergence:

1) COVID-19 has shifted the education system in a way that U.S. compulsory education in Hawai'i has resisted since the English Only Law of 1896. A recalibration of contemporary circumstances requires a change of direction, and the current pandemic has forced Hawai'i to consider **why** we are experiencing the extreme symptoms of unsustainability, **what** the processes and systems are that collectively maintain our unsustainable reality, **where** we want to go with this new "opportunity," and **how** we can collectively move forward toward a futurity that is specifically nurtured by the interests of Hawai'i.

2) The COVID pandemic that has pushed students out of the classroom has also broken down the walls that once restricted the "legitimate" spaces of knowledge production. This

Kauhale: Traditional Hawaiian housing in the ahupua'a system, where houses are designated by roles and functions that serve the sustainability of the community. This is the concept that all knowledge is not kept in the same house.

Ahupua'a: Landscape segments from the ocean to the mountain that served as the traditional human support systems.

provides Hawai'i an opportunity to return Hawaiian education to its full potential that existed during the Hawaiian kingdom, by extending learning back to and from the home. This is a process that engages a kauhale and ahupua'a system of a'o that recognizes all knowledge is not found in the same house, and collectively the community maintains a sustainable ecosystem that relies on the mastery and perpetuation of each individual skillset. Examples in Hawai'i include the many schools that partner with community organizations both on and off campus to facilitate strength-, place-, and culture-based curriculum wherein students are given opportunities to apply content in creative ways to serve specific community needs.

3) An expansion of off-campus educational P4 by community partners in response to COVID could provide equitable alternatives to students and families who choose to homeschool, an extension of resources to high school graduates to support their transition, and internships that help both community residents and local business owners become sustainable. One such internship program is located in Honoka'a (HI) and is facilitated through the Kō Education Center, where high school students are paired with (1) a business consultant mentor and (2) a local business/owner. These students practice ma ka hana ka ike, or experiential learning, with local farmers, sustainable technology engineers, artisans, restaurants, and so forth, to overcome obstacles and barriers to their businesses including recent COVID challenges.

Ma ka hana ka 'ike: There is knowledge in working.

4) As colleges and universities remove SAT/ACT test scores and grade inflations from Advanced Placement (AP) courses from their admissions process, the standards for "academic success" must be redefined. This provides an opportunity to reduce the NHPI college aspiration-participation gap – which currently represents a misalignment of 33% – and for primary, secondary and higher education to collaborate the reimagining of "student success." Since educational P4 in K12 schools will inherently shift to produce those desired outcomes, OHE would like to ensure that HIDOE stakeholders are active

participants in this discussion, to ensure that student goals and outcomes do not continue to serve foreign interests and unsustainable realities. New standards of student success might recognize broader views of literacies and shift education in Hawai'i to pūpūkhai i holomua towards a sustainable futurity for all Hawai'i.

Threats

Threats are considered external factors that are outside the scope of organizational control and impede the natural progress in achieving organizational goals (Harrison et al., 2016). The following threats are potential obstacles to realizing the desired futurity:

1) During the nineteenth and twentieth centuries the Native Hawaiian indigenous populations were decimated by disease, and this threatened both physical and cultural survival. As teachers and students move back into classrooms during this COVID pandemic there is a real threat to the lives of stakeholders, including two Native Hawaiian national treasures: the current and future generations of Hawaiian CPs.

2) Threats also include an illogical commitment and further entrenchment to the unsustainable model of compulsory education that existed pre-COVID. During the pandemic, for example, labor advocates have begun to block community educational organizations, CPs, and other learning resources (who might be perceived as threats to the job security of public schoolteachers) from entering HIDOE school campuses.

3) COVID has caused an acceleration of private and public divestment in education, including a 50 percent budget cut across all of public education. As all stakeholders struggle to respond, to message, and to create a new "normalcy" during this pandemic, the fear of further economic contraction threatens to erase the last forty years of Hawaiian "renaissance," and perhaps the institutionalization of Hawaiian education all together.

4) Students who have experienced cultural dissonance or felt disconnected from compulsory education in Hawai'i may choose not to reengage the public school system, and instead choose online educational platforms, homeschool, and/or access strength-, place-, and culture-based

education through community learning opportunities instead.

