Update on Native Hawaiian Well-being

Putting it All in Context

Our Hawaiian communities have resiliently faced a history of sociopolitical challenges that endure to this day, contributing to current dilemmas. Creating change requires deep, long-term commitment in ways that build on the strengths of our communities and that address all facets of wellbeing – educational, social, physical, material, and spiritual.

- Hawaiian language ban in public schools, 1896
- Multiple generations of negative experiences in education
- Landlessness and increasing poverty have challenged our families
- Our language and culture have survived – and growing
- Our families are supportive and resilient
- Our communities have many warriors and hope for a better future is alive and well

Cognitive (Educational) Well-being

- There are more than 60,000 Hawaiian children in Hawai‘i’s public schools, which is expected to double in the next 40 years
- Research shows the persistent lack of positive educational experiences over the past 50 years has resulted in substantial gaps in:
  - Achievement & growth
  - School engagement
  - Promotion & graduation
  - Post-high enrollment & completion
Update on Native Hawaiian Well-being

Educational Well-being: K-12 Education

- Although students in Hawaiian-focused charter schools show gains in academic outcomes, Native Hawaiian students in all public schools remain less likely to meet HSA proficiency standards, and schools with “majority Hawaiian” student populations are 25 percent more likely to fail to meet AYP. [2005-06 DOE Snapshots]

- Native Hawaiian students represent 26 percent of the DOE student population, yet they constitute 38 percent of students with “excessive absences,” a strong indicator of student engagement. [2006-07 DOE data tabulations]

Hawaii State Assessment Data

- College enrollment among Native Hawaiian adults (7.7 percent) lags slightly behind the state average (8.2 percent), but Native Hawaiian college completion rates remain half that of the state average (29.7 percent) (see figure). [2006 American Community Survey]

- Among Native Hawaiian adults who are not enrolled in school, only 35 percent cited satisfaction with their current level of schooling as a reason to not seek more education. [2008 Native Hawaiian Well-being Survey]

- Native Hawaiian representation in the UH system has risen from 13.8 percent in 2000 to 21 percent in 2009; data show that a higher than average percentage of Hawaiian college students work full-time jobs while enrolled in school. [UH Institutional Research Office]

- Native Hawaiian Ancestry 14,608 UH System, 9,971 UHCC Campuses (UH Fall 2012 Enrollment)
If culture influences an individual's view of the world; if cultural experiences determine how one approaches a problem and attempts to solve it; if cultural environment influences the way a person thinks and approaches life; and if early experiences and our environments significantly influence what each of us become as individuals, issues of culture, language, cognition, community, and socialization are central to learning.

(Demmett, 2003)

“...Culture shapes mind, that it provides us with the tool kit by which we construct not only our worlds but our very conceptions of our selves and our powers...For you cannot understand mental activity unless you take into account the cultural setting and its resources, the very things that give mind it shape and scope. Learning, remembering, talking, imaging; all of them are made possible by participating in a culture” ... “On this view, learning and thinking are always situated in a cultural setting and always dependent upon the utilization of cultural resources”.

(Bruner, 1966)

Highlights to Consider

Building on our STRENGTHS not Deficits

Learners need to know you know about them.

Teaching through culture and about culture

“There is learning in the doing.”

CULTURE frames pedagogy & epistemology

Culture-based education research

Research supports POSITIVE results of culture based education (CBE) in the classroom on students' socio-emotional development and academic outcomes

- Culture-based education is the grounding of instruction and student learning in the values, norms, knowledge, beliefs, practices, and language that are the foundation of a culture.

- Culture-based educational strategies are increasingly being seen as a promising means of addressing educational disparities between indigenous students and their peers.

*See our study featured in EDWEEK, April 7, 2010
Time and time again, across a series of uniquely specified models, we see a persistent pattern in the data whereby CBE is positively associated with student outcomes. And this relationship exists with a number of controls in place.

Indigenous Cultural Well-Being Continuum

William Demmert @ 2008

1. Strong, positive indigenous identity & active involvement in cultural community.
2. Active & practical traditional spirituality.
3. Understands and demonstrates responsibility to family, community and broader society.
4. Shows continuing development of cognitive and intellectual skills.
5. Knows, understands, respects, and applies kinesthetic activity for physical development.

CONNECTIONS TO WELL-BEING
Native Hawaiian Educational Assessment

Kana Ieasui, Malone & Ishibashi, 2015

Ready or At-Risk?
Brokenleg, Bendtro and Bockern

Piko’u Sense of Belonging, Self & Cultural Identity
Kālaia’ike Mastery of Skills and Content
Mākau No’ono’o Thinking Processes
Mākau Ho’oka’a’ike Communication
Na’au Manawale’a Generosity of Heart and Spirit
A native Hawaiian philosophy that provides the direction from which we can address academic performance, cultural and social maturity—through culturally healthy and responsive learning experiences for all.