GAP Analysis

In this GAP analysis (see Table 2) the **Goals** are defined by our desired futurity for Hawaiian education. The **Current State** describes the contemporary circumstances in HIDOE. If OHE incorporates its *strengths* to capitalize on current *opportunities*, it can overcome the *threats*, or **Possible Issues.** The strength-, place-, and culture-based educational P4 are the initiatives that OHE engages in **Bridging the Gap** between the **Current State** and the **Desired State** (Harvard School of Public Health, 2014). This GAP analysis aligns with the OHE Theory of Change, and provides a road map that informs OHE priorities and initiatives that enable stakeholders of Hawaiian education to pūpukahi i holomua beyond the COVID pandemic, toward a healthier, more equitable, empathetic, innovative, and sustainable Hawai'i.

Table 2. GAP Analysis

Goals	Current State	Possible Issues	Bridging the Gap	Desired State
Sustainable model of education	The success of the current educational model increases "brain drain" from Hawai'i into the diaspora, and depoliticizes local movements, while "training" students to participate in an unsustainable specialized economy in Hawai'i.	Further entrenchment in the current unsustainable model.	Rearticulate CTE and CCR programs that misidentify career "pipelines" as focal points for student identities, and instead connect to place and people through culture, and contribute to those relationships in the mastery of their craft.	Conditions of learning are set by the HĀ (BREATH) Framework, and stakeholders work to create sustainable sociocultural and economic realities in Hawai'i for HIDOE into which students can matriculate.

Source: This analysis was done by the office of Hawaiian Education for this AAPI Nexus Journal Article, 2020.

Table 2. GAP Analysis (continued)

Strength-, place-, and culture-based education	Rigid and inflexible disciplinary procedures, academic success measured by standardized tests, and failure of PD to improve teacher retention and mitigate cultural dissonance that are negatively impacting student outcome data.	50 percent decrease in HIDOE's educational budget due to COVID-19	Embedding strength-, place-, and culture-based P4 within all of HIDOE, as a part of each department's role and responsibility, while redefining "academic success" with these values and outcomes for primary, secondary and higher education.	Stakeholders sustain each other in a'o, recognizing each other's strengths and connecting to learning through place and culture. This is an intentional process that extends learning to and from the home/community.
Healthier, more equitable, empathetic, innovative, and sustainable Hawai'i.	Singular perspective that disconnect student learning from Hawai'i, also marginalizes multiple forms of literacy, existing strengths of students and their communities, and connections to culture and place that cause cultural dissonance, which research associates as a cause of generational psychophysical trauma.	Students who have experienced cultural dissonance in the public education system refuse to come back to school post-COVID.	Title X & XV (sections 4), Nā Hopena A'o HĀ Framework, the HIDOE 2030 Promise Plan are examples of interest convergence that already exist to reconnect student learning to Hawai'i.	Student goals and outcomes are set to variables and measurables that align with health, equity, innovation, and sustainability in Hawai'i.

Source: This analysis was done by the office of Hawaiian Education for this AAPI Nexus Journal Article, 2020.

Discussion Questions

1. What issues seem rooted in pre-COVID conditions, and that seem to be nuances within the contemporary circumstances created by the pandemic?

2. How does COVID provide an opportunity to redesign Hawaiian education to actualize an alternative reality for Hawai'i (a more equitable, empathetic, innovative, and sustainable)? Who needs to participate in shifting that reality?

3. What shifts need to happen both inside and outside the "system" for change to recalibrate the current course of Hawaiian education toward a desired futurity?

4. How can Hawai'i and the rest of the world collaborate to move all stakeholders toward sustainable models of education?

Notes

1. Kukahiko (2017b) identified seven forms of cultural racism: objectification (dehumanization), epistemicide (reduction of legitimate knowledge to a singular narrative), erasure (the intentional ommission or falsification of information), elitism (i.e., racism, sexism), color blindness (whiteness, individualism, and meritocracy), deculturalization (the removal of cultural representations or the process of assimilation), and symbolism (i.e., stereotypes, symbols, of dominant values).
2. The NHPI classification includes Native Hawaiians, Samoans, Tongan, Guamanians, Micronesian, and other Pacific Islanders, while non-PI students include all other student groups within the HIDOE Longitudinal Data System (LDS).
3. Howard (2015) defines the achievement gap as "the discrepancy in educational outcomes between various student groups" (p. 11), and insists that comparisons "must be informed by both a historical understanding of the experiences of those groups in the United States, and an examination of the correlation between their systemic exclusion from educational opportunities and the current state of their educational performance" (p. 12).
4. SES is indicated within HIDOE Longitudinal Data System (LDS) by those students that qualify for "free lunch." This is determined by household income and need when students register for school.
5. Percentage of students who "Met" or "Exceeded" proficiency standards in Smarter Balanced Assessments (SBA) Language Arts and Math.
6. Tongan students sustained suspension rates more than 50 percent for three of

the four school years, and maintained the fourth highest suspension rate.

7. When OHE applied the Cultural Dissonance Formula to the suspension rates for NH students from 2015 to 2019, EA (1.9-5.4 percent) and CD (.3 percent to 9.8 percent) was very low. This was an expected outcome due to the use of Chapter 19, a statewide document in Hawai'i that prescribes disciplinary actions based on the "offense," regardless of SES or cultural identity.
8. A total of 86.75 percent of NH dismissals were NH males (OHE, 2020).
9. Instead of using another ethnic group as the standard or norm, OHE used a 1:1 correlation as the norm between (1) the percentage of total NH incident reports and the NH percentage of the student population, or (2) the percentage of out-of-school suspensions and the NH percentage of the student population. Therefore, NH percentage of incident reports and out-of-school suspensions were divided by their percentage of the student population (24 percent).
10. The Wong et al. (2012) study included eight ethnic groupings (American Indian, Asian, black, Hispanic, mixed Hispanic, mixed non-Hispanic, Pacific Islander, and white), and PI adolescents led all risk factors for suicide (depression, suicide ideation, suicide plan, suicide attempt, etc.).
11. The findings also support the work of Ta et al. (2010), whose study of depression in NH women found evidence that linked depression to acculturation, U.S. occupation, and their social status as Native people.
12. Students whose main wage earners had a high school education or less, were twice as likely (21.9 percent) to attempt suicide than those with main wage earners who had some college education (10.7 percent), while there was no such correlation for non-Native Hawaiians.
13. Yuen et al. (2000) used the *Hawaiian Culture Scale-Adolescent Version* in their data collection and analysis, which can be used to measure CD by setting dominant colonial culture as the "norm," or default, and calculating the distance between zero (the "norm") and NH students' cultural affinity to Hawaiian beliefs, cultural practices, language, etc.
14. Critical praxis is the combination of knowledge and action, the inherent outcome of critical consciousness development (Freire, 1970).
15. Neutrality is the belief that doing nothing, despite the recognition of social injustice, is a neutral act, rather than a deliberate decision to maintain the status quo. Gloria Ladson-Billings (2006) suggests that neutrality is racism, and challenges traditional claims of legal neutrality, objectivity, and color-blindness (whiteness, individualism, and meritocracy) in education as camouflages for the self-interest of dominant groups in American society.
16. Bell (1979) suggested that dominant groups do not negotiate changes in status quo with nondominant groups unless their interests converge. Bell (1979) explains how international diplomatic agendas during the civil rights movement were negatively impacted by the critique of social justice issues in the United States, and international pressure created interest convergence for the educational policies introduced by *Brown v.*

Board of Education.

17. The data suggests that the majority of teachers that leave are certified credentialed teachers (Garcia & Weiss, 2019), which perpetuate the cycle of uncertified teachers in Hawai'i.

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Dr. Kealiʻi Kukahiko conducts research as an institutional analyst for the Office of Hawaiian Education, and teaches Ethnic Studies courses at the University of Hawaiʻi at Mānoa. Other published research includes the "Getting In, Fitting In and Moving On of Pacific Islanders in College Football" and "Critical Service Learning in Higher Education." Kealiʻi received his BA, MA, and PhD from UCLA in Higher Education and Organizational Change (HEOC), and currently lives in Laupāhoehoe on the moku o Keawe with his four sons (Kekoa, Makoa, Kaleimamoʻokaʻala, and Kaleiwaihonahalia), daughter (Kauʻilaniowaipunalei), and wife (Kalehua).

Pono Fernandez is a product of what she calls a gap in intellectual genealogy. Raised in a Western education system, she was reunited with Hawaiian language in her college years. While she holds BAs in English and Hawaiian and an MA in Hawaiian, she considers herself to be a student of her great-grandfather's native language. With a passion for hula, featherwork, and moʻolelo Hawaiʻi (Hawaiian stories), her work focuses on reconnecting with the knowledge of her ancestors and providing opportunities for ancestral knowledge to be the foundation of education today.