'ike 'Lilo
'ike 'Olelo
'ike Mauli Lāhui
'ike Ola Pono
'ike Piko'u
'ike Na'auo
'ike Ho'okō
'ike Honua
'ike Kuana'iʻike

HONUA
Place/Environments

Mauli
Cultural Life-Force

Kūpuka
(Community)

'oe 'ike
(Caution / Insecurity)

Lawena
(Knowledge/Behavioral)

Pili 'Uhana
(Spiritual /Intuitive)

'ōlelo
(Language)

PIKO
(Connections)

Ke 'au, 'au 'ohana
(Extended Family)

Ke kū 'ohana
(Kinesthetic/Behavioral)

Ke pilina me 'ike 'akahai
(Creative / Inventive)

Ke pilina me 'ike 'akahai
(External / Objective)

Ke pilina me 'ike 'akahai
(Genalogical)

Ke pilina me 'ike 'akahai
(Knowledge / Inherited)

Ke pilina me 'ike 'akahai
(Internal / Subjective)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)

Ke pilina me 'ike 'akahai
(Spiritual / Intuitive)
**ʻIKE PILINA (Relationship Pathway)**

We envision generations that have respectful, responsible and strong relationships in service to akua, ʻāina, and each other.

Nurturing respectful and responsible relationships that connect us to akua, ʻāina and each other through the sharing of history, genealogy, language and culture.

**ʻIKE ʻÔLELO (Language Pathway)**

We envision generations of literate and eloquent Hawaiian language speakers.

Using Hawaiian language to ground personal connections to Hawaiian culture, history, values, and spirituality, and to perpetuate indigenous ways of knowing and sharing.

**ʻIKE MAULI LĀHUI (Cultural Pathway)**

We envision generations who walk into the future with confidence in their cultural identity and a commitment of service to akua, ʻāina, and each other.

Perpetuating Native Hawaiian cultural identity through practices that strengthen knowledge of language, culture, and genealogical connections to akua, ʻāina, and kanaka.

**ʻIKE OLA PONO (Wellness Pathway)**

We envision generations who lead vibrant, healthy, and happy lives as contributors to family and community.

Caring for the wellbeing of the spirit, naʻau, and body through culturally respectful ways that strengthen one’s maui and build responsibility for healthy lifestyles.
We envision generations whose actions reflect personal identity that is kūpono.

Promoting personal growth, development, and self-worth to support a greater sense of belonging, compassion, and service toward one’s self, family, and community.

We envision generations fostering the cycle of joyous learning through curiosity, inquiry, experience, and mentorship.

Fostering lifelong learning, curiosity, and inquiry to nurture the innate desire to share knowledge and wisdom with others.

We envision generations who demonstrate academic, social, and cultural excellence that supports families, communities, and future generations.

Helping generations attain academic, social, and cultural excellence through a supportive environment of high expectations.

We envision generations who accept kuleana for our honua.

Demonstrating a strong sense of place, including a commitment to preserve the delicate balance of life and protect it for generations to come.
‘IKE KUANA‘IKE
(Worldview Pathway)

He moemoe‘i no nā hanauna e uhūmāhiehe ana nāna e ho‘olana ana i nā mana‘o o ko keʻia ‘āina a me ko ke ao ma muli o ke kuana‘ike Hawai‘i aloha i keleia a me keʻia, ‘o ko ka lani a me ka honua, ‘o ko ka wā ma mu, ko keʻia wā, a me ko keʻia hope aku.

E hoʻopapa ‘ia ka paepae hano hano o ke kuana‘ike Hawai‘i e kū haʻaheo ai ko ‘one‘i keiki me ka hoʻolako aloha i ko ka ‘āina a me ke ao no kākou a pau.

We envision generations who flourish and inspire local and global communities through a culturally Hawaiian perspective that honors all things — past, present, and future.

Providing a solid grounding in the Hawaiian worldview that promotes contributions to local and global communities.

Living-Learning Environments

Applied Learning Experiences/Hands on Learning

• Community-Based Projects
• Service Learning
• Problem-Based Projects
• Research
• Internships
• Practica
• Creative Activities

‘IKE HONUA
Sense of Place Pathway

WAIKALUA
LOKO I‘A

KEAUHOU
WAIPĀ

‘IKE HONUA
Sense of Place Pathway

KEALAKEA‘I 2010

KĀHUA: Teaching With Aloha

MAJOR THEMES & DESIGN COMPONENTS OF KĀHUA

‘Ike Pilina
RELATIONSHIP BUILDING

‘Ike Honua
SENSE OF PLACE

‘Ike Piko
PERSONAL GROWTH

Kuleana
PRIVILEGE & RESPONSIBILITY: DIVING DEEP
Geometry: Building a Kauhale (Draft)

Applying CBE/Indigenous Educational Strategies to Geometry

NHMO for Organizations

Organizations can/will/should:
- ‘Ike honua: Document wahi pana (famous places) they know in their communities and find out about and document others they don’t know. Ask kūpuna for moʻolelo and information about places, etc.
- ‘Ike ʻōlelo: Use and encourage the use of the ʻōlelo makuahine, start or work with colleges to offer (more) community Hawaiian language classes, etc.
- ‘Ike mauli lāhui: Document, continue to or start to use family, community, Hawaiian and other ethnic traditions; coordinate mālama ʻāina and kai activities in communities.
- ‘Ike naʻauao: Collaborate with education and other agencies to get youth and adults in communities to further their education, formally thru schooling and informally with hands on/service learning activities, mentorships and other fun and cultural stuff.

Nā Honua Mauli Ola
Cultural Pathways

MAHALO