Dawn Kauʻi Sang was selected as the first Director of Office of Hawaiian Education, which now falls under the Office of the Superintendent. Sang began her career with DOE in 1997 teaching at Waimanalo and later taught at two Hawaiian Immersion schools. In 2005, she became the Educational Specialist for the Hawaiian Language Immersion (Kaiapuni) Program. Sang was actively involved in the revision of Board policies 105.7 and 105.8 and the development of Board policy E-3. A graduate of Kailua High, Kauʻi earned her master's and bachelor's degrees in education from the UH-Manoa.

Kamuela Yim**.** Waipunalau ke aloha e ko ka ʻāina aloha - Eia mai au ʻo Kamuela Yim. He keiki na ka makua, he makua no nā keiki he ʻehā, he kuawehi i ka ʻāina, he kama no Waipiʻo, he ʻāpiki no Laloimehani a he limahana au ma ke keʻena Kaiapuni ma lalo o OHE. Ke noho nei nō i ka malu Koʻolau i ka pumehana o koʻu ōpū weuweu. Aloha e ka ʻāina hānau, ola nui kākou!

Kaʻanohiokalā Kalama-Macomber is a mother of three from Koʻ olaupoko, Oʻahu. She is the Nā Hopena Aʻo Education Specialist for the Hawaiʻi Department of Education's Office of Hawaiian Education. Before coming to the department, Kaʻanohi worked for a local ʻāina-based nonprofit as a community organizer and educator. It is her hope to be able to support the department in building stronger connections between schools and their communities to make learning more relevant and ultimately more meaningful.

Anela Iwane. Welina me ke aloha mai ke one kahakaha o kuʻu ʻāina kulāiwi ʻo Keaukaha, a i ke koʻa mokumoku o kuʻu one hānau ʻo Heʻeia, a i ke awalau o Puʻuloa o kuʻu ʻāina hoʻokama ʻo Honouliuli, i kāhiko ʻia e ka lei momi kaulana o ʻEwa, a hui nō nā maka i Kou e kōnane ai ma ke kīpuka Hawaiʻi maʻemaʻe i ka pō. Aloha ʻoukou. ʻĀnela is a Kaiapuni Educational Specialist who has been involved in Kaiapuni Education since 2007. She is from Heʻeia, Oʻahu and resides in ʻEwa with her ʻohana.

Kuʻulei Makua is a kupa of Kaimukī and her makua are Wayne Kuroda of ʻAiea and Glenna Kalilikāne of Kaimukī. She currently lives in Waimānalo. She is a proud daughter, sister, wife, and mother of three daughters. She has worked for twenty years in public and private education systems integrating ʻike Hawaiʻi into curriculum, instruction, and assessment. She is currently an Educational Specialist in the Office of Hawaiian Education, Hawaiian Studies Program.

Dr. Dana Tanigawa grew up and resides in ʻAiea, Hawaiʻi. She is the Mohala i ke Aʻo Educational Specialist for the Hawaiʻi Department of Education's Office of Hawaiian Education. She received her BA in Liberal Studies from the University of Redlands, M.Ed in Curriculum Studies Reading K–12 from the University of Hawaiʻi at Mānoa and her Ed.D in Educational Leadership from the University of Southern California. She has taught for more than fifteen years within the department in various roles at the elementary level. She continues to work to provide students with the best education possible.

Kāhea Kim. ʻO Kāhea Kim kēia a he kupa ʻo ia i ka makani Kaiāulu

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Troy Makoa Dever-Lau has been an academic specialist that has spent ten years as a math instructor to student-athletes. Troy earned his MBA in executive marketing and now teaches those skills to high school students on the Hāmākua coast of Hawaiʻi, a program that is helping local businesses to become sustainable by using marketing strategies that are helping them adapt to new and evolving COVID conditions. Troy's knowledge of executive business strategies and education helped the OHE research team to use a SWOT and GAP analyses to inform COVID response initiatives.

Tristan Fleming-Nazara is student-researcher at the Office of Hawaiian Education who was awarded this internship through the Undergraduate Research Opportunities Program (UROP) at the University of Hawaiʻi at Mānoa. Tristan brought the following experiences with him to the research of Hawaiian education, "I was homeschooled until 9th grade when I entered a Hawaiian immersion school. Adjusting to a formal classroom setting and learning a new language were two of the biggest challenges I faced at the time. While attending high school I earned my AA certificate in Hawaiian Life Styles from HCC-Palamanui before transferring to UH, where I am currently a senior in Hawaiian Language."